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THE

GOSPELS, ACTS, EPISTLES,

AND

BOOK OF REVELATION:

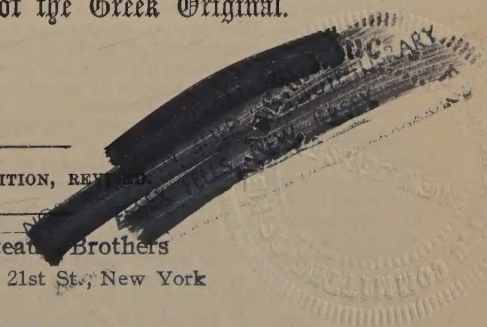
COMMONLY CALLED

THE NEW TESTAMENT.

A NEW TRANSLATION

FROM

A Revised Text of the Greek Original.



NEW EDITION, REVISED.

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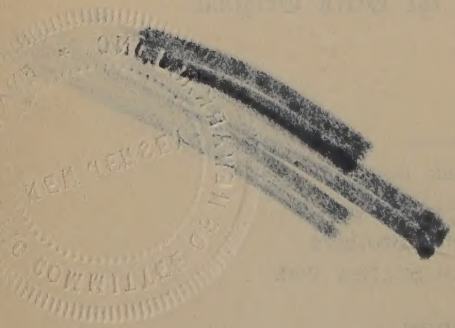

INTRODUCTORY NOTICE.

THE edition of the New Testament now put into the reader's hand is printed from a corrected copy of the second edition (1871), entirely completed by the translator before his death, and revised while going through the press, as carefully as circumstances would permit, from his own notes.

The text varies but little from that of the last edition; a few needed corrections have been made, and certain modifications and various readings, indicated formerly in the notes, have been occasionally introduced into the text, and a few fresh notes added.

The chief feature of novelty in the present edition is the indication in the notes of many of the sources from which the text and the various readings, as found in modern critical editions, are drawn,—as has been already explained in the preface to the second edition, to which the reader is referred for the translator's opinion of the comparative value of the Uncial MSS.

Shortly after the publication of the second edition of this work Tischendorf published the eighth edition of his critical text, modified considerably from his seventh, and in general not for the better, so much was he under the influence of the Sinaitic MS discovered by him, noted as ℵ: he has now introduced into his text a great number of its defective readings.—Ferrar's collation of four valuable cursive MSS, numbered 13, 69, 124 and 346, with a view to reconstitute the ancient text of the Gospels from which these were probably derived, was published by Abbott in 1877. This work is interesting as giving the agreement and disagreement between codices of a certain type, one of which (69) is cited regularly, after Tregelles, and another (13) occasionally, in the notes to this edition. (In these four MSS, John vii. 53-viii. 12 is inserted wrongly at the end of Luke xxi.)—Westcott and Hort's text, which seems to have influenced the Revisers in its excessive adherence to the so-called Alexandrian readings, or rather to the peculiarities of B, especially when supported by some other ancient copy, was already known to many some years before it was published in 1881, when the Revisers' New Testament also appeared. This third edition had then been prepared for the press.

The object sought in the enlarged notes of the present edition has been merely to give a selection of the authorities for and against the text, as arrived at by a careful comparison of the immense mass of material now presented to the student through the unremitting labours of those who have worked in this field.

In the Gospels, the reader will distinguish the two classes of the Uncial MSS. '&c.' has been used to designate the series of manuscripts which generally agree, called Constantinopolitan, of which E, M, U, and very often Δ, are fair examples, as containing all the Gospels; and these it will be seen are generally confirmed by A. From the Acts to the end, all the Uncials, as given by Tischendorf (8th edition) and in part by Tregelles, are quoted whenever the disputed passage requires it. In the Epistles of Paul, however, after 1 Corinthians, E, being a copy of D (Codex Claromontanus), is only cited where D has been corrected, unless indeed some special matter of interest seems to render desirable its being noted as well as D.

A reference to the subjoined list of Uncial MSS will enable the reader to distinguish between their relative age, but he must be reminded that the nomenclature requires attention, as it is often misleading. For instance, B of the Revelation is quite a different MS from the celebrated Codex Vaticanus, which contains the most part of the rest of the New Testament, also noted as B, though it is some four centuries earlier than the other; G of the Epistles of Paul (Cod. Boernerianus) has nothing to do with G of the Gospels (Cod. Harleianus), but on the contrary really formed the concluding part of Δ (Cod. Sangallensis), though these parts are now separated and in different libraries. The lists are usually given separate for the Gospels, Acts, Epistles of Paul, and Revelation; but it has been thought, on the whole, simpler for reference to put them together in a single list. F (Augiensis) and G (Boernerianus), both of the Epistles of Paul, are shewn to be copies of the same original MS.

Of Cursive MSS, those noted by Treg. and minutely examined by him in the years 1846-1852, are given from his edition of the Greek New Testament. A list of these is appended to that of the Uncials. For a complete list of the Cursive MSS of the New

Test. at present known, as also of the Lectionaries or manuscript Service-books of the Greek Church, see Scrivener's *Introduction*.

Of the ancient versions, the old Latin, where its various extant codices agree, is given in the gospels, noted as 'Ital;' occasionally they are quoted separately, especially so where there are but one or two of these MSS in conflict with all the others, as 'Brix,' 'Colb,' &c. (see the tables). The Codex Amiatinus (Am), supposed to be the most faithful representative of the Latin as Jerome left it, is given from Tregelles' New Testament. When not cited separately in the notes, it is included in the Vulgate (Vulg).

The Memphitic, or version of Lower Egypt, is given from Tisch. and Treg., and so with the two chief Syriac dialects first hand, marked Syrr where they agree. Occasionally they are separately quoted, Syr-Pst being the Peschito, the version commonly printed, and Syr-Hcl the Harclean or Philoxenian, a fresh translation, more literal than the other, indeed quite servile, and hence valuable as a witness to the Greek; the Epistle to the Hebrews is wanting in it from xi. 27 to end. Neither of these versions has the Revelation, nor John vii. 53-viii. 12, and the Peschito Syriac does not contain 2 Peter, 2 and 3 John, or Jude: these four are contained in a Syriac MS in the Bodleian. A Syriac manuscript of the Revelation (noted Syr) was edited at Leyden in 1627 by Louis de Dieu. Both of these resemble in character the later or Philoxenian Syriac.

A list is given below of the ancient versions usually cited in critical editions.

Of the ancient Fathers, a few only are cited occasionally in the notes, mostly from the printed editions themselves. A list is given of the more important of these writers.

A few additional explanatory remarks are here offered in order to warn the reader against being unduly influenced by what is called *diplomatic* evidence, whether the concurrent testimony of the mass of the authorities, or the preponderating importance of a few very ancient witnesses. The modern editors of the text often furnish proof that conscientious adherence to their systems of comparative criticism may lead to singular mistakes. The latest editions are by no means the most trustworthy; and the reader should be at least cautious against too readily accepting their decisions. Cf. *Revised Version of the first three Gospels considered*, by Cook, and in particular Burgon's *Revision Revised*.

Though of course in many respects an older MS is entitled to greater weight, yet too many sources of corruption and error had already crept in to render admissible the principles laid down by Lachmann and Tregelles, and practically acquiesced in by Tischendorf, without at least a very serious and patient examination being accorded to the many later witnesses, which have often of recent years been too lightly set aside. A few examples, taken from many given by Burgon and others, will serve for illustration. Scrivener says in his *Introduction* (3rd ed. p. 511): "It is no less true to fact than paradoxical in sound that the worst corruptions to which the New Testament has ever been subjected, originated within a hundred years after it was composed; that Irenæus and the African Fathers and the whole Western, with a portion of the Syrian Church, had far inferior manuscripts to those employed by Stunica, or Erasmus, or Stephens, thirteen centuries later, when moulding the Textus Receptus."

Admitting the general soundness of this conclusion, we are no longer surprised to find that ℵ and B, as well as C L U Γ, all interpolate in Matthew xxvii. 49 some words which are in part borrowed, though changed, from John xix. 34, but which have been shewn by Burgon in his *Last Twelve Verses* to be really derived from the heretical Tatian's Diatessaron or Harmony of the Gospels, composed in the second century. What is surprising is to find that Westcott & Hort have introduced it in brackets into their text and the Revisers into their margin. Tischendorf and Tregelles have rejected it. Nevertheless it was in the copies used by Chrysostom and Cyril of Alexandria.

In Luke ii. 14, however, all these editors follow the corrupt testimony of ℵ B D, besides quoting A for it, though in another part of A, in the hymn at the end of the Psalms, the correct reading is given; and ℵ and B have both been corrected by later hands. This reading, which originated probably in a mere clerical error, is found in some old versions also: "in the men of good pleasure." The Fathers all reject this, as Burgon has proved; and every spiritual mind instructed in Scripture must resent such an expression, which, as being very anomalous Greek, has given rise to explanations that condemn themselves. Yet the Revisers have introduced it into their text, forcing the translation in an unjustifiable way, and have placed the better text in the margin.

Tischendorf in his 8th edition, influenced no doubt by his favourite ℵ, supported

also by B, 124, and some versions, has in Matthew xi. 19 substituted "works" for "children," against all other authority and the evident teaching of scripture. The same corrupted reading has been adopted by Tregelles and the Revisers.

All these follow ℵ B C D and others in admitting "holy" into the text before "Spirit" in Luke x. 21, an interpolation which may be ascribed to over-zealous piety, or, as it has been suggested, to the misplaced desire to distinguish the word from "spirits" used in another sense in the previous verse.

The extraordinary text given in Matthew xxi. 31 by Lach., Treg. and W. & H. on the authority, and that only partially, of B, with which they make the priests and elders answer "The last," instead of "The first," has been commented on by Scrivener and Burgon. Tregelles attempts an explanation in his *Account of the Printed Text*, p. 107.

In Luke vi. 1 the Revisers leave out the important word "second-first," misled perhaps by Treg. and W. & H. on the precarious authority of ℵ B L 1 33 69 and some versions. The word was evidently omitted by scribes who did not understand it. Tischendorf rightly inserts it. For another instance of this kind of modification of the text, see 1 John ii. 13 and the note, and Rev. xxii. 14.

The omission in 1 Cor. ix. 20 of "not being myself under law" in K and a few cursive MSS and versions, probably arose from the same cause. But here the Editors and the Revisers insert the words, following the great mass of MS authority.

In John i. 18, ℵ B C L, almost unsupported except by a few versions, and, as to be expected, by many ecclesiastical writers, have the astonishing reading of "God" for "Son" after "only begotten." It is scarcely conceivable that Treg. and W. & H. should have followed so manifest a corruption, and the Revisers have given it a place in their margin. Tisch. rejects it. But he has not been equally firm in John ix. 35; for he has introduced into his 8th edition "Son of man," instead of "Son of God," on the testimony of ℵ B D. So have W. & H. and the Revisers in their margin.

The addition of "yet" in John vii. 8, found in B and many others, is evidently an intentional change of οὐκ into οὔπω, from the desire to explain a text not understood.

Treg. and W. & H. agree with Tisch. in putting the imperative in 1 Cor. xv. 49; though the latter had it right in his 7th edition, he now reads "let us bear." See the note at this passage. The Revisers have it right in text, but have given the false reading a place in their margin.

But the list might be almost indefinitely prolonged; so numerous and often extraordinary are the corruptions found in these venerable documents: witness the substitution of "found" or "discovered" (cf. 1 Sam. xx. 15 (16) in the LXX, *Cod. Vatic.*), for "burned up" in 2 Pet. iii. 10, by ℵ B K P, acquiesced in by Treg. and by W. & H.

The omissions in these old MSS are constant, often doubtless mere errors of the scribe, whose eye unconsciously passed from one line to the second or third below it, especially if he was betrayed by similarity of ending or beginning in two or more consecutive lines, a constant source of error called *homœoteleuton*. It was no easy matter to avoid it in copying MSS that have no division of words: it requires considerable practice even to read them, and the eye gets no rest in its fatiguing task.

The two oldest MSS, ℵ and B, omit the end of Mark xvi., against all other authority whatsoever, as Burgon has shewn with great pains; but in B, the fact that the scribe has here left a column blank,—the only one in the whole New Testament,—is strong presumptive evidence that if he did not find the passage in the MS he was copying from, he was aware of an omission. Such defects as these tend to throw discredit on these ancient MSS, as witnesses to the primitive integrity of the text. On the other hand, they are free from the bold interpolations of D (Codex Bezæ), and are constantly additional and valuable evidence against these. But none of the oldest MSS, not even several together, can be of themselves conclusive testimony as to the absolute correctness of a reading, although many facts tend to shew that, as a general rule, the so-called Alexandrian readings come nearest to the primitive text. They need to be controlled however by other evidence, as that of the Cursive MSS, versions, and, in many cases, by patristic citations. Every passage has to be examined apart on its own merits, in presence of the whole array of witnesses, and in dependence upon God's gracious guidance, special regard being paid to the context and the general teaching of scripture, which ecclesiastical corruption impaired.

N.B.—Winer's Grammar is quoted from Moulton's 8th ed. The Uncial MSS are cited according to their original readings except when noted otherwise, as ℵ^{corr}, C^{2}, &c.

LIST OF UNCIAL MSS.

G Gospels. *A* Acts. *E* Epistles. *P* Paul's Epistles. *R* Revelation.

Symbol of MS	Name of MS, and where kept.	Century.	Contents.
ℵ	Sinaiticus. —St. Petersburg.	IV.	All the New Testament. Several editions and collations have been published.
A	Alexandrinus.—London.	V.	All but Matt. i. 1–xxv. 6; John vi. 50–viii. 52; 2 Cor. iv. 13–xii. 6. Published in facsimile by Woide in 1786; in small type by B. H. Cowper, 1860.
B	Vaticanus.—Rome.	IV.	All but Heb. ix. 14 to end, the Epistles to Timothy, Titus, and Philemon, and the Revelation. There are two or three printed editions.
B(*R*)	Basilianus.—Rome.	VIII.	All the Revelation. It is printed in Tischendorf's *Monumenta Sacra Inedita*, 1846.
C	Ephraemi.—Paris.	V.	Portions of the Gospels, Acts, Epistles, and Revelation. A Palimpsest. Published by Tischendorf, 1843.
D	Bezæ.—Cambridge.	VI.	Nearly all the Gospels in the order Matt.—John—Luke—Mark, and portions of the Acts, with a Latin translation; the only portion of the General Epistles remaining is a fragment of the Latin translation, 3 John 11-15.
D(*P*)	Claromontanus.—Paris.	VI.	Paul's Epistles all but a few verses, with a Latin translation.
E(*G*)	Basileensis.—Basle.	VIII.	The Gospels all but Luke iii. 4-15; xxiv. 47-53.
E(*A*)	Laudianus.—Oxford.	VI.	The Acts except xxvi. 29–xxviii. 26, with a Latin translation. (*M.S.I.* ix.)
E(*P*)	Sangermanensis. —St. Petersburg.	X.	All but Rom. viii. 21-33; xi. 15-25; 1 Tim i. 1–vi. 15; Heb. xii. 8, to end. It is a copy of D Claromontanus after many of its corrections had been made. We have quoted it in general to note where the original reading of D Claromontanus has been changed by a later corrector.
F	Boreeli.—Utrecht.	IX., X.	Fragments of the Gospels, from Matt. ix. 1 to John xiii. 34.
F(*P*)	Augiensis.—Cambridge.	IX.	Paul's Epistles (except Hebrews) with a Latin transl. in parallel columns, complete except Rom. i. 1–iii. 19. The Greek alone is defective in 1 Cor. iii. 8-16; vi. 7-14; Col. ii. 1-8; Philem. 21-25. Published by Scrivener, 1859.
F^{a}	Coislinianus.—Paris.	VII.	Nine verses of the Gospels; seven verses of the Acts; and ten verses of the Epistles of Paul; all published by Tischendorf in his *Mon. Sacr. In.*, 1846.
G	Harleianus.—London.	IX., X.	Portions of the Gospels. (A fragment, Matt. v. 29-31, 39-43, is preserved in Trinity College, Cambridge.)
G(*A*)	Petropolitanum.	VII.	One octavo leaf at St. Petersburg, containing Acts ii. 45–iii. 8.
G(*P*)	Boernerianus. —Dresden.	IX.	Paul's Epistles (except Hebrews) with an interlinear Latin translation; complete, except Rom. i. 1-5; ii. 16-25; 1 Cor. iii. 8-16; vi. 7-14; Col. ii. 1-8; Philem. 21-25.
H	Hamburgensis. —Hamburg.	IX.	Portions of the Gospels, from Matt. xv. 30. (A fragment, Luke i. 3-6, 13-15, is preserved in Trinity College, Cambridge.)
H(*A*)	Mutinensis.—Modena.	IX.	Acts v. 28–ix. 39; x. 19–xiii. 35; xiv. 3 to end; chap. xxvii. 4 to end being supplied by another hand of about the XIth century.
H(*P*)	Coislinianus.—Paris.	VI.	Fragments of Paul's Epistles in 14 leaves, at St. Petersburg and Paris.
I	Petropolitanus. —St. Petersburg.	V–VII.	Fragments of seven different Palimpsests, the original Greek being partly obliterated, containing together about 190 verses of the Gospels, and the following: Acts ii. 6-17; xiii. 39-46; xxvi. 7-18; xxviii. 8-17; 1 Cor. xv. 53–xvi. 9; Tit. i. 1-13. All are published in *Mon. Sacra Ined.*
I^{b}	Nitriense.—London.	V.	Four leaves containing fragments of sixteen verses of John's Gospel in chaps. xiii. xvi. A Palimpsest.
K	Cyprius.—Paris.	IX.	The Gospels, complete.
K(*E*)	Mosquensis.—Moscow.	IX.	The General Epistles and Paul's Epistles all but Rom. x. 18–1 Cor. vi. 13; viii. 7-11.
L	Regius.—Paris.	VIII.	All the Gospels except Matt. iv. 22–v. 14; xxviii. 17-20; Mark x. 16-30; xv. 2-20; John xxi. 15-25. Published in *Mon. Sacra Ined.*, 1846.
L(*A*)	Angelicus-Romanus. —Rome.	IX.	The Acts from chap. viii. 10, the General Epistles complete, and Paul's Epistles, all but Heb. xiii. 10-25.
M	Campianus.—Paris.	IX., X.	Gospels, complete.
M(*P*)	Ruber or Uffenbachianus.—Hamburg & London.	IX.	Five leaves containing verses of 1 Cor., 2 Cor., and Hebrews, written in bright red ink. Published in Tischendorf's *Anecdota Sacra et Profana.*
N	Purpureus.	VI.	Fragments of the Gospels, in different libraries, written in silver letters on the thinnest vellum dyed purple. Published in *Mon. Sac. Ined.*, 1846.
O	Mosquensis.—Moscow.	IX.	A few leaves containing John i. 1-4; xx. 10-13, 15-17, 20-24.
O^{a-f}	Various Codices.	VI–IX.	Fragments of Luke i., ii., in different libraries.
O(*P*)		VI.	A double leaf at St. Petersburg, containing 2 Cor. i. 20–ii. 12; and a single one at Moscow, containing Eph. iv. 1-18.
P	Guelpherbytanus A. —Wolfenbüttel.	VI.	43 leaves containing fragments of all the Gospels. A Palimpsest. Published in *Mon. Sacra Ined.* new series, vol. vi.
P(*A*)	Porphyrianus. —St. Petersburg.	IX.	All the Acts and General Epistles, all Paul's Epistles, and the Revelation, several verses being wanting. In *Mon. Sac. Ined.* new series, vol. v., vi.
Q	Guelpherbytanus B. —Wolfenbüttel.	V.	13 leaves containing fragments from Luke and John. A Palimpsest. Published in *Mon. Sacra Ined.* new series, vol. iii.
Q(*P*)		V.	A few fragments of 1 Cor.
R	Nitriensis.—London.	VI.	45 leaves containing 25 fragments of Luke. A Palimpsest. (*M.S.I.* vol. ii.)
S	Vaticanus 354.—Rome.	X.	All the Gospels. It bears a date—A.D. 949.
T	Borgianus and Petropolitanus.—Rome and St. Petersburg.	V–VII.	Fragments of four different MSS, two of them accompanied with a Thebaic translation, containing in all about 325 verses of the Gospels, especially in the earlier part of John.
U	Nanianus.—Venice.	X.	All the Gospels.
V	Mosquensis.—Moscow.	VIII, IX.	All but a few verses of Matthew, complete to John vii. 39. Thenceforward it is written in cursive letters of XIIIth century.
W	Various Codices.	VIII–IX.	Fragments of four MSS, in different libraries, in all about 9 leaves containing verses of the Gospels. Published in part in *Mon. Sacra Ined.*
X	Monacensis.—Munich.	IX., X.	The Gospels with many defects in the order John—Luke—Mark—Matthew.
Y	Barberini.—Rome.	VIII.	Six large leaves containing John xvi. 3–xix. 41. (*Mon. Sacra Ined.* 1846.)

Symbol of MS.	Name of MS, and where kept.	Century.	Contents.
Z	Dublinensis.—Dublin.	V., VI.	22 fragments of Matt. containing verses in all chaps. except iii., ix., xvi., xxvii., xxviii. A Palimpsest. (Abbot's edition, 1880.)
Γ	Tischendorfianus.—Oxford & St. Petersburg.	IX.	Contains the Gospels nearly entire.
Δ	Sangallensis.—St. Gall.	IX.	The Gospels except John xix. 17-35, with an interlinear Latin translation. Rettig's facsimile edition, published at Zurich in 1836.
Θ	Various Codices.	VI–IX.	Portions of 8 different MSS, at Leipsic and St. Petersburg, containing fragments of Gospels. (*Mon. Sacra Ined.* new series vols. ii., ix.)
Λ	Oxoniensis.—Oxford.	IX.	Luke and John.
Ξ	Zacynthius.—London.	VIII.	Portions of Luke i.—xi. 33. A Palimpsest. Published by Tregelles, 1861.
Π	Petropolitanus. —St. Petersburg.	IX.	The Gospels nearly complete.
Σ	Rossanensis. —Rossano (Calabria).	VI.	Matthew and Mark to xvi. 14, written in silver letters on thin purple vellum. It has been published by Gebhardt.

CURSIVE MSS CITED IN THE NOTES.

1 (Gospels) : a MS of the Xth century (or later according to Burgon), at Basle, containing all the New Testament except the Revelation, but only of importance, says Tregelles, in its text of the Gospels.

33 (Gospels)-13-17 : the Colbert MS at Paris of the XIth century, containing some of the Prophets, and all the New Testament except the Revelation. It is 33 in the Gospels, 13 in the Acts and General Epistles, and 17 in Paul's Epistles.

69 (Gospels)-31-37-14 : a MS of the XIVth century at Leicester, which contains the whole of the New Testament with a few *lacunæ*. It is noted as 69 in the Gospels, 31 in the Acts and General Epistles, 37 in Paul's, and 14 in Revelation.

47. A MS, of the XIth or XIIth century, of the Epistles of Paul, in the Bodleian Library, Oxford.

61. This MS of the Acts and Epp. of Paul, dated 1044, has been independently collated by Tisch., Treg., and Scriv.

Occasionally two or three other Cursives have been cited on the authority of Tischendorf, as 13 of XIIIth c.; 22 of XIth in the Gospels ; 71, of XIIIth of the Epistles of Paul ; and 73 of Epistles of Paul, of XIth cent., now at Upsal.

In the Revelation, the following have been occasionally quoted from Tischendorf and Tregelles:

1. A MS of the XIIth century, the one used by Erasmus, and in which the text is intermingled with the commentary of Andreas of Cæsarea.
6. A small quarto of XIth cent. in the Bodleian (Acts xi. 13–Rev. xxi. 1), and noted 23 in the Acts, 28 in Epp. of Paul.
7. An important MS of XIth century in the Brit. Museum.
14 (see above, 69 of the Gospels). It is now defective from part of chap. xviii. to the end.
28. A MS of some value of XVth century, in the Bodleian.
38. A MS of the XIIIth century in the Vatican.
91. The Supplement added to the Codex Vaticanus (B) in about the XVth century.
95. Codex Parham of XIIth or XIIIth century, brought from Mount Athos.

ANCIENT VERSIONS.

The OLD LATIN, commonly called Italic or Itala (Ital) of the second cent., in MSS, the most part of the IVth, Vth, and VIth centuries, of which the principal are : *a* (Vercelli), and *b* (Verona) both edited by Bianchini ;—*c* (Colbert-Paris) by Sabatier ;—*d* (Cant.) the Latin text of D (Cod. Bezæ) of not much value ; that of D (Cod. Claromont.) is important ;—*f* (Brescia=Brix.) by Bianchini, a *revised* text, Italian recension of old or African Latin ; ff^1 and ff^2 (Corbeiensis), the former containing Matthew and James, the latter, the text of Gospels, almost entire ;—*i* (Vienna) contains parts of Mark and of Luke ;—*k* (Turin=Taur.) fragments of Matthew and Mark ;—*m* (Spec.) Latin readings in Cardinal Mai's 'Speculum ;'—*q* (Munich=Monac.) fragments of Gospels ;—*s* (Vienna) fragments of Acts and General Epistles.

The LATER LATIN : The Version of Jerome in the Codex Amiatinus of VIth century (Am), collated by Tregelles at Florence in 1845. The VULGATE (Vulg) is Jerome's text, IVth century, which got gradually corrupted in copying, and was revised under Pope Sixtus V. in 1590, and corrected and authorised by Clement VIII. in 1592-8.

The SYRIAC : (1) Curetonian of second cent. (Syr-Crt) from the Nitrian monasteries, now in the Brit. Museum, containing a few fragments of the Gospels ; (2) the version of the second cent. commonly printed as the Peschito (Syr-Pst) ; (3) the Harclean (Syr-Hcl) published by White under the name of Philoxenian, a recension by Thomas of Harkel of Polycarp's or Philoxenus' version, of VIIth cent. ; (4) the codex in the Bodleian (Syr-Bodl) containing the Acts and General Epistles ; (5) A version (Syr) of the Revelation, perhaps of VIth century.

The MEMPHITIC or dialect of Lower Egypt (Memph), and the THEBAIC or dialect of Upper Egypt (Theb), both of the second or third century.

The GOTHIC version by Ulfilas at end of the IVth century in codices of VIth century.

The ARMENIAN of the Vth century. The MSS of it are, for the most part, of XIIIth century or later.

The ÆTHIOPIC version (Æth), of about the VIth century was edited incorrectly in Walton's Polyglott, but more critically by Bode a century later.

PRINCIPAL ECCLESIASTICAL WRITERS

cited in critical editions of the New Testament ; those referred to in the notes of this edition being in capitals, and date given being of death, except where accompanied by 'fl.' We follow either Scrivener or Bouillet.

Greek.

Andreas (Cæsarea, Capp.), 6th cent.
ATHANASIUS (Alexandria), 373.
BASIL (Cæsarea, Capp.), 379.
CHRYSOSTOM (Constantinople), 407.
Clement of Rome, fl. 90.
CLEMENT (Alexandria), fl. 194.
CYRIL (Alexandria), 444.
Cyril (Jerusalem), 386.
Didymus (Alexandria), 370.
Dionysius (Alexandria), 265.
EPIPHANIUS (Cyprus), 403.
EUSEBIUS (Cæsarea, Pal.) 340.
Gregory of Nazianzus, 389.
Gregory of Nyssa, 396.
HIPPOLYTUS (Rome), fl. 220.
Ignatius (Antioch), 107.
IRENÆUS (Lyons), fl. 178.
John Damascene, 730.
Justin Martyr (Rome), 164.
ŒCUMENIUS (Tricca), 10th century.
ORIGEN (Alexandria), 253.
Polycarp (Smyrna), 166.
THEODORET (Cyrus in Syria), 458.
THEOPHYLACT (Bulgaria), 1071.
Victor of Antioch, 430.

Latin.

AMBROSE (Milan), 397.
AUGUSTINE (Hippo), 430.
BEDE, the Venerable (Britain), 735.
CYPRIAN (Carthage), 258.
Hilary Poitiers), fl. 354.
Hilary, deacon (Ambrosiaster), 3rd c.
JEROME (Rome and Bethlehem), 420.
Lucifer (Cagliari), 367.
PRIMASIUS (Adrumetum), fl. 550.
Rufinus (Aquileia & Jerusalem), 397.
TERTULLIAN (Carthage), fl. 200.

Syriac.—Ephraem (Edessa), 378.

N.B.—When through some circumstance the authorities cited give only partial support to a reading, or if some peculiarity attaches to their testimony, they are enclosed in parentheses thus (B). See notes Luke iii. 12 ; xi. 44 ; Gal. v. 1, &c.

REVISED PREFACE TO SECOND EDITION (1871).

THE original edition, in which each of the several books was published by itself (or two epistles together if there were two to the same assembly), and the reprints of several, which seem to have attracted more attention than others, being exhausted, I publish a new edition of this translation of the New Testament, as a whole, in a more convenient form.

It has been in no way my object to produce a learned work; but, as I had access to books, and various sources of information, to which of course the great mass of readers, to whom the word of God was equally precious, had not, I desired to furnish them as far as I was able with the fruit of my own study, and of all I could gather from those sources, that they might have the word of God in English, in as perfect a representation of it in that language as possible.

In the first edition I had made use of a German work professing to give the Textus Receptus, with a collection of the various readings adopted by all or any of the editors of most repute, Griesbach, Lachmann, Scholz, Tischendorf, and some others. But the Textus Receptus was itself often changed in the text of the work, and I found that several of these changes had escaped my notice. My plan was, where the chief editors agreed, to adopt their reading, not to attempt to make a text of my own. My object was a more correct *translation*: only there was no use in translating what all intelligent critics held to be a mistake in the copy. For, as is known, the Textus Receptus had no real authority, nor was indeed the English Version taken from it,—it was an earlier work by some years. With some variations, which critics have more or less carefully counted, the Textus Receptus was a reprint of earlier editions. Of these Stephanus 1550 is the one of most note: there were besides this Erasmus and Beza. Erasmus was the first published; the Complutensian Polyglott the first printed: then Stephanus; and then Beza. The Elzevirs were not till the next century; and the expression in their preface of *textus ab omnibus receptus* led to the expression of "textus receptus," or received text. The Authorised Version was mainly taken from Stephens, or Beza. The reader who is curious as to these things may see a full account in Scrivener's *Introduction* or other similar Introductions. After this came, beginning with Fell at Oxford, various critical editions: Mill, Bengel, Wetstein (who greatly enlarged the field of criticism), then Griesbach, Matthæi (the last giving the Russian Codices, which are Constantinopolitan so called), Lachmann, Scholz, Tischendorf, and quite recently Tregelles. I name only those of critical celebrity. We possess besides, in connection with commentaries, Meyer, De Wette, and Alford.

In my first edition my translation was formed on the concurrent voice of Griesbach, Lachmann, Scholz, and Tischendorf: the first of soberer judgment and critical acumen and discernment; the next with a narrower system of taking only the very earliest MSS, so that sometimes he might have only one or two; the third excessively carelessly printed, but taking the mass of Constantinopolitan MSS as a rule; the last of first-rate competency and diligence of research, at first somewhat rash in changing, but in subsequent editions returning more soberly to what he had despised. Still, if they agreed, one might be pretty sure that what they all rejected was a mere mistake in copying. Scholz, in a lecture in England, gave up his system, and stated that in another edition he should adopt the Alexandrian readings he had rejected. That is the general tendency since: Tregelles laying it down strictly as a fixed rule.

Meanwhile, since my first edition, founded on the concurrent judgment of the four great modern editors, following the received text unchanged where the true reading was a disputed point among them, the Sinaitic MS has been discovered; the Vatican published; Porphyry's of Acts and Paul's Epistles and most of the Catholic

Epistles and the Apocalypse, and others, in the *Monumenta Sacra Inedita* of Tischendorf, as well as his seventh edition. These, with Alford and Meyer's (not yet consulted for the text), and De Wette, furnished a mass of new materials. Tregelles' too was published as a whole since my present edition was finished, though not printed.

All this called for further labour. I had to leave Scholz pretty much aside; (his work cannot be called a careful one, and he had left himself aside;) and take in Tischendorf's 7th ed., Alford, Meyer, De Wette. I have further, in every questioned reading, compared the Sinaitic, Vatican, Dublin, Alexandrian, Codex Bezæ, Codex Ephraemi, St. Gall, Claromontanus, Hearne's Laud in the Acts, Porphyry in great part, the Vulgate, the old Latin in Sabatier and Bianchini. The Syriac I had from others; it was only as to words and passages left out or inserted I used the book itself; not being a Syriac scholar, I could not use it for myself. The Zacynthius of Luke I have consulted; with occasional reference to the fathers; Stephanus, Beza, Erasmus. The labour involved in such a work those only know who have gone through it by personal reference to the copies themselves.

In the translation itself there is little changed. A few passages made clearer; small inaccuracies corrected, which had crept in by human infirmity; occasional uniformity in words and phrases produced where the Greek was just the same. In the translation I could feel delight—it gave me the word and mind of God more accurately: in the critical details there is much labour and little food. I can only trust that the Christian may find the fruit of it in increased accuracy.

As the editors I have named had not the Sinaitic nor Porphyrian MS, I have occasionally had to judge for myself where these authorities affected the question much, or have occasionally put the matter as questionable in a note, where I could not decide for myself.

I will now say a few words as to these authorities. As to the general certainty of the text, all these researches have only proved it. The meddling of ecclesiastics has been one chief source of questionable readings; partly wilful, partly innocently: the attempt to assimilate the Gospels, which was wilful; and then, more innocently, arising from the passages read in ecclesiastical services, such changes as "Jesus" put for "He" where it was needed, as in these services "he" at the beginning referred to nothing; and "Jesus" was then introduced by copyists into the text. The attempt to make the Lord's prayer in Luke like that in Matthew is another instance; so, if we are to believe Alford and most other editors, the leaving out "first-born" in the Sinaitic and Vatican and some others, (which I note because it affects the oldest MSS,) because it looked as if the mother of our Lord had other children; and such like instances. But these do not make any very great difficulty. Other MSS and versions (which are earlier than all MSS), with a little care, make the real state of the case plain; but no MSS are early enough to escape these handlings. So that the system which takes merely the oldest MSS as authorities in themselves, without adequate comparison and weighing internal evidence, necessarily fails in result. Conjectures are not to be trusted, but weighing the evidence as to facts is not conjecture.

The three greatest questions are 1 Timothy iii. 16. the beginning of John viii., and the last verses of Mark xvi. In the first I pronounce no judgment, as full dissertations have been written on it by many critics. As to John viii. I do not doubt its genuineness. Augustine tells us it was left out in some untrustworthy MSS because it was thought injurious to morality: and not only so, but in my examination of the text I found that in one of the best MSS of the old Latin, two pages had been torn out because it was there, carrying away part of the text preceding and following. As to the end of Mark and its apparently independent form, I would remark that we have two distinct closes to the Lord's life in the Gospels: his appearance to his disciples in Galilee, related in Matthew without any account of his ascension, which indeed answers to the whole character of that Gospel; and at Bethany, where his ascension took place, which is the part related in Luke, answering to the character of his Gospel: one, with the remnant of the Jews owned, and sending the message out

on earth to Gentiles, the other from heaven to all the world, beginning with Jerusalem itself; one Messianic, so to speak, the other heavenly. Now Mark, up to the end of verse eight, gives the Matthew close; from verse nine a summary of the Bethany and ascension scene, and facts related in Luke and John. It is a distinct part, a kind of appendix, so to speak.

I have always stated the Textus Receptus in the margin where it is departed from, except in the Revelation, Erasmus having translated that from one poor and imperfect MS, which being accompanied by a commentary had to be separated by a transcriber; and even so Erasmus corrected what he had from the Vulgate, or guessed what he had not.* There was not much use in quoting this.

But it does not seem to me that any critics have really accounted for the phenomena of MSS. We have now a vast mass of them, some few very old, and a great many more comparatively modern. But it seems to me the oldest, as Sinaitic and Vatican, bear the marks of having been in ecclesiastical hands. I do not mean that the result is seriously affected by it, for their work is pretty easily detected and corrected, and thus is not of any great consequence; but, as it is easily detected, proved to be there. After all research, it cannot be denied, I think, that there are two great schools of readings. The same MS may vary as to the school it follows in different parts. Thus Griesbach says A was Constantinopolitan in the Gospels and Alexandrian in the Epistles, to use conventional names. So Porphyrius (marked P), which I found in six or eight chapters of Acts so uniformly to go with the Textus Receptus, that I consulted it scarcely at all afterwards, does not do so in Paul's Epistles. Still there are the two schools. Of the one, Sinaitic, Vatican, and Dublin (ℵ B Z) are the most perfect examples. For that in the main they are of this school, though with individual peculiarities, cannot, it seems to me, be questioned a moment. Of these, Dublin, marked Z, is by far the most correct copy: I remarked but one blunder in copying. The Vatican, as a copy, is far superior to Sinaiticus, which is by no means a correct one, in the Revelation quite the contrary, however valuable as giving us the whole New Testament and being the oldest copy perhaps we have. But we must remember that we have none until after the empire was christian, and that Diocletian had destroyed all the copies he could get at. This Alexandrian text, so called, is the oldest we have in existing Greek MSS. The Alexandrian MS (marked A) is not uniformly Alexandrian in text. But, if Scrivener is to be trusted, the Peschito Syriac agrees much more with A than with B; yet it is the oldest version that exists, nearly two hundred years older than any MS we have, made at the end of the first or the beginning of the second century. This is not the case with the old Latin. It cannot be said to be Alexandrian, but approaches nearer to it. But then even here is a singular phenomenon: one ancient MS of it, Brixianus, is uniformly the Textus Receptus. I think I only found one exception. Where did this come from? The Vulgate is a good deal corrected from the Alexandrian text, though not always following it. Thus we may class them: ℵ, B, Z, L, which last follows B very constantly; then we have A and a long list of uncials going with it, not so ancient or much thought of; so that in Alford you will find 'A, &c.' There is another class of about the sixth century, to which date Z also is attributed, C which is independent, and P which in the epistles chiefly follows the Alexandrian but not unfrequently tends to T. R. and A. In the Acts it is, as far as I have examined it, T. R. Δ, or St. Gall, is often T. R., though in many respects an independent witness. If in the Gospels A and B go together, we may be tolerably confident of the reading, of course weighing other testimony. D, it is known, is peculiar, though characteristically Alexandrian. The result to me is that, while about the text as a whole there is nothing uncertain at all, though in *very* few instances questions may be raised, the history of it is not really ascertained. I avow my arriving at no conclusion, and I think I can say no one can give that history: the phenomena are unsolved.

* It was what is called Reuchlin's MS and is noted (1). A full account of it may be seen in *Handschriftliche Funde*, by Franz Delitzsch, who found it in a German library.

I have said thus much on the criticism of the text, and the MSS, that persons not versed in the matter may not hazard themselves in forming conclusions without any real knowledge of the questions. Such a book as Tischendorf's English Testament I think mischievous. You have the English Version questioned continually, and ℵ, B, A, given at the bottom of the page, for persons who know nothing about them to doubt about the text, and that is all. Thus, to say no more, the readings of A in the Epistles have a totally different degree of importance from that of its readings in the Gospels. And all becomes uncertain. In most of these cases the true reading is not doubted a moment by Tischendorf himself, yet it only makes people doubt about all. I have followed a collation of the best authorities, but where, though for trifling differences, you have ℵ, B, L, or B, L, on one side, and A, &c., on the other, I confess I have no entire certainty that B, L, are right.

In the next place the reader has not a revision of the Authorised Version, but a translation from the best Greek text I could attain to any certain knowledge of. I do not doubt a moment that numbers of phrases of the Authorised Version will be found in the translation. Filled as the mind is with it from constant use, it suggested itself naturally to the mind. I had no wish to reject it. But a revision of the Authorised Version, if desirable for ecclesiastical use, is not (I think) in itself a wise attempt. I rather doubt the justness of the taste which attempts to revise the Authorised Version. The new bit does not suit the old, and is the more distasteful from its juxtaposition. Imitation is seldom good taste, seldom undetected; it wants nature, and in these things nature is good taste, and attracts.

I have freely used every help I could. I do not mention Grammars and Dictionaries, as they are applicable to all books, and known; but I have used Meyer, whose continuators are very inferior, and from whom a large part of Alford is taken; but I have consulted Alford too, and De Wette. Ellicott is excellent in what he has done; Kypke most useful in what he affords. I have used them for the exegesis of the text as Greek, not for any doctrine in any case. Fritzsche, who is grammatically very full; Bleek, who very much exhausts learning in his book on the Hebrews. Delitzsch and others I have occasionally referred to; there is Kuinoel on the historical books; but I did not find many of them of very great value, Calvin of less than I should have supposed. There are Bengel, Hammond, Elsley; Wolff and other German writers; and Stanley, Jowett, Eadie, &c. But I confess reference to the latter to try did not lead me to repeat it much. What I sought was the thorough study of the text; opinions were of little moment. Poole's Synopsis and Bloomfield have been at hand for older commentators.

Of translations, Diodati's Italian is the best of the old ones, then the Dutch, then the English. Bengel's German is a very good one, and there is, though tainted by their doctrine occasionally, a very literal one called Berleburger. Other translations are Kistemaker, Gossner, Van Ess, which are Roman Catholic; a corrected one of Luther by Meyer; the Swiss one by Piscator, far better than Luther's. These, though I referred to them in a translation made into German, I used comparatively little now or not at all. Of the French, Diodati's is literal, but hardly French; Martin and Ostervald, little to be trusted; and Arnaud's, I may say, not at all. Luther's is the most inaccurate I know. Besides this, there are in Latin the Vulgate and Beza. De Wette's German is elegant, but from excessive leaving out the auxiliary verbs, which is allowed in German, affected; and in the Old Testament, though a good Hebraist, not to be trusted, from rationalistic principles. His Isaiah is Gesenius's.

I have used all helps I could, but the translation is borrowed in no way from any; it is my own translation, but I have used every check I could to secure exactness. I believe the scriptures to be the inspired word of God, received by the Holy Ghost and communicated by His power, though, thank God, through mortal men: what is divine made withal thoroughly human, as the blessed Lord Himself whom it reveals, though never ceasing to be divine. And this is its unspeakable value: thoroughly and entirely divine, "words which the Holy Ghost teacheth," yet perfectly and

divinely adapted to man as being by man. My endeavour has been to present to the merely English reader the original as closely as possible. Those who make a version for public use must of course adapt their course to the public. Such has not been my object or thought, but to give the student of scripture, who cannot read the original, as close a translation as possible.

There are some remarks I would desire to make on the English Authorised Version, which would debar me from attempting to correct it, which indeed would be a more ambitious task. Its value and beauty are known, and I need not dilate upon. I have lived upon it, though of course studying the Greek myself; I have no wish to underrate it. But now that everything is inquired and searched into, there are some points to be remarked which make it desirable that the English reader should have something more exact.—There is one principle which the translators avow themselves, which is a very great and serious mistake. Where a word occurs in Greek several times in the same passage or even sentence, they render it, as far as they possibly can, by different words in English. In some cases the effect is very serious; in all the connection is lost. Thus in John v. we have "judgment" committed to the Son; shall not come into "condemnation;" the resurrection of "damnation." The word is the same in Greek, and every one can see that "not coming into judgment" is a very different thing from "not coming into condemnation." The whole force of the passage depends on this word, and its contrast with life. Here the sense is wholly changed. In another the connection is lost—Romans xv. 12, 13: "In him shall the Gentiles trust;" "now the God of hope." "Trust" is the same word as "hope," only a verb. "The Gentiles hope;" "the God of hope." I only mention these as examples.

In some cases, as "elders," "the Lord's coming," "the law," theological views have biassed the translators. Thus in Acts i. we have "ordained" put in where there is no word at all. All there is in Greek is "must one be a witness." So in Acts xiv. 23, "They ordained them elders:" it is simply "they chose elders for them," *χειροτονέω*. I am well aware that in ecclesiastical Greek, borrowed from this passage doubtless, and their new ideas attached to it, the word came to mean this ecclesiastically. But it is not its own meaning. It is "to choose," as 2 Corinthians viii. 19; Acts x. 41.—As to the Lord's coming, Acts iii. 19, there is no excuse for translating *ὅπως ἄν* "when." It is an attempt to give it a sense. Again, in 2 Thessalonians ii. 2, "as that the day of Christ is at hand:" the word translated "is at hand" is "present" or "come." It is twice used (once in Romans viii. 38 and once in 1 Corinthians iii. 22) for "present" in contrast with "to come." It alters evidently the whole sense, and the true meaning gives the key to the whole passage. Their imagination being wrought on by these false teachers, they thought that the day was come in the tribulation in which they were suffering; whereas the Lord's coming would be rest to them and trouble to their persecutors.

But a more serious mistake is in the words in 1 John iii. 4, "Sin is the transgression of the law." A definition of sin is a serious thing, but this is not what is said. The word used is that which adverbially is employed in Romans ii. for "sinning without law," and is so translated in contrast with "sinning under law." If sin were the transgression of the law, it could not be said "until the law sin was in the world;" it could not be said "sin by the commandment became exceeding sinful," for there would have been no sin till the commandment came. But it is not so. It is "sin is lawlessness." It is the wicked will of man; if law comes, then it transgresses it; but it is sin without it, because I ought to have no will of my own, but be in obedience. Hence the reasoning of the apostle: "Death reigned from Adam to Moses over those who had not sinned after the similitude of Adam's transgression." This is a quotation from Hosea vi. 7: "They, like Adam, have transgressed the covenant." Adam had a law, Israel had one; they transgressed alike: but death reigned over those from Adam to Moses, over those who had not: sin was there, for death was there. I have enlarged a little more on this because the definition of sin

is a serious thing, and theology will not hear of such an alteration. Let God be true and every man a liar. It is so translated where doctrine was not in question, not only in Romans ii. but in 1 Timothy i. 9—"lawless and disobedient." It is never translated "transgression of the law" but here, generally "iniquity:" ἄνομος is twice translated "transgressor;" but it is never said, in any form of the word, to be "transgression of the law" but here.

As regards details of translation I have a few remarks to make. I have sought in some instances to render the particles more distinctly; but, rich as English is, no care will make the shades and colourings of thought in one language answer to another. It is oftener more a question of metaphysics, or metaphysical philology, than of grammar, and grammarians do not always command my assent in these matters, though I am glad to learn from them. In our own tongue few remark these shades of meaning, though they exist, as "indeed," "truly," "surely," "forsooth." Custom and individual habit form the mind in such cases. See the use of εὐθέως in Mark. In St. John's writings I have to remark that the personal pronoun, generally emphatic where inserted, is used so constantly that it can hardly be considered such. I had marked each instance in the first edition, but it arrested the eye inconveniently for the general sense. This the printer has sought to remedy by another and slighter mark. The same character of style is seen in his constant use of ἐκεῖνος. Another peculiarity is to be noticed in John, the constant use of ἵνα for ὅτι. In Luke we have καί for ὅτι.

I have further to remark on the aorist, as to which a great fuss has been made lately, that English is not Greek. The large use of auxiliary verbs in English, and very sparing use of them in Greek, modifies the whole bearing of tenses in the two languages. The past participle with a present auxiliary is not a simple Greek perfect, not actual continuance in effect of a past action; a past action morally estimated as present, or in force at present, is just as often its force. The real practical question in English is: is it an historical statement or a fact viewed as such morally, i.e. without reference to time. "Christ died for us:" that is historical. "Christ has died for us:" that is a moral fact always true. The question which to use is often a very nice one, and we have to notice the difference of our point of view and that of the time of the passage. The only simple tenses in English are both aorist; one signifying accomplishing an act, the other an accomplished act.* And as the latter becomes historic, the use of it in many cases for the Greek aorist falsifies the sense. Thus—a case in which no one, I believe, denies it—ἔγραψα. If I say "I wrote," it is in another letter (unless specified otherwise); "I have written to you" is a past act made present by "have," and it is (unless specified to be in a letter gone but not received) the letter he is occupied with. And the mere doctrine of the aorist in Greek in no way meets the case. "I wrote to you not to do it" is a past letter supposed to be received. "I have written to you:" he has done it, but it is supposed to be not yet received. "I have written to you in the letter" is the present one. Now what is true of ἔγραψα is true of many others. When I want to give the present, not an accomplishing aorist, I say, not "I write," but "am writing;" because "writing" is the act, "am," absolutely present; but on the other hand I say, "I write five letters every day in the year." "I wrote a long letter to him" is an historical fact; "I have written a long letter to him" is a moral assertion to which I attach present value. "Have," with the past participle, is used however for the perfect. But to aorize in English all the Greek aorists is, I judge, simply a blunder. When the aorist is historic, the simple preterite tense may well answer to it in English. I cannot say I have always succeeded in rightly distinguishing the cases: there are cases as to which I have myself doubted.

I have occasionally left old forms where they are more reverential, as "saith" for "says," "unto" for "to," &c. I have left "ye" for the nominative of "you."

* For this reason there are only two tenses in English at all; the future, so called, is the present intention; for an accomplishing or accomplished act is not future.

It is the Dutch *gij* and *u*, which last in familiar spoken Dutch is used for *gij*, and is now become usual in English. Both languages have the Platt-Deutsch for their origin. To these things I attach no great importance; to reverence I do.

And this leads me to the use of the words "do homage" instead of "worship," which I do only for the sake of other people's minds not used to such questions. I have not a doubt of the justness of the change, and just because in *modern* English "worship" is used for what is rendered to God only: when the English translation was made it was not, and the use of it now falsifies the sense in three-quarters of the passages it is used in. It is quite certain that in the vast majority of instances of persons coming to the Lord they had not the least idea of owning Him as God. And it falsifies the sense in a material point to use the word now. That we worship Christ who do know He is God is another matter. In the English Bible it is, or at least was, all right, because worship did not mean what it does now. The man when he is married says, "With my body I thee worship." It is said in 1 Chronicles xxix. 20, They "worshipped Jehovah and the king," which is simple blasphemy, if it be used in the modern sense. If the reader is curious, he may look at Wetstein, Matthew ii. 2; Minucius Felix, end of chapter ii.; and compare Job xxxi. 27; and Herodotus i. 134 for the customs of Persia. It would not have been worth mentioning but for simple souls.

The use of a large or small "s" is of extreme difficulty in the case of the word Spirit; not in giving it when the Holy Spirit is simply spoken of personally. There it is simple enough. But as dwelling in us, our state by it, and the Holy Spirit itself, are so blended as to make it then very difficult; because it is spoken of as our state, and then as the Holy Ghost. If it be put large, we lose the first; if small, the Spirit personally. I can only leave it with this warning, calling the attention of the reader to it. It is a blessed thought that it is so blended in power that our state is so spoken of; but if we lose the divine Person, that blessing itself is lost. The reader may see, not the difficulty, for it does not exist there, but the blending of the effect and the person in Romans viii. 27.

All the instances in which the article is wanting before Κύριος are not marked by brackets; but I give here all the passages in which Κύριος, which the LXX employ for Jehovah, thence transferred to the New Testament, is used as a proper name; that is, has the sense of "Jehovah." It is also used in the New Testament for a title of Christ, who as man has the place of Lordship over all things. "God," says Peter, "hath made him, whom ye have crucified, both Lord and Christ." I have put a mark of interrogation after those that are doubtful.

Matt. i. 20, 22, 24; ii. 13, 15, 19; iii. 3; iv. 7, 10; v. 33; xxi. 3 (?), 9, 42; xxii. 37, 44; xxiii. 39; xxvii. 10; xxviii. 2.

Mark i. 3; xi. 3 (?), 9; xii. 11, 29 *bis*, 30, 36; xiii. 20; xvi. 20 (?).

Luke i. 6, 9, 11, 15, 16, 17, 25, 28, 32, 38, 45, 46, 58, 66, 68, 76; ii. 9 *bis*, 15, 22, 23 *bis*, 24, 26, 38, 39; iii. 4; iv. 8, 12, 18, 19; v. 17; x. 27; xiii. 35; xix. 31 (?), 38; xx. 37, 42.

John i. 23; xii. 13, 38 *bis*.

Acts i. 24 (?); ii. 20, 21, 25, 34, 39, 47 (?); iii. 19, 22; iv. 26, 29 (?); v. 9, 19; vii. 31, 33, 37, 49; viii. 25 (?), 26, 39 (?); ix. 31 (?); x. 4 (?), 14 (?); xi. 8 (?); xii. 7, 11 (?), 17 (?), 23; xv. 17 *bis*.

Rom. iv. 8; ix. 28, 29; x. 9, 12, 13, 16; xi. 3, 34; xii. 19; xiv. 11; xv. 11.

1 Cor. i. 31; ii. 16; iii. 20; x. 26; xiv. 21.

2 Cor. iii. 17, 18 (peculiar character); vi. 17, 18; x. 17.

Heb. i. 10; vii. 21; viii. 2, 8, 9, 10, 11; x. 16, 30 *bis*; xii. 5, 6; xiii. 6.

James iv. 10; v. 4, 10, 11 *bis*.

1 Peter i. 25; iii. 12 *bis*, 15. 2 Peter ii. 9 (?), 11; iii. 8, 9, 10. Jude 5, 9.

Rev. iv. 8; xi. 15, 17; xv. 3, 4; xvi. 7; xviii. 8; xix. 6; xxi. 22; xxii. 5, 6.

In the Acts the word is used in an absolute and general way, and applied to Christ. It is usually the same in the Epistles; see 1 Cor. viii. 5, 6.

It may perhaps be useful to some of my readers to give the chronological order

of the Epistles: and first those that are certain: 1 and 2 Thessalonians; 1 and 2 Corinthians; Romans, Ephesians, Colossians, Philippians, and Philemon; the last four Paul wrote when a prisoner. Galatians was written from fourteen to twenty years after the apostle was first called, and after he had laboured for some time in Asia Minor, perhaps while he was at Ephesus, as it was not a very long time after their conversion: 1 Timothy, on occasion of the apostle's leaving Ephesus,—when exactly is not clear. 2 Timothy was written at the close of his life when about to be martyred. It is questioned if Paul ever got out of prison: if he did, 2 Timothy was written when he was seized the second time. Titus refers to a journey of Paul's to Crete; it is not said when; perhaps, it has been thought, when he resided so long at Ephesus. It is morally synchronous with 1 Timothy. It has not been the purpose of God to give us chronological dates for them, and in divine wisdom. The moral order is clear. The way in which 2 Timothy refers to the ruin of what 1 Timothy builds the order of, is plain enough. Hebrews was written late, in view of the approaching judgment of Jerusalem, and calls on christian Jews to separate themselves from what God was about to judge. The Epistle of James was written when this separation had in no way taken place. Jewish Christians are still seen as forming part of the Israel not yet finally cast out, only owning Jesus to be the Lord of glory. But, as all the Catholic Epistles, it was written toward the close of the apostolic history, when Christianity had been widely received by the tribes of Israel, and the Jewish history was now closing in judgment. In 1 Peter we see that the gospel had widely spread among the Jews: it was written to the christian Jews of the dispersion. The second of course is later, at the close when he was about to put off his tabernacle and would leave them in writing the warnings apostolic care would soon no longer furnish. Hence, like Jude, it contemplates grievous departure from the path of godliness on the part of those who had received the faith, and a mocking of the testimony that the Lord was coming. 1 John insists on its being "the last time." Apostates were already manifested, apostates from the truth of Christianity denying the Father and the Son, as well as with Jewish unbelief denying that Jesus was the Christ. Jude comes morally before John. These false brethren had crept in unawares, but the evil is pursued to the final rebellion and judgment. It differs from 2 Peter in viewing the evil not simply as wickedness, but departure from first estate. Revelation completes this picture by shewing Christ judging in the midst of the candlesticks; the first having left its first love, and threatened, if it did not repent and return to its original estate, to have the candlestick removed: the final judgment being in Thyatira, and in Laodicea; and then it shews the judgment of the world and the return of the Lord, the kingdom and heavenly city and eternal state. This general character of departure and failure, stamped on all the last books from Hebrews to Revelation, is very striking: Paul's epistles, save 2 Timothy, which gives individual direction in the midst of ruin, though prophesying of this state of things, express the labour and the care of the wise master-builder. The interest of their date is in connection with his history in the Acts; but Hebrews, and the Catholic Epistles, and Revelation, all shew predicted departure already set in, (for even 1 Peter, which is least so, tells us the time was come for judgment to begin at the house of God,) and so the judgment of the professing church, and then prophetically of the world risen up against God. This closing character of the Catholic Epistles is very striking and instructive.

The contents of the books of the New Testament must be sought elsewhere: I can only give here some very general thoughts upon them. It will be remarked at once that the character of the first three Gospels is different from that of John. The principle of this difference is this: the first three present Christ, though in different characters, to man to be received, and shew His rejection by man. John begins with this as the starting-point of his Gospel, being the display of the divine nature and what man and the Jew was in presence of. He was in the world, and the world was made by Him, and the world knew Him not. He came to His own, and His own received Him not. Hence we have sovereign grace, election; man must be

born again, wholly anew; and the Jews are all through treated as reprobate; the divine and incarnate Person of the Lord as the foundation of all blessing, and a work of atonement which is the basis even of the sinless condition of the new heavens and the new earth wherein dwelleth righteousness, together with, at the close, the gift of the Comforter, form the subject of the Gospel, in contrast with Judaism. Instead of tracing the Lord to the Abrahams and Davids, the roots of promise, or to Adam, to bring in as Son of man blessing to man, or giving the account of His service in ministry as the great Prophet that was to come, it brings a divine Person, the Word made flesh, into the world. What I have just said stamps their character on the four Gospels. Matthew is the fulfilment of promise and prophecy, Emmanuel among the Jews, rejected by them, stumbling thus on the stone of stumbling, and shewn to be really a sower; fruit-seeking was in vain; and then the Church and the Kingdom substituted for Israel blessed by promises, which they refused in His Person; but after judgment, when they owned Him, to be owned under mercy. The ascension is not found in Matthew, I believe, for this very reason: Galilee in Matthew, not Jerusalem, is the scene of His interview with the disciples after His resurrection. He is with the poor of the flock, who owned the word of the Lord, where the light had sprung up to the people sitting in darkness. The commission to baptize goes forth hence and applies to Gentiles. Mark gives the servant-prophet, Son of God: Luke, the Son of man, the first two chapters affording a lovely picture of the remnant in Israel: John, a divine Person come into the world, the foundation (redemption being accomplished) of the new creation; the object and pattern of faith; revealing the Father; with the promise of the Comforter while away. Paul and John reveal our being in a wholly new place in Christ. But John is mainly occupied with revealing the Father in the Son to us, and thus life by the Son in us: Paul with presenting us to God, and His counsels in grace. If we confine ourselves to the Epistles, the latter only speaks of the Church, save 1 Peter ii., the building of living stones, but Paul only speaks of the Body. The Acts shew the founding of the Church by the Holy Ghost come down from heaven, and then the Jerusalem or Palestinian labours of the apostles, and other free labourers, especially the work of Peter, and then that of Paul. With the history of the rejection of his Gospel by the Jews of the dispersion the history of scripture closes.

GOSPEL ACCORDING TO

MATTHEW.

BOOK of the generation of Jesus Christ, Son of David, Son of Abraham.

2 Abraham begat Isaac; and Isaac begat Jacob, and Jacob begat Juda
3 and his brethren; and Juda begat Phares and Zara of Thamar; and Phares begat Esrom, and Esrom
4 begat Aram, and Aram begat Aminadab and Aminadab begat Naasson,
5 and Naasson begat Salmon, and Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed
6 begat Jesse, and Jesse begat David the king. And David[a] begat Solomon, of her [that had been the wife] of
7 Urias; and Solomon begat Roboam, and Roboam begat Abia, and Abia
8 begat Asa, and Asa begat Josaphat, and Josaphat begat Joram, and
9 Joram begat Ozias, and Ozias begat Joatham, and Joatham begat Achaz,
10 and Achaz begat Ezekias, and Ezekias begat Manasses, and Manasses begat Amon, and Amon begat Josias,
11 and Josias begat Jechonias and his brethren, at the time of the carrying
12 away[b] of Babylon. And after the carrying away of Babylon, Jechonias begat Salathiel, and Salathiel begat
13 Zorobabel, and Zorobabel begat Abiud, and Abiud begat Eliakim,
14 and Eliakim begat Azor, and Azor begat Sadoc, and Sadoc begat Achim,
15 and Achim begat Eliud, and Eliud begat Eliazar, and Eliazar begat Matthan, and Matthan begat Jacob,
16 and Jacob begat Joseph, the husband of Mary, of whom was born Jesus,
17 who is called Christ. All the generations, therefore, from Abraham to David [were] fourteen generations; and from David until the carrying away[b] of Babylon, fourteen generations; and from the carrying away of Babylon unto the Christ, fourteen generations.

18 Now the birth of Jesus[c] Christ was thus: His mother, Mary, that is,[d] having been betrothed to Joseph, before they came together, she was found to be with child of [the] Holy
19 Ghost. But Joseph, her husband, being [a] righteous [man], and unwilling[e] to expose her publicly, purposed to have put her away secretly;
20 but while he pondered on these things, behold, an angel of [the] Lord[f] appeared to him in a dream, saying, Joseph, son of David, fear not to take to [thee] Mary, thy wife, for that which is begotten in her is
21 of [the] Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus, for *he* shall save
22 his people from their sins. Now all this came to pass that that might be fulfilled which was spoken by [the] Lord,[f] through the prophet, saying,
23 Behold, the virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which is, being interpreted,
24 'God with us.' But Joseph, having awoke up from his sleep, did as the angel of [the] Lord,[f] had enjoined
25 him, and took to [him] his wife, and knew her not until she had brought

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[a] T. R. adds 'the king,' with C L Δ Σ E &c. 33 Vulg; ℵ B Γ 1 Syr-Crt & Pst Memph omit.

[b] In those days conquerors transported conquered nations to distant seats, and replaced them by others, that national feeling might not subsist, but dependence be complete. 'Carrying away' is feeble for this, but I know no other word.

[c] Some verss. read 'birth of the Christ,' but ℵ C Σ &c. have Ἰησοῦ χριστοῦ; B χριστοῦ Ἰησοῦ. Irenæus insists on the difference of Ἰησοῦ and χριστοῦ. It may be 'Now the birth of the Christ, Jesus.'

[d] γάρ, emphatically used, I believe, οὕτως giving occasion to it: 'it was peculiar, *for*.' C² E Σ &c. 33 have γάρ: ℵ B C Z 1 Ital Am Syrr Memph omit.

[e] μή is characteristic: 'being a man μὴ θέλων.'

[f] 'Lord' without the article, signifying as very often, 'Jehovah.' T. R. has the article in ver. 22, with E L &c.; ℵ B C D Z Δ Σ 1 33 omit.

forth her firstborn[g] son: and he called his name Jesus.

II. Now Jesus having been born[h] in Bethlehem of Judæa, in the days of Herod the king, behold magi from
2 the east arrived at Jerusalem, saying, Where is the king of the Jews that has been born? for we have seen his star in the east, and have come to do him homage.
3 But Herod the king having heard [of it], was troubled, and all Jerusa-
4 lem with him; and, assembling all the chief priests and scribes of the people, he inquired of them where the Christ
5 should be born. And they said to him, In Bethlehem of Judæa; for thus it is written through[i] the pro-
6 phet: And thou Bethlehem, land of Juda, art in no wise the least among the governors of Juda; for out of thee shall go forth a leader who[j] shall shepherd my people Israel.
7 Then Herod, having secretly called the magi, inquired[k] of them accurately the time of the star that was
8 appearing;[l] and having sent them to Bethlehem, said, Go, search out accurately concerning the child, and when ye shall have found [him] bring me back word, so that I also may
9 come and do him homage. And they having heard the king went their way; and lo, the star which they had seen in the east went before them until it came and stood over the place
10 where the little child was. And when they saw the star they rejoiced with
11 exceeding great joy. And having come into the house they saw[m] the little child with Mary his mother, and falling down did him homage. And having opened their treasures, they offered to him gifts, gold, and frank-
12 incense, and myrrh. And being divinely instructed[m] in a dream not to return to Herod, they departed into their own country another way.
13 Now, they having departed, behold, an angel of [the] Lord[n] appears in a dream to Joseph, saying, Arise, take to [thee] the little child and his mother, and flee into Egypt, and be there until I shall tell thee; for Herod will seek the little child to destroy
14 it. And, having arisen, he took to [him] the little child and his mother by night, and departed into Egypt.
15 And he was there until the death of Herod, that that might be fulfilled which was spoken by [the] Lord,[n] through the prophet, saying, Out of Egypt have I called my son.
16 Then Herod, seeing that he had been mocked by the magi, was greatly enraged; and sent and slew all the boys which [were] in Bethlehem, and in all its borders, from two years and under, according to the time which he had accurately inquired[k]
17 from the magi. Then was fulfilled that which was spoken through[o] Je-
18 remias the prophet, saying, A voice has been heard in Rama,[p] weeping, and great lamentation: Rachel weeping her children, and would not be comforted, because they are not.
19 But Herod having died, behold,

[g] I have not left out 'firstborn' though there is some MS authority for doing so, and it may have been borrowed from Luke, where it is without question. But there was a superstitious motive for leaving it out, and Jerome, reasoning against those who opposed the superstition, does not venture to say the word was not here. The Vulg has it. ℵ B Z 1 33 Memph omit 'her firstborn.'

[h] γεννηθείς: the general fact of his being born; literally 'begotten,' but used for 'born.' In verse 2 τεχθείς, properly the fact of being brought forth—of course strictly of the mother. It was the actual fact of his being born or brought forth that the magi refer to.

[i] 'Through' is not agreeable in English, but the difference is always made between the source, God, for which ὑπό is used, and the instruments, for which διά is employed. See chap. i. 22.

[j] ὅστις: see note to vii. 24.

[k] Or 'learned.'

[l] It is evident that the star had not been all the way, but now reappeared. See ver. 10. 'The time' is practically when it appeared; 'how long since?'

[m] T. R. reads 'found,' with many cursives Verc Colb Corb Vulg.

[n] This is a Hellenistic use of the word; besides the sense of doing business, it signifies an answer after consultation; hence an oracular or divine answer, not merely warning, as see ver. 22.

[n] See note to chap. i. 20. In verse 15, T. R. has 'the,' with E L &c.; ℵ B C D Z Δ Π Σ 1 33 omit.

[o] διά: T. R. reads ὑπό, 'of' or 'by,' with E K L Σ 1 &c.; text ℵ B C D Z 33 Am Syrr.

[p] I omit 'wailing and,' with ℵ B Z 1 22 Ital Vulg Memph Syr-Pst. It is in the Heb. and the LXX; but this is not taken from the LXX, where all the words are in the genitive.

an angel of [the] Lord appears in a dream to Joseph in Egypt, saying,
20 Arise, take to [thee] the little child and its mother, and go into the land of Israel: for they who sought[q] the life of the little child are dead.
21 And he arose and took to [him] the little child and its mother, and came
22 into the land of Israel; but having heard that 'Archelaus reigns over Judæa, instead of Herod his father,' he was afraid to go there; and having been divinely instructed in a dream, he went away into the parts
23 of Galilee, and came and dwelt in a town called Nazareth; so that[r] that should be fulfilled which was spoken through the prophets, He shall be called a Nazaræan.

III. Now in those days comes John the baptist, preaching in the wilder-
2 ness of Judæa, and[s] saying, Repent, for the kingdom of the heavens has drawn
3 nigh. For this is he who has been spoken of through[t] Esaias the prophet, saying, Voice of him that crieth in the wilderness: prepare ye the way of [the] Lord,[tt] make straight his
4 paths. And John himself had his garment of camel's hair, and a leathern girdle about his loins, and his nourishment was locusts and wild honey.
5 Then went out to him Jerusalem, and all Judæa, and all the country
6 round the Jordan, and were baptised by him in the[u] Jordan, confessing their sins.
7 But seeing many of the Pharisees and Sadducees coming to his baptism, he said to them, Offspring of vipers, who has forewarned[v] you to
8 flee from the coming wrath? Produce[w] therefore fruit[x] worthy of re-
9 pentance. And do not think to say within yourselves, We have Abraham for [our] father; for I say unto you, that God is able of these stones to
10 raise up children to Abraham. And already[y] the axe is applied to[z] the root of the trees; every tree therefore not producing[a] good fruit is cut down and
11 cast into the fire. *I* indeed baptise you with water to repentance, but he that comes after me is mightier than I, whose sandals[b] I am not fit to bear; *he*[c] shall baptise you with[d]
12 [the] Holy Spirit and fire; whose winnowing fan [is] in his hand, and he shall thoroughly purge his threshing-floor, and shall gather his wheat into the garner, but the chaff he will burn with fire unquenchable.
13 Then comes Jesus from Galilee to the Jordan to John, to be baptised
14 of him; but John urgently forbad[e] him, saying, *I* have need to be bap-

[q] οἱ ζητοῦντες. This shews how thoroughly the pronoun and participle are used as a substantive, characterising the person or thing. 'The seekers of:' this expression is awkward in English, and hence I have changed it into the verb, and then it must be in the past: 'sought,' not 'seek.'

[r] 'In order that it might be,' ἵνα (see chap. i. 22); 'so that it might be,' ὅπως, as here; and, 'then,' τότε (chap. ii. 17), 'was fulfilled,' are never confounded in the quotations of the Old Testament. The first is the object of the prophecy; the second, not simply *its* object, but an event which was within the scope and intention of the prophecy; the third is merely a case in point, where what happened was an illustration of what was said in the prophecy.

[s] ℵ B Memph omit 'and.'

[t] διά: T. R. reads ὑπό, 'of' or 'by,' with E K L Δ Σ &c.; text ℵ B C D 1 33 (Latt. '*per*,' not '*a*.')

[tt] I have no doubt that κύριος is used as a name for Jehovah. Here it has no article, which, if an appellative, after τὴν ὁδόν, it regularly would, but as a noun personal does not need.

[u] ℵ B C M Δ Σ 1 33 Syrr Memph add 'river.'

[v] 'Pointed out,' 'shewn.'

[w] The verb is in the aorist. It is to be the characteristic of the man, not a mere exhortation for the future. 'Be in the state of having done it.'

[x] T. R. reads 'fruits,' with L U 33 Syr-Crt & Pst.

[y] ἤδη δέ: T. R. reads ἤδη δὲ καί, 'But already also,' with E K L Σ &c. 33; text ℵ B C (D) M Δ 1 Ital Vulg Syr-Crt & Pst Memph.

[z] Though I am not quite satisfied with 'applied to,' yet I so translate κεῖται πρός. 'Laid to' has become actual execution: perhaps not meant so by the English translators, but merely as literal a translation of κεῖται as possible: but 'applied to' is more the moral way of acting—something more than κεῖται εἰς, 'appointed to.' (Luke ii. 34; Phil. i. 17; 1 Thess. iii. 3.) The reader may consult Klotz's Devarius i. under πρός, or Steph. Thes. under κεῖμαι. For πρός, see Eph. iv. 12.

[a] μὴ ποιοῦν, present; it is characteristic: see i. 19.

[b] ὑπόδημα is hardly used here for the more luxurious ὑπόδημα κοίλον, or 'shoe.'

[c] αὐτός.

[d] ἐν, 'in the power of,' be it external or simply the nature and character of, but always including the latter.

[e] Imperfect, 'was so doing;' i.e. the act is presented as being then done, not historically presented as one past fact.

tized[f] of thee; and comest *thou* to
15 me? But Jesus answering said to him, Suffer [it] now; for thus it becometh us to fulfil all righteous-
16 ness. Then he suffers him. And Jesus, having been baptized, went up straightway from the water, and lo, the heavens were opened to him, and he saw the Spirit of God descending as a dove, and coming upon him:
17 and behold, a voice out of the heavens saying, This is my beloved Son, in whom I have found my delight.

IV. Then Jesus was carried up into the wilderness by the Spirit to be
2 tempted of the devil: and having fasted forty days and forty nights,
3 afterwards he hungered. And the tempter coming up to him said,[g] If thou be Son of God, speak, that these stones may become loaves of
4 bread.[h] But he answering said, It is written, Man shall not live by bread alone, but by every word which goes out through God's mouth.

5 Then the devil takes him to the holy city, and sets him upon the
6 edge of the temple,[i] and says to him, If thou be Son of God cast thyself down; for it is written, He shall give charge to his angels concerning thee, and on [their] hands shall they bear thee, lest in anywise thou strike thy
7 foot against a stone. Jesus said to him, It is again written, Thou shalt not tempt [the] Lord[j] thy God.

8 Again the devil takes him to a very high mountain, and shews him all the kingdoms of the world, and
9 their glory, and says[k] to him, All these things will I give thee if, falling down, thou wilt do me homage.
10 Then says Jesus to him, Get thee away,[l] Satan, for it is written, Thou shalt do homage[m] to [the] Lord thy God, and him alone shalt thou serve.

11 Then the devil leaves him, and behold, angels came and ministered[n] to him.

12 But[o] having heard that John was delivered up, he departed into Gali-
13 lee: and having left[p] Nazareth, he went and dwelt at Capernaum, which is on the sea-side[q] in the
14 borders of Zabulon and Nepthalim, that that might be fulfilled which was spoken through Esaias the pro-
15 phet, saying, Land of Zabulon and land of Nepthalim, way of [the] sea beyond the Jordan, Galilee of the na-
16 tions:—the people sitting in darkness has seen a great light, and to those sitting in [the] country and shadow of death, to them has light sprung up.
17 From that time began Jesus to preach and to say, Repent, for the kingdom of the heavens has drawn nigh.

18 And[r] walking by the sea of Galilee, he saw two brothers, Simon called Peter, and Andrew his brother, cast a net[s] into the sea, for they

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[f] Aorist, 'to be in the state of its having been done.'

[g] Some read 'coming up said to him,' with ℵ B 1 13 33 Am Memph. D combines both readings.

[h] Or 'bread' generally, for which the plural is used.

[i] τοῦ ἱεροῦ, the buildings at large, not ναός.

[j] κύριον, without article; 'Jehovah.'

[k] Some read εἶπεν, with ℵ B C D Z 33 Am; text E K L P Σ &c. 1.

[l] Some read 'get thee behind me;' but T. R. is supported by ℵ B C K P S V Δ Σ 1 Am Memph. Z has 'behind me,' with D L E &c. 33 Syr-Crt.

[m] προσκυνέω has here the accusative; but it is a quotation from the LXX. But besides Luke iv. 8, we find an accusative, Luke xxiv. 52, with the participle, and so in John iv. 23, 24. The verb has the dative. In Revelation xiv. 11 the participle has the accusative. Early Greek writers have the accusative; later ones have the dative. See Greek, Matt. ii. 2. Kypke cites Matthew iv. The participle has dative in one case in Wetstein; and so has Lucian with verb, not always. The LXX vary. The word is used alike for men and for God, see 1 Chronicles xxix. 20; and is all but always an act of personal reverence and homage. What in modern language is called 'worship,' is λατρεύω. The nearest approach to this in the use of προσκυνέω is in John iv. 23, 24.

[n] διηκόνουν, elsewhere translated 'serve.'

[o] T. R. adds 'Jesus,' with E K L P Δ Σ &c. 1 Syrr; text ℵ B C D Z 33 Am Memph.

[p] Many copies read 'leaving,' D E L M Z Δ 33; text ℵ B C K P U Γ Σ 1 Am.

[q] This sea was the Lake of Tiberias (compare John vi. 1); but the Hebrews call all water a sea, and θάλασσα is properly the Salt Sea, primarily the Mediterranean.

[r] T. R. adds 'Jesus,' with E L Δ; text ℵ B C D P Σ &c. 1 33 Am Syrr Memph.

[s] ἀμφίβληστρον, originally anything surrounding an object.

19 were fishers; and he says to them,
Come after me, and I will make you
20 fishers of men. And they, having
left their trawl nets,[t] immediately
21 followed him. And going on thence
he saw other two brothers, James
the [son] of Zebedee and John his
brother, in the[v] ship with Zebedee
their father, mending their trawl
22 nets, and he called them; and they,
having left the ship and their father,
immediately followed him.

23 And [Jesus][w] went round the
whole [of] Galilee, teaching in their
synagogues, and preaching the glad
tidings of the kingdom, and healing
every disease and every bodily weak-
24 ness among the people. And his
fame went out into the whole [of]
Syria, and they brought to him all
that were ill, suffering under various
diseases and pains,[x] and[y] those pos-
sessed by demons, and lunatics, and
25 paralytics; and he healed them. And
great crowds followed him from Gali-
lee, and Decapolis, and Jerusalem,
and Judæa, and beyond the Jordan.

V. But seeing the crowds, he went
up into the[v] mountain, and having
sat down, his disciples came to him;
2 and, having opened his mouth, he
3 taught them, saying, Blessed [are]
the poor in spirit, for *theirs* is the
4 kingdom of the heavens. [z]Blessed
they that mourn, for *they* shall be
5 comforted. [z]Blessed the meek, for
6 *they* shall inherit the earth.[a] Bless-
ed they who hunger and thirst after
righteousness, for *they* shall be filled.
7 Blessed the merciful, for *they* shall
8 find mercy. Blessed the pure in
9 heart, for *they* shall see God. Bless-
ed the peace-makers, for *they* shall
10 be called sons of God. Blessed they
who are persecuted on account of
righteousness, for *theirs* is the king-
11 dom of the heavens. Blessed are ye
when they may reproach and perse-
cute you, and say every wicked
thing[b] against you, lying,[c] for my
12 sake. Rejoice and exult, for your
reward is great in the heavens; for
thus have they persecuted the pro-
phets who were before you.

13 *Ye* are the salt of the earth;[d] but if
the salt have become insipid, where-
with shall it be salted? It is no longer
fit for anything but to be cast out
and to be trodden under foot by
14 men. *Ye* are the light of the world: a
city situated on the top of a moun-
15 tain cannot be hid. Nor do [men]
light a lamp and put it under the
bushel,[e] but upon the lamp-stand
and it shines for all who are in the
16 house. Let your light thus shine

[t] Literally 'the trawl nets' (K Π add αὐτῶν). δίκτυον, supposed to be from δικεῖν, 'to cast.' σαγήνη is the other word used (Matt. xiii. 47), whence 'seyne,' a net drawn round from the shore.

[v] It is well to notice here an habitual use of the article which embarrassed Middleton. It is a known rule, and holds in more than one language, that contrast, and hence one part of a thing as contradistinguished from another, has the article. This is the case with 'ship' and 'mountain' in the gospels: 'he was' or 'went' 'on board ship,' ἐν τῷ πλοίῳ, εἰς τὸ πλοῖον; not a particular ship, but 'on board ship,' as we say, in contrast with 'on shore.' So τὸ ὄρος, 'the mountain;' not a particular mountain, but in contrast with the plain, where the plain and the mountain are in contrast. It is the same thing in French near the Alps, *Il est à la montagne*—no particular one, but gone up from the plain, as is done in summer. The highlands and the lowlands are, in a measure, the same thing, though the adjective in the compound modifies it. Christ had a particular ship which waited on him, but the article is used, as here, where that is not the case. 'In the ship with' is tantamount to 'the same ship;' so here I do not change the form, but translate literally. If not, one must say, 'on board ship.'

[w] ℵ omits ὅλην but, with almost all, has ὁ Ἰησοῦς. It may be from a lectionary. B omits it.

[x] βασάνοις, 'torments,' or 'tortures.'

[y] ℵ and almost all have καί; B C 13 Memph omit.

[z] ℵ and all, except D 33 Syr-Crt and most Latin copies, have the order as T. R.

[a] Or 'land.' This is a quotation from Psalm xxxvii. 11. Inheriting the land was inheriting the earth, and for a Jew *vice versa*. It was not the haughty Pharisee or the violent who were to have it: God would give it to the meek of the earth that waited on Him. In Hebrew ארץ is 'land' and 'earth,' as γῆ is in Greek; the word for 'world' is another, תבל. I have put 'earth' with some hesitation, as a word of larger tone of thought, as characteristic, not local only: it is to be remembered that it is earth itself is spoken of.

[b] ℵ B D omit ῥῆμα.—ℵ, with D Δ Σ, reads διώξουσιν, 'shall,' not 'may;' the rest have διώξωσιν.

[c] ℵ B C E Δ Σ &c. 1 33 Am Syrr Memph have ψευδόμενοι: some omit it, with D Ver Colb Spec.

[d] Or 'land.'

[e] I have left 'bushel' as well known; it was a measure under half-a-bushel.

before men, so that they may see your upright[f] works, and glorify your Father who is in the heavens.

17 Think not that I am come to make void the law or the prophets; I am not come to make void, but to fulfil.[g]
18 For verily I say unto you, Until the heaven and the earth pass away, one iota or one tittle shall in no wise pass from the law till all come to pass.[h]
19 Whosoever then shall do away with one of these least commandments, and shall teach men so, shall be called least in the kingdom of the heavens; but whosoever shall practise and teach [them], he shall be called great
20 in the kingdom of the heavens. For I say unto you, that unless your righteousness surpass[i] [that] of the scribes and Pharisees, ye shall in no wise enter into the kingdom of the heavens.

21 Ye have heard that it was said to the ancients, Thou shalt not kill; but whosoever shall kill shall be subject
22 to the judgment. But *I* say unto you, that every one that is lightly[j] angry with his brother shall be subject to the judgment; but whosoever shall say to his brother, Raca, shall be subject to [be called before] the sanhedrim; but whosoever shall say, Fool, shall be subject to the penalty
23 of[k] the hell[l] of fire. If therefore thou shouldest offer thy gift at the altar, and there shouldest remember that
24 thy brother has something against thee, leave there thy gift before the altar, and first go, be reconciled to thy brother, and then come and offer
25 thy gift. Make friends with thine adverse party quickly, whilst thou art in the way with him; lest some time[m] the adverse party deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into
26 prison. Verily I say to thee, Thou shalt in no wise come out thence till thou hast paid the last farthing.[n]

27 Ye have heard that it has been said,[o] Thou shalt not commit adul-
28 tery. But *I* say unto you, that every one who looks upon a woman to lust after her has already committed
29 adultery with her in his heart. But if thy right eye be a snare[p] to thee, pluck it out and cast it from thee: for it is profitable for thee that one of thy members perish, and not thy
30 whole body be cast into hell.[l] And if thy right hand be a snare to thee, cut it off and cast it from thee: for it is profitable for thee that one of thy members perish, and not thy whole body be cast into hell.[l]

31 It has been said too, Whosoever

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[f] I do not put 'good works,' because it has acquired the force of benevolent actions, which is not the force of καλά, but all that is upright and honourable and comely, what ought to be in one who feels aright. 'Upright' does not quite give the whole sense, but the most nearly so of any word I know.

[g] 'Give the fulness of.' πληρῶσαι is not to fulfil a command in the way of obedience, nor to complete another thing by adding to it; but to fill up full some system sketched out, or that which is expressed in the thing fulfilled, as a whole. Thus the doctrine of the Church completed the word of God, made full what was expressed by it. Christ does not here fulfil what is said, nor add to what still remained and was perfect itself; but came to make good the whole scope of law and prophets. The passage has nothing to do with obeying the law. Nor is it here accomplishing a particular prophecy. He comes as the revealed completeness of God's mind, whatever the law and the prophets had pointed out. Verse 18 forbids the sense of obedience as not to be maintained, though 19 proves that he was to be condemned who, being under law, broke the commandments spoken of. But this is a consequence; Christ speaks of their authority. All was to be fulfilled in some way or another, not set aside.

[h] γένηται.

[i] Or 'excel,' περισσεύσῃ. It is so used by the LXX for a Hebrew word signifying 'excel,' but the πλεῖον rather disables one from *translating* it so. But I doubt not it includes the idea of being a better righteousness. See ver. 47.

[j] Some authorities omit 'lightly,' as ℵ B Am; D E L Δ Σ &c. 1 33 Syrr Memph have it.

[k] The εἰς after ἔνοχος has, it seems to me, the force of 'even to,' 'as far as,' as in other cases: as Rom. v. 21; Rev. xiii. 3, εἰς θάνατον; Eph. iii. 19, εἰς πᾶν τὸ πλήρωμα.

[l] Gehenna.

[m] Or 'lest it may be.' Perhaps 'lest' is sufficient; it suggests something uncertain which otherwise might happen any time. See chap. vii. 6.

[n] κοδράντης is the quarter of an assarion.

[o] T.R. adds 'to the ancients,' with Δ L M 33 Am Syr-Crt; text ℵ B D E Σ &c. 1 Syr-Pst Memph.

[p] σκανδαλίζει. σκάνδαλον is not properly 'a stumbling-block,' but the 'catch of a trap.'

shall put away his wife, let him give
32 her a letter of divorce. But *I* say
unto you, that whosoever[q] shall put
away his wife except for cause of
fornication makes her commit adul-
tery, and whosoever marries one that
is put away commits adultery.
33 Again, ye have heard that it has
been said to the ancients, Thou shalt
not forswear thyself, but shalt render
to the Lord what thou hast sworn.
34 But *I* say unto you, Do not swear at
all; neither by the heaven, because
35 it is [the] throne of God; nor by the
earth, because it is [the] footstool of
his feet; nor by Jerusalem, because
it is [the] city of the great King.
36 Neither shalt thou swear by thy head,
because thou canst not make one hair
37 white or black. But let your word
be Yea, yea; Nay, nay; but what
is more than these is from evil.[r]
38 Ye have heard that it has been
said, Eye for eye and tooth for tooth.
39 But *I* say unto you, not to resist evil;
but whoever shall strike[s] thee on
thy right cheek, turn to him also the
40 other; and to him that would go to
law with thee and take thy body coat,
41 leave him thy cloak also. And who-
ever will compel thee to go one mile,
42 go with him two. To him that asks of
thee give, and from him that desires
to borrow of thee turn not away.
43 Ye have heard that it has been
said, Thou shalt love thy neighbour
44 and hate thine enemy. But *I* say
unto you, Love your enemies, [bless
those who curse you, do good to
those who hate you,[t]] and pray for
those who [insult you and[t]] persecute
45 you, that ye may be [the] sons of your
Father who is in [the] heavens; for he
makes his sun rise on evil and good,
and sends rain on just and unjust.
46 For if ye should love those who love
you, what reward have ye? Do not
47 also the tax-gatherers the same? And
if ye should salute your brethren
only, what do ye extraordinary?
Do not also the Gentiles[u] the same?[v]
48 Be *ye* therefore perfect as your
heavenly Father[w] is perfect.

VI. Take heed not to do your alms[x]
before men to be seen of them, other-
wise ye have no reward with your
2 Father who is in the heavens. When
therefore thou doest alms, sound
not a trumpet before thee, as the
hypocrites do in the synagogues and
in the streets, so that they may have
glory from men. Verily I say unto
3 you, They have[y] their reward. But
thou, when thou doest alms, let not
thy left hand know what thy right
4 hand does; so that thine alms may be
in secret, and thy Father who sees in
secret[z] will render [it] to thee.[a]
5 And when thou prayest, thou[b]
shalt not be as the hypocrites; for
they love to pray standing in the
synagogues and in the corners of
the streets so that they should
appear to men. Verily I say unto
6 you, They have[y] their reward. But
thou, when thou prayest, enter into
thy chamber, and having shut thy
door, pray to thy Father who is in
secret, and thy Father who sees in
7 secret will render [it] to thee.[a] But

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[q] Or 'every one that,' with ℵ B K L M Δ Π 13 Am Syrr: text D E G S U V Syr-Crt Memph.

[r] Or 'the evil one.' [s] ℵ B Σ 33 read 'strikes.'

[t] These words are left out by many. They are in Luke. They are not in ℵ B 1 22 Syr-Crt Memph; D E L Δ Σ &c. 33 Syrr have them. Verc Ver Corb Am omit only 'bless those who curse you.'

[u] *ἐθνικοί.* T. R. reads 'tax-gatherers,' with E K L Δ Σ &c.; text ℵ B D Z 1 22 33 Am Memph.

[v] T. R. reads 'thus,' with L Δ E &c. Memph; text ℵ B D M U Z Σ 1 33 Am Syr-Pst.

[w] T. R. reads 'Father who is in the heavens,' with D^1 K M S Δ Π; text ℵ B E F^a L U Z Σ 1 33 Am.

[x] Many, with ℵ B D 1 Am, read, probably rightly, 'your righteousness,' i.e. in general. But *δικαιοσύνη* is used for חסד. Z has *ἐλεημοσύνη*. ℵ *had* evidently *δικαιοσύνη*. The Rabbis use δ. for 'alms.' And it appears to be the same in Syriac. The LXX translate צדקה by 'alms.' But see Wetstein *in loco*.

[y] 'Have' is compounded with the preposition *ἀπο-*, which gives it the force of having all they have to expect—they have the whole of it already, *ἀπέχουσι*. It is expressed in English by laying the stress on 'have.' Perhaps one might say 'have got' in the same sense. So also in ver. 16.

[z] I leave out 'himself,' with ℵ B K L U Z 1 22 33 Am Memph; D E M S(X?) Δ Π Σ Syrr insert.

[a] T. R. adds 'openly,' with E K L (X?) Δ Σ &c. Syrr; text ℵ B D Z 1 Am Memph.

[b] Some read 'ye pray, ye shall,' with ℵ B Z 1 22 Am Memph; text D E L (X?) Δ Π Σ &c. Syrr.

when ye pray, use not vain repetitions, as those who are of the nations: for they think they shall be heard
8 through their much speaking. Be not ye therefore like them, for your Father knows of what things ye have need before ye beg [anything] of
9 him. Thus therefore pray ye: Our Father who art in the heavens, let
10 thy name be sanctified, let thy kingdom come, let thy will be done as in
11 heaven so upon the[b] earth; give us
12 to-day our needed bread,[c] and forgive us our debts, as we also forgive[d] our
13 debtors, and lead us not into temp-
14 tation, but save us from evil.[e] For if ye forgive men their offences, your heavenly Father also will forgive you
15 [yours[f]], but if ye do not forgive men their offences,[g] neither will your Father forgive your offences.

16 And when ye fast, be not as the hypocrites, downcast in countenance; for they disfigure their faces so that they may appear fasting to men: verily I say unto you, They have
17 their reward. But thou, [when] fasting, anoint thy head and wash thy
18 face, so that thou mayest not appear fasting unto men, but to thy Father who is in secret; and thy Father who sees in secret shall render [it] to thee.[h]

19 Lay not up for yourselves treasures upon the earth, where moth and rust spoils, and where thieves dig
20 through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust spoils,
21 and where thieves do not dig through nor steal; for where thy[i] treasure is,
22 there will be also thy[i] heart. The lamp of the body is the eye; if therefore thine eye be single, thy whole
23 body will be light: but if thine eye be wicked, thy whole body will be dark. If therefore the light that is in thee be darkness, how great the
24 darkness! No one can serve two masters; for either he will hate the one and will love the other, or he will hold to the one and despise the other. Ye cannot serve God and
25 mammon. For this cause I say unto you, Do not be careful about your life, what ye should eat and what ye should drink; nor for your body what ye should put on. Is not the life more than food, and the
26 body than raiment? Look at the birds of the heaven, that they sow not, nor reap, nor gather into granaries, and your heavenly Father nourishes them. Are *ye* not much
27 more excellent than they? But which of you by carefulness can add
28 to his growth[j] one cubit? And why are ye careful about clothing? Observe with attention the lilies of the field how they grow: they toil not,
29 neither do they spin; but I say unto you, that not even Solomon in all his glory was clothed as one
30 of these. But if God so clothe the herbage of the field, which is to-day, and to-morrow is cast into [the] oven, will he not much rather you, O [ye]

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[b] ℵ B Z Δ Σ 1 22 omit 'the.'

[c] Or 'to-morrow's,' or 'till to-morrow.' ἐπιούσιον may be 'daily' in the sense of 'till to-morrow.' A nearly analogous word (this is only used here) means to-morrow, and is often used in Acts and Luke. This has the form of an adjective derived from that. But many object to this, as not according to the analogy of Greek, and understand it to mean 'needed.' Origen declares it is a word unknown to classical or popular Greek. The analogy of περιούσιος and περιουσία, 'more than what is needed,' seems to me the plainest and most natural explanation of it. They had only what was directly and immediately for them or their need, ἐπι-, and not what was περι-, 'surrounded with abundance.'

[d] ἀφήκαμεν, with ℵ B Z 1. But I put 'forgive' because the perfect implies not only they had on occasion, but continued to do it. In Luke it is ἀφίεμεν, as T.R. here, with G K &c. (D Σ ἀφίομεν.)

[e] Or 'from the evil one.' T. R. adds 'For thine is the kingdom, and the power, and the glory, for ever. Amen;' with E L Δ Σ &c. 33 Syrr; text ℵ B D Z 1 Am Memph.

[f] I add 'yours' in brackets, otherwise 'you' becomes an accusative.

[g] ℵ D 1 Am omit τὰ παραπτώματα αὐτῶν, to which I am inclined; but B E L Δ Π Σ &c. 33 Memph have the words. The sense is identical.

[h] T.R. adds 'openly,' with E Δ and some curss.

[i] So ℵ B 1 Am Memph; T. R. reads 'your,' with E L Δ Π Σ &c. 33 Syrr.

[j] The proper sense of ἡλικία is 'age,' and many insist on it here. But it refers to relative age in man, and hence is used for 'growth,' or 'stature,' as Luke xix. 3.

of little faith? Be not therefore
31 careful, saying, What shall we eat?
or What shall we drink? or What
32 shall we put on? for all these things
the nations seek after; for your
heavenly Father knows that ye have
33 need of all these things. But seek
ye first the kingdom of God and his
righteousness, and all these things
34 shall be added unto you. Be not
careful therefore for the morrow, for
the morrow shall be careful about
itself.[k] Sufficient to the day [is] its
own evil.

VII. Judge not, that ye may not be
2 judged; for with what judgment ye
judge, ye shall be judged; and with
what measure ye mete, it shall be
3 measured to you.[l] But why lookest
thou on the mote that is in the eye
of thy brother, but observest not
the beam that is in thine eye?
4 Or how wilt thou say to thy brother,
Allow [me], I will cast out the mote
from thine eye; and behold, the beam
5 is in thine eye? Hypocrite, cast out
first the beam out of thine eye, and
then thou wilt see clearly to cast out
the mote out of the eye of thy
brother.

6 Give not that which is holy to the
dogs, nor cast your pearls before the
swine, lest[n] they trample them with
their feet, and turning round rend
you.

7 Ask,[m] and it shall be given to you.
Seek, and ye shall find. Knock,
8 and it shall be opened to you. For
every one that asks receives; and he
that seeks finds; and to him that
9 knocks it shall be opened. Or what
man is there of you who, if his son
shall ask of him a loaf of bread,[n]
10 will give him a stone; and if he ask
11 a fish, will give him a serpent? If
therefore ye, being wicked, know
[how] to give good gifts to your
children, how much rather shall
your Father who is in the heavens
give good things to them that ask
12 of him? Therefore all things what-
ever ye desire that men should do
to you, thus do ye also do to them;
for this is the law and the prophets.

13 Enter in through the narrow gate,
for wide the gate and broad the way
that leads to destruction, and many
are they who enter in through it.
14 For narrow[o] the gate and straitened
the way that leads to life, and they
are few who find it.

15 But beware of false prophets, which
come to you in sheep's clothing, but
16 within are ravening wolves. By
their fruits ye shall know[p] them.
Do [men] gather a bunch of grapes
from thorns, or from thistles figs?
17 So every good tree produces good
fruits, but the worthless tree produces
18 bad fruits. A good tree cannot pro-
duce bad fruits, nor a worthless tree
19 produce good fruits. Every tree not
producing good fruit is cut down and
20 cast into the fire. By their fruits
then surely[q] ye shall know[p] them.

21 Not every one who says to me,
Lord, Lord, shall enter into the
kingdom of the heavens, but he that
does the will of my Father who is
22 in the[r] heavens. Many shall say to
me in that day, Lord, Lord, have
we not prophesied through *thy* name,
and through *thy* name cast out
demons, and through *thy* name done
23 many works of power? and then
will I avow unto them, I never
knew you. Depart from me, workers
of lawlessness.

24 Whoever therefore hears these my
words and does them, I will liken

[k] T. R. reads 'its own things,' adding *τά* before *ἑαυτῆς*, with E K M U Π Σ 133; Δ *τὰ περί*; ℵ is as text with B G L S V and others Ital Vulg.

[l] T.R. adds 'again,' with Σ and many cursives.

[m] *μήποτε*: see chap. v. 25.

[n] *αἰτέω*: see John xiv. 13.

[o] Literally 'of whom if his son shall ask a loaf of bread;' but it is harsh in English.

[p] Or perhaps 'how narrow;' *τί* instead of *ὅτι*. It would be the Hebrew מה. But see Bengel *in loco*. ℵ B X have *ὅτι*, but in ℵ, it is marked with a dot.

[q] *ἐπιγινώσκω*, 'recognise,' 'know well.'

[r] *ἄρα* (here *ἄραγε*) has the force of bringing up what precedes, from which a necessary consequence follows. *οὖν* shews it as a fact; *ἄρα* treats it as evident from what precedes; *γε* strengthens: 'is indeed,' 'surely,' 'at any rate.'

[s] So ℵ B C Z 133; T.R., with E Σ &c., om. 'the.'

him to a prudent man, who[r] built
25 his house upon the[s] rock; and the
rain came down, and the streams
came, and the winds blew and
fell upon that house, and it did
not fall, for it had been founded
26 upon the rock. And every one who
hears these my words and does not
do them, he shall be likened to a
foolish man, who built his house
27 upon the sand; and the rain came
down, and the streams came, and the
winds blew and beat upon that house,
and it fell, and its fall was great.
28 And it came to pass, when Jesus
had finished these words, the crowds
29 were astonished at his doctrine, for
he taught them as having authority,
and not as their[t] scribes.

VIII. And when he had come down
from the mountain, great crowds
2 followed him. And behold, a leper
came up to[u] [him] and did him
homage, saying, Lord, if thou wilt,
3 thou art able to cleanse me. And
he[v] stretched out his hand and
touched him, saying, I will; be
cleansed. And immediately his lep-
4 rosy was cleansed. And Jesus says
to him, See thou tell no man, but
go, shew thyself to the priest, and
offer the gift which Moses ordained,
for a testimony to them.

5 And when he[w] had entered[x] into
Capernaum, a centurion came to
6 him, beseeching him, and saying,
Lord, my servant lies paralytic in
7 the house, suffering grievously. And
8 Jesus says to him, *I* will come and
heal him. And the centurion an-
swered and said, Lord, I am not fit
that thou shouldest enter under my
roof; but only speak a word,[y] and
9 my servant shall be healed. For *I*
also am a man under authority,
having under me soldiers, and I say
to this [one], Go, and he goes; and
to another, Come, and he comes;
and to my bondman, Do this, and
10 he does it. And when Jesus heard
it, he wondered, and said to those
who followed, Verily I say unto
you, Not even in Israel have I found
11 so great faith. But I say unto you,
that many shall come from [the]
rising and setting [sun], and shall
lie down at table with Abraham,
and Isaac, and Jacob in the king-
12 dom of the heavens; but the sons of
the kingdom shall be cast out into
the outer darkness: there shall be
the weeping and the gnashing of
13 teeth. And Jesus said to the cen-
turion, Go, and[z] as thou hast be-
lieved, be it to thee. And his servant
was healed in that hour.

14 And when Jesus had come to
Peter's house, he saw his mother-in-
15 law laid down and in a fever; and
he touched her hand, and the fever
left her, and she arose and served
him.[a]

16 And when the evening was come,
they brought to him many possessed
by demons, and he cast out the
spirits with a word, and healed all
17 that were ill; so that that should be
fulfilled which was spoken through[b]
Esaias the prophet, saying, Himself
took our infirmities and bore our
diseases.

18 And Jesus, seeing great crowds
around him, commanded to depart
19 to the other side. And a scribe
came up and said to him, Teacher,
I will follow thee whithersoever thou

[r] ὅστις, the character: 'who was such as.'
[s] Here the article has the force of contrast, as noticed as to ὅρος, πλοῖον already. As in English, though the cases are more rare, we say, 'on the way,' 'the wayside.' In English 'the sand' is used as here, and may fairly justify 'the rock'—that which has that nature.
[t] T.R., E &c. Ver, read 'the.' ℵ B K Δ Π Σ 1 13 22 33 Am Syrr Memph have αὐτῶν, not Z according to Barrett; but if, as he says, Z *hiat*, it reads αὐτῶν, but Barrett gives the line as complete. C 33 Ital (except Brix) Am Syrr add καὶ οἱ φαρισαῖοι.
[u] ℵ B E M Δ Σ 1 13 have προσελθών. T. R. reads ἐλθών, with C L X &c. 33 Am Memph.
[v] T. R. reads 'Jesus,' as often, with E L Δ Σ &c.
[w] T. R., with C[3] L, reads 'Jesus.'
[x] Many read 'as he entered;' so ℵ B C Z 1 22 33.
[y] Literally 'with or by a word,' in contrast with coming. T. R., with Γ, reads 'a word,' not 'by.'
[z] Some, with ℵ B Memph Syr-Crt & Pst omit 'and,' perhaps rightly.
[a] T. R. reads 'them,' with L M Δ 1 33 Ital Am Memph; ℵ B C E F X Σ nearly all curss. 'him.'
[b] See note to chap. ii. 5.

20 mayest go. And Jesus says to him, The foxes have holes, and the birds of the heaven roosting-places; but the Son of man has not where he may
21 lay his head. But another of his[c] disciples said to him, Lord, suffer me first to go away and bury my father.
22 But Jesus said to him, Follow me, and leave the dead to bury their own
23 dead. And he went on board ship
24 and his disciples followed him; and behold, [the water] became very agitated on the sea, so that the ship was covered by the waves; but *he* slept.
25 And the[d] disciples came and awoke him, saying, Lord save:[e] we perish.
26 And he says to them, Why are ye fearful, O ye of little faith? Then, having arisen, he rebuked the winds and the sea, and there was[f] a great
27 calm. But the men were astonished, saying, What sort [of man] is this, that even the winds and the sea obey
28 him? And there met him, when he came to the other side, to the country of the Gergesenes,[ff] two possessed by demons, coming out of the tombs, exceeding dangerous, so that no one
29 was able to pass by that way. And behold, they cried out, saying, What have we to do with thee,[g] Son of God? hast thou come here before the
30 time to torment us?[h] Now there was, a great way off from them, a herd of
31 many swine feeding; and the demons besought him, saying, If thou cast us out, send us[i] away into[j] the herd
32 of swine. And he said to them, Go. And they, going out, departed into[j] the herd of[k] swine; and lo, the whole herd [of swine[l]] rushed down the steep slope into the sea, and died
33 in the waters. But they that fed them fled, and went away into the city and related everything, and what had happened as to those possessed
34 by demons. And behold, the whole city went out to meet Jesus, and when they saw him, they begged [him] to[m] go away out of their coasts.

1 (IX.) And going on board the ship,[m] he passed over and came to his own
2 city. And behold, they brought to him a paralytic, laid upon a bed; and Jesus, seeing their faith, said to the paralytic, Be of good courage, child;
3 thy sins are forgiven.[n] And behold, certain of the scribes said to them-
4 selves, This [man] blasphemes. And Jesus, seeing their thoughts, said, Why do *ye*[o] think evil things in your
5 hearts? For which is easier: to say, Thy sins are forgiven;[p] or to say,
6 Rise up and walk? But that ye may know that the Son of man has power[q] on earth to forgive sins, (then he says to the paralytic,) Rise up, take up thy bed and go to thy
7 house. And he rose up and went to
8 his house. But the crowds seeing [it], were in fear,[r] and glorified God who gave such power[q] to men.

9 And Jesus, passing on thence, saw a man sitting at the tax-office, called Matthew, and says to him, Follow me. And he rose up and followed
10 him. And it came to pass, as he lay at table in the house, that[s] behold, many tax-gatherers and sinners came and lay at table with

[c] Some, with ℵ B 33, read 'the' for 'his.'
[d] T. R. reads 'his,' with (C) Ξ Σ 1 Syrr. Some, as ℵ B Am Memph, leave out 'his disciples.'
[e] I leave out 'us,' with ℵ B C 1 13.
[f] ἐγένετο, 'it then began or took place,' but this cannot be said in English.
[ff] 'Gadarenes' (ℵ) B C M Δ Σ Syrr. 'Gerasenes' Ital Vulg. Text ℵ[corr] C[3] E &c. Memph.
[g] T. R., with C[3] E V X Δ Σ &c. adds 'Jesus:' it is not in ℵ B C[1] L 1 33 Corb Am Memph.
[h] Or perhaps 'to torment us before the time.'
[i] T. R., with C E K L X Δ Σ &c. Syrr, reads 'Suffer us to go:' ℵ B 1 22 33 Am Memph 'send us.' [j] Or 'to.'
[k] ℵ B C 1 22 33 Am Memph omit 'herd of.'
[l] Many leave out 'of swine,' with ℵ B C M Δ Σ 1 13 33 Ital Vulg Syrr Memph.
[m] Or 'on board ship.' I have here put 'the ship,' because he had gone over in one. B C 1 33 omit τό in viii. 23, ℵ B L X 1 13 33 omit it here.
[n] T. R. adds 'thee,' with E F L X Σ &c. Ital Vulg Syrr Memph; ℵ B C Δ 1 33 omit.
[o] ℵ B C D 1 22 33 omit ὑμεῖς: so Ital Vulg.
[p] T. R. reads 'the sins are forgiven thee,' with S U Δ Π Σ 1; text ℵ B C D E F &c.
[q] Also 'right,' 'authority:' see note to x. 1.
[r] T. R. reads 'marvelled,' with C E K Δ Σ &c.; text ℵ B D 1 22 33 Am Memph.
[s] Literally 'and.' This use of καί is very common in Luke, otherwise I should have said it was a Hebraism. (ℵ D omit καί.)
[u] ὅπως with words of beseeching, &c., is something more than 'to' or 'that:' they did it so that it might happen; see ix. 38, &c.

11 Jesus and his disciples. And the
Pharisees seeing [it], said to his
disciples, Why does your teacher
eat with tax-gatherers and sinners?
12 But [Jesus[t]] hearing it, said,[u] They
that are strong have not need of a
physician, but those that are ill.
13 But go and learn what [that] is—I
will have mercy and not sacrifice;
for I have not come to call righteous
[men] but sinners.[v]
14 Then come to him the disciples of
John, saying, Why do we and the
Pharisees often fast, but thy disci-
15 ples fast not? And Jesus said to
them, Can the sons of the bride-
chamber mourn so long as the bride-
groom is with them? But days will
come when the bridegroom will have
been taken away from them, and
16 then they will fast. But no one
puts a patch of new[w] cloth on an
old garment, for its filling up takes
from the garment and a worse rent
17 takes place. Nor do men put new
wine into old skins, otherwise the
skins burst and the wine is poured
out, and the skins will be destroyed;
but they put new wine into new skins,
and both are preserved together.
18 As he spoke these things to them,
behold, a ruler coming in[x] did hom-
age to him, saying, My daughter
has by this[y] died; but come and lay
thy hand upon her and she shall
19 live. And Jesus rose up and followed
20 him, and his disciples. And behold,
a woman, who had had a bloody
flux [for] twelve years, came behind
and touched the hem of his garment;
21 for she said within herself, If I should
only touch his garment I shall be
22 healed. But Jesus turning and seeing
her, said, Be of good courage, daugh-
ter; thy faith has healed thee. And
the woman was healed from that hour.
23 And when Jesus was come to the
house of the ruler, and saw the flute-
players and the crowd making a
24 tumult, he said,[z] Withdraw, for the
damsel is not dead but sleeps. And
25 they derided him. But when the
crowd had been put out, he went
in and took her hand; and the
26 damsel rose up. And the fame of it
went out into all that land.
27 And as Jesus passed on thence, two
blind [men] followed him, crying
and saying, Have mercy on us, Son
28 of David. And when he was come
to the house, the blind [men] came to
him. And Jesus says to them, Do
ye believe that I am able to do this?
29 They say to him, Yea, Lord. Then
he touched their eyes, saying, Ac-
cording to your faith, be it unto you.
30 And their eyes were opened; and
Jesus charged them sharply, saying,
31 See let no man know it. But they,
when they were gone out, spread
his name abroad in all that land.
32 But as these were going out, be-
hold, they brought to him a dumb
33 man possessed by a demon. And
the demon having been cast out, the
dumb spake. And the crowds were
astonished, saying, It has never been
34 seen thus in Israel. But the Phari-
sees said, He casts out the demons
through the prince of the demons.
35 And Jesus went round all the
cities and the villages, teaching in
their synagogues, and preaching the
glad tidings of the kingdom, and
healing every disease and every
36 bodily weakness.[a] But when he

[t] ℵ B D omit 'Jesus;' C E Δ Σ &c. verss. insert.
[u] T. R. adds 'to them;' ℵ B C D X Am omit.
[v] T. R. adds 'to repentance,' with C E K L X &c. Memph; text ℵ B D Δ Σ (1 33) Am Syrr.
[w] Literally 'unfulled,' 'unmilled.'
[x] Or 'a ruler coming,' ἄρχων εἷς ἐλθών, which may be read ἄρχων εἰσελθών. The oldest uncials cannot help us here. B has ἄρχων εἷς προσελθών.
[y] ἄρτι is what comes up to νῦν, says Suidas, quoted by Wetstein *in loco*; as αὐτίκα, what in the future joins now. Mark has 'is at extremity;' Luke 'was dying.' Nor has 'now died' any other sense, only it is less clear. It is however quite possible that Matthew may give the result of the servant's message and all. It may be translated 'has just now died,' or 'has even now died.' Chrysostom and others give it as in text.
[z] T. R. reads 'says to them,' with C E F G K Δ &c. Syrr; text ℵ B D Σ 1 13 33 Am Memph.
[a] T. R. adds 'among the people,' with ℵ E F L &c. 13; text B C D 𝔖 Δ Σ 1 22 33 Am Syrr Memph.

saw the crowds he was moved with compassion for them, because they were harassed,[b] and cast away as
37 sheep not having a shepherd. Then saith he to his disciples, The harvest [is] great and the work-
38 men [are] few; supplicate therefore the Lord of the harvest, that he send forth workmen unto his harvest.

X. And having called to [him] his twelve disciples, he gave them power[c] over unclean spirits, so that they should cast them out, and heal every disease and every bodily weakness.

2 Now the names of the twelve apostles are these: first, Simon, who was called Peter, and Andrew his brother; James the [son] of Zebedee,
3 and John his brother; Philip and Bartholomew; Thomas, and Matthew the tax-gatherer; James the [son] of Alphæus, and Lebbæus,
4 who was surnamed Thaddæus;[d] Simon the Cananæan,[e] and Judas the Iscariote, who also delivered him up.

5 These twelve Jesus sent out when he had charged them, saying, Go not off into [the][f] way of [the][f] nations, and into a city of Samari-
6 tans enter ye not; but go rather to the lost sheep of the house of
7 Israel. And as ye go, preach, saying, The kingdom of the heavens
8 has drawn nigh. Heal [the] infirm, [raise the dead], cleanse lepers,[g] cast out demons: ye have received
9 gratuitously, give gratuitously. Do not provide yourselves with gold, or
10 silver, or brass, for your belts, nor scrip for the way, nor two body coats, nor sandals, nor a staff: for the workman is worthy of his nourishment.
11 But into whatsoever city or village ye enter, inquire who in it is worthy, and there remain till ye go forth.
12 And as ye enter into a[h] house
13 salute it. And if the house indeed be worthy, let your peace come upon it; but if it be not worthy, let
14 your peace return to you. And whosoever shall not receive you, nor hear your words, as ye go forth,[i] out of that house or city, shake off the
15 dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in judgment-day than for that city.

16 Behold, *I* send you as sheep in the midst of wolves; be therefore prudent as the serpents and guileless
17 as the doves. But beware of men; for they will deliver you up to sanhedrims, and scourge you in their
18 synagogues; and ye shall be brought before rulers and kings for my sake, for a testimony to them and to the
19 nations. But when they deliver you up, be not careful how or what ye shall speak; for it shall be given to you in that hour what ye shall
20 speak. For ye are not the speakers, but the Spirit of your Father which speaks in you.

21 But brother shall deliver up brother to death, and father child; and children shall rise up against parents
22 and shall put them to death; and ye shall be hated of all on account of my name. But he that has endured to [the] end, *he*[j] shall be saved.

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[b] T. R., with L and some cursives, reads ἐκλελυμένοι, 'tired,' 'worn out.'

[c] Or 'authority:' ἐξουσία, not δύναμις. More than authority, but not simply δύναμις: it is more than δύναμις, as it includes the right to exercise this. Hence 'power' is nearer to it in English: δύναμις is the ability to do a thing. Cf. Lu. iv. 36.

[d] As regards 'Lebbæus, who was surnamed Thaddæus,' the readings are so various that I have left T. R. as it is. I have been disposed sometimes to reject ὁ ἐπικληθεὶς Θαδδαῖος. Mark has only Θαδδαῖος, and it would seem to reconcile them. So here ℵ B Vulg Memph, for the same reason. They are evidently two names of the same person. Bengel would say *Thad* in Chaldee and *Leb* in Hebrew mean the same thing, which De Wette denies.

[e] Very probably the Hebrew word for the Greek term ζηλωτής, 'Zealot:' see Luke vi. 15.

[f] Absence of the article gives the force of 'any.'

[g] T. R., with some cursives, puts 'cleanse lepers' before 'raise the dead.' Many omit 'raise the dead,' with E F L X &c.; ℵ B C D Σ 1 13 33 Ital (except Brix) Am Memph have it.

[h] τὴν οἰκίαν. It might be thought to allude to the house in verse 11, but ver. 13 seems to preclude this. Going into the house, in contrast with the street, makes it τὴν οἰκίαν.

[i] ℵ B D 33 Ital Vulg Memph have ἔξω. T. R omits, with C E F P Σ &c. 1.

[j] οὗτος.

23 But when they persecute you in
this city, flee to the other; for verily
I say to you, Ye shall not have com-
pleted the cities of Israel until the
24 Son of man be come. The[j] disciple
is not above his teacher, nor the
25 bondman above his lord. [It is]
sufficient for the disciple that he
should become as his teacher, and
the bondman as his lord. If they
have called[k] the master of the house
Beelzebub, how much more those
26 of his household? Fear them not
therefore; for there is nothing cover-
ed which shall not be revealed, and
secret which shall not be known.
27 What I say to you in darkness speak
in the light, and what ye hear in the
ear preach upon the houses.
28 And be not afraid[l] of those who
kill the body, but cannot kill the
soul; but fear rather him who is
able to destroy both soul and body
29 in hell.[m] Are not two sparrows sold
for a farthing?[n] and one of them shall
not fall to the ground without your
30 Father; but of you even the hairs of
31 the head are all numbered. Fear
not therefore; *ye* are better than
32 many sparrows. Every one there-
fore who shall confess me before
men, *I* also will confess him before
my Father who is in [the] heavens.
33 But whosoever shall deny me before
men, him will *I* also deny before my
Father who is in [the] heavens.
34 Do not think that I have come to
send peace upon the earth: I have
not come to send peace, but a sword.
35 For I have come to set a man at
variance with his father, and the
daughter with her mother, and the
daughter-in-law with her mother-in-
36 law; and they of his household [shall
37 be] a man's enemies. He who loves
father or mother above me is not
worthy of me; and he who loves
son or daughter above me is not
38 worthy of me. And he who does
not take up his cross and follow after
39 me is not worthy of me. He that
finds his life shall lose it, and he
who has lost his life for my sake
40 shall find it. He that receives you
receives me, and he that receives
41 me receives him that sent me. He
that receives a prophet in the name
of a prophet, shall receive a prophet's
reward; and he that receives a
righteous man in the name of a
righteous man, shall receive a right-
42 eous man's reward. And whoso-
ever shall give to drink to one of
these little ones a cup of cold [water]
only, in the name of a disciple,
verily I say unto you, he shall in no
wise lose his reward.

XI. And it came to pass when Jesus
had finished commanding his twelve
disciples, he departed thence to
teach and preach in their cities.

2 But John, having heard in the
prison the works of the[o] Christ,
3 sent by[p] his disciples, and said to
him, Art *thou* the coming [one]?
or are we to wait[q] for another?
4 And Jesus answering said to them,
Go, report to John what ye hear and
5 see. Blind [men] see and lame walk;
lepers are cleansed, and deaf hear;
and[r] dead are raised, and poor have
6 glad tidings preached to them: and
7 blessed is whosoever shall not be
offended in me. But as they went
[away], Jesus began to say to the
crowds concerning John, What went
ye out into the wilderness to see? a
8 reed moved about by the wind? But

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[j] There is no article, but 'disciple' comes after οὐκ ἔστι, and is characteristic.

[k] T. R. reads ἐκάλεσαν, with 1 and other cursives. ἐπεκάλεσαν (ℵ Σ ἐπεκαλέσαντο) B C E X Δ &c.: it is more of a surname or nick-name.

[l] Here, and in the parallel passage, Luke xii., we have ἀπό, 'from,' perhaps the Hebrew מִן. But it is not so used elsewhere that I know of in the New Testament. Here it may have the force of 'shrinking from through fear.'

[m] Gehenna.

[n] The value of an assarion is not exactly known: it was very small.

[o] Or 'of Christ.'

[p] T. R. reads 'two of,' with E F L 1 &c. Am Memph; ℵ B C D P Z Δ Σ 33 Syrr διά, not δύο.

[q] προσδοκῶμεν, probably conjunctive: 'should we,' 'have we to do it,' not simply 'are we doing it?'

[r] T. R. omits 'and,' with C E F Σ &c. 33 Am Memph; ℵ B D L P Z Δ 1 13 Syrr insert.

what went ye out to see? a man clothed in delicate raiment?[s] behold, those who wear delicate things are in
9 the houses of kings. But what went ye out to see? a prophet? Yea, I say to you, and more than a prophet:
10 [t]this is he of whom it is written, Behold, *I* send my messenger before thy face, who[u] shall prepare thy way
11 before thee. Verily I say to you, that there is not arisen among [the] born of women a greater than John the baptist. But he who is a little one[v] in the kingdom of the heavens
12 is greater than he. But from the days of John the baptist until now, the kingdom of the heavens is taken by violence, and [the] violent seize on
13 it. For all the prophets and the law
14 have prophesied unto John. And if ye will receive it, this is Elias, who
15 is[w] to come. He that has ears to
16 hear, let him hear. But to whom shall I liken this generation? It is like children[x] sitting in the markets, which,[y] calling to their companions,[z]
17 say, We have piped to you, and ye have not danced: we have mourned
18 to you,[a] and ye have not wailed. For John has come neither eating nor drinking, and they say, He has a
19 demon. The Son of man has come eating and drinking, and they say, Behold, a man [that is] eating and wine-drinking,[b] a friend of tax-gatherers, and of sinners:—and wisdom has been justified by her children.

20 Then began he to reproach the cities in which most of his works of power had taken place,[c] because they
21 had not repented. Woe to thee, Chorazin! woe to thee Bethsaida! for if the works of power which have taken place[c] in you, had taken place in Tyre and Sidon, they had[d] long ago repent-
22 ed in sackcloth and ashes. But I say to you, that it shall be more tolerable for Tyre and Sidon in judgment-day
23 than for you. And thou, Capernaum, who hast[e] been raised up to heaven, shalt be brought down even to hades. For if the works of power which have taken place in thee, had taken place in Sodom, it had remained until
24 this day. But I say to you, that it shall be more tolerable for [the] land of Sodom in judgment-day than for
25 thee. At that time, Jesus answering said, I praise thee, Father, Lord of the heaven and of the earth, that thou hast hid these things from the wise and prudent, and hast revealed them
26 to babes. Yea, Father, for thus has it
27 been well-pleasing in thy sight. All things have been delivered to me by my Father, and no one knows[f] the Son but the Father, nor does any one know[f] the Father, but the Son, and he to whom the Son may be
28 pleased to reveal [him]. Come to

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[s] ℵ B D Z Am omit *ἱματίοις*.

[t] T. R. adds 'for,' with C P Σ &c. 1 33 Am Syrr Memph; ℵ B D Z Ver omit.

[u] P Memph read 'and,' but ℵ B C D Σ &c. have *ὅς*.

[v] Or 'the least.' It is the comparative; but whoever else is taken, the supposed one is less; but the idiomatic force is more preserved by 'a little one.'

[w] *ὁ μέλλων*. By saying, 'who is to come,' it is left in the abstract pretty much as in Greek—the one who had this character in a Jew's mind according to prophecy. If we say 'who is about to come,' the mind turns to a time yet future; 'who was' is interpretation: *μέλλων* implies something certain.

[x] T. R. reads 'little boys,' or 'little children,' with some cursives.

[y] So ℵ B (C) D Z 1 Am Corb Memph; T. R., with E F L X Σ &c. 33 Syrr, reads 'and.'

[z] ℵ B C D E F X Z Δ Σ &c. read *ἑτέροις*. But it is very probably an itacism which occurs elsewhere as to this very word. G S U V Syrr have *ἑταίροις*. Am Corb have *cœqualibus*. Whether *αὐτῶν* be there or not, in English we must say 'their.' The sense is all the same. *αὐτῶν* is omitted by ℵ B D Z 1 Ital Vulg Memph.

[a] ℵ B D Z 1 Colb Corb Am Memph omit *ὑμῖν*.

[b] *φάγος καὶ οἰνοπότης*, 'spending his substance in eating and drinking.'

[c] *ἐγένοντο, γενόμεναι*, 'taken place,' 'happened.' I do not say 'had been wrought,' because it takes the mind off the place of their happening to their being wrought.

[d] *ἄν* with an indicative: *ἄν* does not really govern a mood. If the fact is certain, it is connected with an indicative: if not, with optative or subjunctive; but its force is the mental supposition (not merely the fact) that it might have been otherwise. Even if a fact, it is not considered historically but mentally.

[e] Others, with ℵ B C D Syr-Crt Memph and most Latin copies, read *μὴ . . . ὑψωθήσῃ*; which gives 'hast thou been?' B D Ital Vulg also read *καταβήσῃ*, 'thou shalt go down.'

[f] *ἐπιγινώσκει*, a real knowledge, not a mere objective acquaintance with a person.

me, all ye who labour and are burdened, and *I* will give you rest.
29 Take my yoke upon you, and learn from me; for I am meek and lowly in heart; and ye shall find rest to
30 your souls; for my yoke is easy, and my burden is light.

XII. At that time Jesus went on the sabbath through the cornfields; and his disciples were hungry, and began
2 to pluck the ears and to eat. But the Pharisees, seeing [it], said to him, Behold, thy disciples are doing what is not lawful to do on sabbath.
3 But he said to them, Have ye not read what David did when he was hungry,[g] and they that were with
4 him? How he entered into the house of God, and ate the shew-bread, which it was not lawful for him to eat, nor for those with him,
5 but for the priests only? Or have ye not read in the law that on the sabbaths the priests in the temple profane the sabbath, and are blame-
6 less? But I say unto you, that there is here what is greater[h] than
7 the temple. But if ye had known what is: I will [have] mercy and not sacrifice, ye would not have
8 condemned the guiltless. For the Son of man is Lord[i] of the sabbath.
9 And, going away[k] from thence,
10 he came into their synagogue. And behold, there was a man having his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath? that they might accuse
11 him. But he said to them, What man shall there be of you who has one sheep, and if this fall into a pit on the sabbath, will not lay hold of
12 it and raise [it] up? How much better then is a man than a sheep! So that it is lawful to do well on the
13 sabbath. Then he says to the man, Stretch out thy hand. And he stretched [it] out, and it was re-
14 stored sound as the other. But the Pharisees, having gone out, took counsel against him how they might
15 destroy him. But Jesus knowing [it], withdrew thence, and great crowds followed him; and he healed them
16 all: and charged them strictly that they should not make him publicly
17 known: that[l] that might be fulfilled which was spoken through
18 Esaias the prophet, saying, Behold my servant, whom I have chosen, my beloved, in whom my soul has found its delight. I will put my Spirit upon him, and he shall shew forth
19 judgment to the nations. He shall not strive or cry out, nor shall any one hear his voice in the streets;
20 a bruised reed shall he not break, and smoking flax shall he not quench, until he bring forth[m] judg-
21 ment unto victory; and on[n] his name shall [the] nations hope.
22 Then was brought to him one possessed by a demon, blind and dumb, and he healed him, so that the[o] dumb [man] spake and saw.
23 And all the crowds were amazed and said, Is this [man] the Son of
24 David? But the Pharisees, having heard [it], said, This [man] does not cast out demons, but by Beelzebub,

[g] T. R. adds 'himself,' with L Σ and some curss.
[h] T. R. reads 'a greater than;' μείζων for μεῖζον, with C L Δ Am Ital (except Corb). ℵ has μιζον.
[i] T. R. reads 'even of,' with some cursives.
[k] μεταβαίνω is always a change of place—leaving one place and going to another; προβαίνω, progress onward to *one* supposed space or limit, hence used also for one advanced in years. The reader has only to consult a Greek Concordance.
[l] T. R. reads 'so that,' with E L X Σ &c.; text ℵ B C D 1 33.
[m] ἐκβάλῃ. It is difficult to avoid using a word which is an interpretation; the word is the same here as in ver. 35, and chap. xiii. 52, 'brings forth out of his treasures;' but it signifies 'putting forth' as much as 'bringing forth:' 'send forth' is more arbitrary. 'He produces;' but this does not suit in English here. It means that judgment was hid, and 'shut up among his treasures,' as said indeed in Deut. xxxii. 34, and in due time it will be produced, without saying he brings it with him, or sends it without coming. It is brought out and displayed in its time. With this explanation I say 'bring forth.' 'Put forth' has somewhat the force of 'putting forth strength;' whereas it is producing, bringing out what till then was hidden and kept back. See chap. xii. 35.
[n] T. R. reads 'in,' adding ἐν, with D Ital Vulg.
[o] Readings vary. I suspect 'blind and' is added to meet 'and saw.' C E L X Δ Σ &c. have it; ℵ B D Memph omit.

prince of demons. But he,[p] knowing[q] their thoughts, said to them, Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not subsist. And if Satan casts out Satan, he is divided against himself; how then shall his kingdom subsist? And if *I* cast out demons by Beelzebub, your sons, by whom do they cast [them] out? For this reason *they* shall be your judges. But if *I* by [the] Spirit of God cast out demons, then indeed the kingdom of God is come upon you. Or how can any one enter into the house of the strong [man] and plunder his goods, unless first he bind the strong [man]? and then he will plunder his house. He that is not with me is against me, and he that gathers not with me scatters. For this reason I say unto you, Every sin and injurious speaking shall be forgiven to men, but speaking injuriously of the Spirit shall not be forgiven to men. And whosoever shall have spoken a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this age nor in the coming [one]. Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt. For from the fruit the tree is known. Offspring of vipers! how can ye speak good things, being wicked? For of the abundance of the heart the mouth speaks. The good man out of the good treasure[r] brings forth good things; and the wicked man out of the wicked treasure brings forth wicked things. But I say unto you, that every idle word which[s] men shall say, they shall render an account of it in judgment-day: for by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Then answered him[t] some of the scribes and Pharisees, saying, Teacher, we desire to see a sign from thee. But he, answering, said to them, A wicked and adulterous generation seeks after a sign, and a sign shall not be given to it save the sign of Jonas the prophet. For even as Jonas was in the belly of the great fish three days and three nights, thus shall the Son of man be in the heart of the earth three days and three nights. Ninevites[u] shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and behold, more than Jonas [is] here. A queen of [the] south shall rise up in the judgment with this generation, and shall condemn it; for she came from the ends of the earth to hear the wisdom of Solomon; and behold, more than Solomon [is] here.

But when the unclean spirit has gone out of the man, he goes through dry places, seeking rest, and does not find [it]. Then he says, I will return to my house whence I came out; and having come, he finds [it] unoccupied, swept, and adorned. Then he goes and takes with himself seven other spirits worse than himself, and entering in, they dwell there; and the last condition of that man becomes worse than the first. Thus shall it be to this wicked generation also.

But while he was yet speaking to the crowds, behold, his mother and his brethren stood without seeking to speak to him. Then one said unto him, Behold, thy mother and thy brethren are standing without, seeking to speak to thee. But he answering said to him that spoke to him, Who is my mother, and who are my brethren? And, stretching out his

[p] T. R. reads 'Jesus,' with C E Σ &c. Am Syrr; ℵ B D Memph omit.
[q] εἰδώς, conscious, not objective knowledge. In ver. 15 γνούς is objective, having learnt it.
[r] T. R. adds 'of the heart,' with L 1 22 33.
[s] T. R. reads 'whatsoever,' ὃ ἐάν, with C E G K Δ Σ &c.; ℵ B D Am omit ἐάν.
[t] T. R. omits 'him,' with E X Δ &c.; ℵ B C D L M Σ 33 Am Syrr Memph have it.
[u] Literally 'men Ninevites.'

hand to his disciples, he said, Behold
50 my mother and my brethren; for whosoever shall do the will of my Father who is in [the] heavens, he is my brother, and sister, and mother.

XIII. And that [same] day Jesus went out from the house and sat
2 down by the sea. And great crowds were gathered together to him, so that going on board ship himself he sat down, and the whole crowd stood
3 on the shore. And he spoke to them many things in parables, saying, Be-
4 hold, the sower went out to sow: and as he sowed, some [grains] fell along the way, and the birds came and de-
5 voured them; and others fell upon the rocky places where they had not much earth, and immediately they sprang up out of [the ground] because of not having [any] depth
6 of earth, but when the sun rose they were burned up, and because of not having [any] root were dried up;
7 and others fell upon the thorns, and the thorns grew up and choked them;
8 and others fell upon the good ground, and produced fruit, one a hundred,
9 one sixty, and one thirty. He that has ears,[v] let him hear.

10 And the disciples came up and said to him, Why speakest thou to them
11 in parables? And he answering said to them, Because to you it is given to know the mysteries of the kingdom of the heavens, but to them it is not
12 given; for whoever has, to him shall be given, and he shall be caused to be in abundance;[w] but he who[x] has not, even what he has shall be taken away
13 from him. For this cause I speak to them in parables, because seeing they do not see, and hearing they do
14 not hear nor understand; and in[y] them is filled up the prophecy of Esaias, which says, Hearing ye shall hear and shall not[z] understand, and beholding ye shall behold and not[z]
15 see; for the heart of this people has grown fat, and they have heard heavily with their ears, and they have closed their eyes as asleep, lest[a] they should see with the eyes, and hear with the ears, and understand with the heart, and should be con-
16 verted, and I should heal them. But blessed are *your* eyes because they see, and your ears because they hear;
17 for verily I say unto you, that many prophets and righteous [men] have desired to see the things which ye behold and did not see [them], and to hear the things which ye hear
18 and did not hear [them]. Ye, therefore, hear the parable of the sower.
19 From every one who hears the word of the kingdom and does not understand [it], the wicked one comes and catches away what was sown in his heart: this is he that is sown
20 by the wayside. But he that is sown on the rocky places—this is he who hears the word and immediately
21 receives it with joy, but has no root in himself, but is for a time only; and when tribulation or persecution happens on account of the word, he
22 is immediately offended. And he that is sown among the thorns—this is he who hears the word, and the anxious care of this life[b] and the deceit of riches choke the word and

[v] T. R. adds 'to hear,' with C D Z Σ and almost all; ℵ omits, with B L Vere Corb, probably rightly; as always it seems in Matt.; the contrary is the case in Mark and Luke. ℵ has it in xi. 15; but it is a different phrase there, and generally in these questionable texts it is a question between ℵ B &c. on the one side, and C, and the whole class which follow it, only ℵ sometimes leaves B and goes with C. In xi. 15, B D omit.

[w] As to the good thing given. It is abstract; the object is not to say what is given, but the manner of God's dealing. περισσεύω has a causative force (see Eph. i. 8), and here has the same subject as 'shall be given.' What is given is caused to be in abundance. We may say, also, 'he shall be in abundance,' a word used of the thing and of the person possessing it. 'It (or he) is in abundance.'

[x] ὅστις.

[y] T. R. adds ἐπ', with D M. ἀναπληρόω is more than πληρόω. It is to supply what is wanting, and so 'fill up.' Since Esaias's time there had been much of this, but the rejection of Christ completed and filled it up. 'In them' has therefore the sense of 'as to,' 'in their case.' 'By' would cast more on their act and responsibility: ἐπί seems to have been introduced to avoid this sense of it.

[z] οὐ μή.

[a] μήποτε: see note to chap. v. 25.

[b] αἰῶνος. The earliest Homeric use of αἰών is

23 he[e] becomes unfruitful. But he that is sown upon the good ground —this is he who hears and understands the word, who bears fruit also, and produces, one a hundred, one sixty, and one thirty.

24 Another parable set he before them, saying, The kingdom of the heavens has become like[d] a man 25 sowing good seed in his field; but while men slept, his enemy came and sowed darnel[e] amongst the wheat, 26 and went away. But when the blade shot up and produced fruit, then 27 appeared the darnel also. And the bondmen of the householder came up and said to him, Sir, hast thou not sown good seed in thy field? 28 whence then has it [f]darnel? And he said to them, A man [that is] an enemy has done this. And the bondmen said to him, Wilt thou then that we should go and gather it 29 [up]? But he said, No; lest[g] [in] gathering the darnel ye should root up 30 the wheat with it. Suffer both to grow together unto the harvest, and in[h] time of the harvest I will say to the harvestmen, Gather first the darnel, and bind it into bundles to burn it; but the wheat bring together into my granary.

31 Another parable set he before them, saying, The kingdom of the heavens is like a grain of mustard [seed] which a man took and sowed 32 in his field, which is less indeed than all seeds, but when it is grown is greater than herbs, and becomes a tree, so that the birds of heaven come and roost in its branches.

33 He spoke another parable to them: The kingdom of the heavens is like leaven, which a woman took and hid in three measures of meal until it had been all leavened.

34 All these things Jesus spoke to the crowds in parables, and without a parable he did not[i] speak to them, 35 so that that should be fulfilled which was spoken through the prophet, saying, I will open my mouth in parables; I will utter things hidden from [the] world's[j] foundation.

36 Then, having dismissed the crowds, he[k] went into the house; and his disciples came to him, saying, Expound to us the parable of the 37 darnel of the field. But he answering said,[l] He that sows the good 38 seed is the Son of man, and the field is the world; and the good seed, these are the sons of the kingdom, but the darnel are the sons of the 39 evil [one]; and the enemy who has sowed it is the devil; and the harvest is [the] completion of [the[m]] age, and the harvestmen are angels. 40 As then the darnel is gathered and is burned in the fire, thus it shall be 41 in the completion of the[n] age. The Son of man shall send his angels, and they shall gather out of his kingdom all offences,[o] and those that 42 practise lawlessness; and they shall cast them into the furnace of fire; there shall be the weeping and the 43 gnashing of teeth. Then the righteous shall shine forth as the sun in the kingdom of their Father. He that has ears,[p] let him hear.

44 [q]The kingdom of the heavens is like a treasure hid in the field,[r] which a man having found has hid,

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'life in man,' afterwards 'the course of any events, an age, and eternity.' Here 'life' expresses it clearly enough. (ℵ B D omit 'this.')

[e] Or 'it.'

[d] ὡμοιώθη: so xviii. 23, xxii. 2.

[e] A useless weed resembling wheat.

[f] T. R. adds 'the,' with ℵ L X Σ; B C D E &c. om.

[g] μήποτε, 'lest perhaps:' see chap. v. 25.

[h] T. R. adds 'the,' with ℵ C E L; text B D Δ Σ &c.

[i] ℵ B C M Δ Σ Brix read 'nothing.'

[j] With ℵ C D E Δ Σ &c. 33 Am Syrr Memph; ℵ corr B 1 22 Syr-Crt omit κόσμου.

[k] T. R. reads 'Jesus,' with C E L Δ Σ &c. Syrr; omit ℵ B D 1 Am Syr-Crt Memph.

[l] T. R. reads 'to them,' with C E F L X Δ Σ &c. 1 33 Vulg Syrr; ℵ B D Am Memph omit.

[m] T. R. has 'the,' with C E Σ &c.; ℵ B D 13 33 om.

[n] T. R., with C E P Σ &c. 33 Syrr Memph Brix, 'this;' ℵ B D Γ 1 Vulg Syr-Crt omit τούτου.

[o] σκάνδαλον: see note to ver. 57.

[p] T. R. adds 'to hear,' with C D L P Δ Σ &c. 1 33; ℵ B Am Verc Ver omit.

[q] T. R. adds 'Again,' with C E P Σ &c. 1 33 Syrr; ℵ B D Am Verc Colb Corb Memph omit.

[r] τῷ ἀγρῷ, 'the field,' as contrasted with the city or town.

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and for the joy of it[s] goes and sells all whatever he has, and buys that field.
45 Again, the kingdom of the heavens is like a merchant[t] seeking beautiful
46 pearls; and having[u] found one pearl of great value, he went and sold all whatever he had and bought it.
47 Again, the kingdom of the heavens is like a seyne which has been cast into the sea, and which has gathered together of every kind,
48 which, when it has been filled, having drawn up on the shore and sat down, they gathered the good into vessels
49 and cast the worthless out. Thus shall it be in the completion of the age: the angels shall go forth and sever the wicked from the midst of
50 the just, and shall cast them into the furnace of fire; there shall be the weeping and the gnashing of teeth.
51 Jesus says to them,[v] Have ye understood all these things? They
52 say to him, Yea, [Lord[w]]. And he said to them, For this reason every scribe discipled to[x] the kingdom of the heavens is like a man [that is] a householder who[y] brings out of his treasure things new and old.
53 And it came to pass when Jesus had finished these parables he with-
54 drew thence. And having come into his own country, he taught them in their synagogue, so that they were astonished, and said, Whence has this [man] this wisdom and these
55 works of power? Is not this the son of the carpenter? Is not his mother called Mary, and his brethren James, and Joseph,[z] and Simon, and Judas?
56 And his sisters, are they not all with us? Whence then has this [man] all
57 these things? And they were offended[a] in him. And Jesus said to them, A prophet is not without honour, unless in his[b] country and in his house.
58 And he did not there many works of power, because of their unbelief.

XIV. At that time Herod the tetrarch
2 heard of the fame of Jesus, and said to his servants, This is John the baptist: *he* is risen from the dead, and because of this these[c] works of power display their force in him.[d]
3 For Herod had seized John, and had bound him and put him in prison on account of Herodias the
4 wife of Philip[e] his brother. For John said to him, It is not lawful
5 for thee to have her. And [while] desiring to kill him, he feared the crowd, because they held him for a
6 prophet. But when Herod's birthday was celebrated,[f] the daughter of Herodias danced before them, and
7 pleased Herod; whereupon he promised with oath to give her whatso-
8 ever she should ask. But she, being set on[g] by her mother, says, Give me here upon a dish the head of John

[s] Or 'because of his joy.'
[t] Literally 'a man a merchant.'
[u] T. R. reads 'who having,' with C E P Σ &c. Brix Memph; text ℵ B D L 1 33 Am εὑρὼν δέ.
[v] ℵ B D Am Memph leave out the words, 'Jesus says to them;' C E Σ &c. 1 33 Syrr have them.
[w] C E Δ Σ &c. 33 Memph Syrr have 'Lord;' ℵ B D 1 13 Corb Am omit.
[x] Or 'into,' εἰς, as T. R., with E &c.
[y] ὅστις; see note to vii. 24.
[z] T. R. reads 'Joses,' with K L Δ Π Syrr; others 'John,' with D E F X &c.; 'Joseph,' ℵ (?) B C Σ 1 33 Am Memph.
[a] Or 'were stumbled at him,' ἐσκανδαλίζοντο: but the word 'stumbled' is too weak; σκάνδαλον is literally 'the catch of a trap,' not a stumbling-stone. It is generally the occasion or means of getting into an evil case. See chap. xviii. 6.
[b] ℵ C Z Corb add 'own' before 'country.'
[c] Lit. 'the:' cf. xv. 12.
[d] The construction is disputed here: it is ἐνεργοῦσιν ἐν αὐτῷ, as nearly as possible 'operate in thim.' The passage has a certain reflexive force as in French *s'opèrent par lui*. But this can hardly be given in English; the Authorized Version has attempted it by changing the word to 'shew forth.' I have sought to preserve the force of the verb used by adding 'their force:' the difficulty partly arises from the word which is used for the effects of power being the plural of power itself, because the power which wrought is more seen than the effects. Still I believe the intention is not to use δυνάμεις differently, only the mind turns more to the agent than to the effect. 'Powers' and 'miracles' are the same word in Greek. Hence it may be translated 'these powers operate in him;' but its reflexive force above spoken of is, I doubt not, the true one. The 'shew forth' of the Authorized Version is alleged to be the force of the middle, which I doubt, but of the active I cannot find it is. For the sense, however, I should not object to 'display themselves in him.'
[e] ℵ B C E Z Δ Σ &c. have Φιλίππου. D Am omit.
[f] ℵ B D (C K Σ) L Z read 'was come.'
[g] Or 'instructed,' as LXX: Ex. xxxv. 34, Deut. vi. 7. 'Put up to it,' not '*before* instructed.'

9 the baptist. And the king was grieved; but on account of the oaths, and
those lying at table with [him], he
10 commanded [it] to be given. And he
sent and beheaded John in the pri-
11 son; and his head was brought upon
a dish, and was given to the damsel,
and she carried [it] to her mother.
12 And his disciples came and took the
body and buried it, and came and
13 brought word to Jesus. And Jesus,
having heard it, went away thence
by ship to a desert place apart.

And the crowds having heard [of it] followed him on foot from the
14 cities. And going out he[h] saw a great
crowd, and was moved with compas-
sion about[i] them, and healed their
15 infirm. But when even was come,
his[k] disciples came to him saying,
The place is desert, and [much of]
the [day] time already gone by; dis-
miss[l] the crowds, that they may go
into the villages and buy food for
16 themselves. But Jesus said to them,
They have no need to go: give *ye*
17 them to eat. But they say to him,
We have not here save five loaves and
18 two fishes. And he said, Bring them
19 here to me. And having command-
ed the crowds to recline upon the
grass,[m] having taken the five loaves
and the two fishes, he looked up to
heaven, and blessed: and having
broken the loaves, he gave [them] to
the disciples, and the disciples [gave
20 them] to the crowds. And all ate and
were filled, and they took up what was
over and above of fragments twelve
21 hand-baskets full. But those that
had eaten were about five thousand
men, besides women and children.
22 And immediately he[n] compelled the
disciples to go on board ship, and to go
on before him to the other side, until
he should have dismissed the crowds.
23 And having dismissed the crowds, he
went up into the mountain[p] apart
to pray. And when even was come,
24 he was alone there, but the ship was
already in the middle of the sea tossed
by the waves, for the wind was con-
25 trary. But in the fourth watch of
the night he[q] went off[r] to them,
26 walking on the sea. And the dis-
ciples, seeing him walking on the sea,
were troubled, saying, It is an appari-
tion. And they cried out through
27 fear. But Jesus immediately spoke
to them, saying, Take courage; it is
28 I: be not afraid. And Peter answer-
ing him said, Lord, if it be thou,
command me to come to thee upon
29 the waters. And he said, Come. And
Peter, having descended from the
ship, walked upon the waters to go to
30 Jesus. But seeing the wind strong
he was afraid; and beginning to sink
he cried out, saying, Lord, save me.
31 And immediately Jesus stretched out
his hand and caught hold of him, and
says to him, O thou of little faith,
32 why didst thou doubt? And when
they had gone up[s] into the ship, the
33 wind fell. But those in the ship came
and did homage to him, saying, Truly
34 thou art God's Son. And having
crossed over they came to the land
35 of Gennesaret. And when the men
of that place recognised him, they
sent to that whole country around,
and they brought to him all that
36 were ill, and besought him that they
might only touch the hem of his gar-
ment; and as many as touched were
made thoroughly well.

[h] T. R. reads 'Jesus,' with C E I Δ Π Σ &c. Syrr; ℵ B D 1 33 Am Memph omit.
[i] T. R. reads 'for,' with some cursives: ἐπ' αὐτούς. In Mark vi. 34, ℵ B D F have αὐτούς.
[k] T. R. reads 'his,' with C D E L Δ Σ &c. Am Syrr Memph; ℵ B (Z?) 33 omit αὐτοῦ.
[l] Some add 'therefore,' with ℵ C Z 1 Memph; B D E I &c. Am omit.
[m] T. R. adds 'and,' with ℵ C I X Memph; B D E L P Δ Σ &c. 1 33 omit.
[n] T. R. reads 'Jesus,' with E F G L M X &c.; ℵ B C* D I P Δ Σ Am Syrr Memph omit.
[o] T. R. reads 'his,' with B E F K P X Π Σ; ℵ C D G I L M Δ Θ &c. 1 33 Am omit.
[p] Here, as noticed already, 'the mountain' is only in contrast with the plain; so of 'the ship.' It is not '*a* mountain,' but he left the low ground by the sea and went up.
[q] T. R. reads 'Jesus,' with E F G L Σ &c.; ℵ B C D P S T V Γ Δ Θ 1 33 Am Memph omit.
[r] Or 'came,' ἦλθεν, with ℵ B C² T Σ 1 33 Am Syrr Memph; 'went off,' ἀπῆλθεν, C D E P Δ &c.
[s] T. R., with C E P Δ Σ &c., omits 'up,' reading ἐμβάντων. Text ἀναβάντων, with ℵ B D T 13 33.

XV. Then the scribes and Pharisees from Jerusalem come up to Jesus, 2 saying, Why do thy disciples transgress what has been delivered by the ancients?[t] for they do not wash their hands when they eat bread. 3 But he answering said to them, Why do *ye* also transgress the commandment of God on account of your 4 traditional teaching? For God commanded saying,[u] Honour[v] father and mother; and, He that speaks ill[w] of father or mother, let him die the 5 death. But *ye* say, Whosoever shall say to his[x] father or mother, It is a gift, whatsoever [it be] by which [received] from me thou wouldest be 6 profited:[y] and he shall[z] in no wise honour his father or his mother; and ye have made void the commandment[a] of God on account of your 7 traditional teaching. Hypocrites! well has Esaias prophesied about 8 you, saying, This people[b] honour me with the lips, but their heart is far 9 away from me; but in vain do they worship me, teaching [as] teachings 10 commandments of men. And having called to [him] the crowd, he said to them, Hear and understand: 11 Not what enters into the mouth defiles the man; but what goes forth out of the mouth, this defiles the 12 man. Then his[c] disciples, coming up, said[d] to him, Dost thou know that the Pharisees, having heard this[e] 13 word, have been offended?[f] But he answering said, Every plant which my heavenly Father has not planted 14 shall be rooted up. Leave them alone; they are blind leaders of blind: but if blind lead blind, both will fall into 15 a ditch. And Peter answering said to him, Expound to us this[g] parable. 16 But he[h] said, Are ye also still without 17 intelligence? Do ye not yet[i] apprehend, that everything that enters into the mouth finds its way into the belly, and is cast forth into the draught? 18 but the things which go forth out of the mouth come out of the heart, and 19 those defile man.[k] For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, 20 false witnessings, blasphemies; these are the things which defile man;[k] but the eating with unwashen hands does not defile man.[k]

21 And Jesus, going forth from thence, went away into the parts[l] of 22 Tyre and Sidon; and lo, a Canaanitish woman, coming out from those borders, cried [to him[m]] saying, Have pity on me, Lord, Son of David; my daughter is miserably possessed by a 23 demon. But he did not answer her a word. And his disciples came to [him] and asked him, saying, Dis- 24 miss her, for she cries after us. But he answering said, I have not been sent save to the lost sheep of Israel's 25 house. But she came and did him

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[t] Or 'the tradition of the elders.'

[u] ℵ C E Θ Σ &c., with almost all, have as in text; B D T 1 Am Ital (except Brix) Syr-Crt & Pst Memph read 'For God said.'

[v] T. R. adds 'thy,' with K L M U Π Σ 33 Am Syr Memph; ℵ B C* D E X Δ &c. omit.

[w] Or 'abuses, curses.' [x] τῷ . . . . τῇ.

[y] Or 'it is a gift, whatever [thou shouldest have received] from me thou wilt have been profited.'

[z] T. R., with E &c., omits 'he shall,' reading τιμήσῃ. Text ℵ B C D E[2] T Δ Θ Σ 1 13 33. ℵ B C D T 1 33 omit 'And.'

[a] ℵ C T 13 have 'law,' νόμον; ℵ[corr] B D, with Syr-Crt & Pst Memph, 'word,' λόγον.

[b] T. R., with C E Σ &c., adds 'draw near to me with their mouth and.' I know not why Meyer and Alford say from LXX, for it is in the Hebrew just the same; but ℵ B D L T 33 omit it. Z is mutilated. No Latin MS has it but Brix, which is always the T. R. Griesb., Tisch., Lach., Treg., Alford, Meyer, De Wette, all reject it.

[c] ℵ B D 13 read 'the;' T. R. has 'his,' with C E Δ Θ Σ &c. and versions.

[d] Some read 'say;' ℵ has εἶπαν, C E L Δ Θ Σ &c. εἶπον, and so T. R.; B D 1 13 33 λέγουσιν.

[e] Literally 'the.'

[f] See chap. xiii. 57: and so wherever the word 'offend' occurs.

[g] Some read 'the,' i.e. omit ταύτην, with ℵ B Z 1 Memph; C D E L Σ &c. Ital Vulg Syrr insert.

[h] T. R. reads 'Jesus,' with C E L Σ[corr] &c.; ℵ B D Z 33 Am Syr-Crt & Pst Memph omit.

[i] ℵ C E L Σ &c. Memph have οὔπω; B D Z 33 Am Syr-Crt & Pst have οὐ.

[k] Or 'the man.'

[l] εἰς τὰ μέρη; not necessarily within the territory, but in that neighbourhood: perhaps it might be translated 'into the neighbourhood,' only it is a little too free. The woman came *out* from the country.

[m] Some leave out 'to him,' with ℵ B C Z Σ 1 13 Am Syr-Crt & Pst Memph; E Δ &c. insert.

26 homage, saying, Lord, help me. But
he answering said, It is not well[n] to
take the bread of the children and
27 cast it to the dogs.[o] But she said,
Yea,[p] Lord; for even the dogs eat of
the crumbs which fall from the table
28 of their masters. Then Jesus an-
swering said to her, O woman, thy
faith [is] great. Be it to thee as
thou desirest. And her daughter was
healed from that hour.

29 And Jesus, going away from thence,
came towards the sea of Galilee, and
he went up into the mountain and sat
30 down there; and great crowds came
to him, having with them lame,
blind, dumb, crippled, and many
others, and they cast them at his
31 feet,[q] and he healed them: so that
the crowds[r] wondered, seeing dumb
speaking, crippled sound,[s] lame walk-
ing, and blind seeing; and they
32 glorified the God of Israel. But
Jesus, having called his disciples to
[him], said, I have compassion on
the crowd, because they have stayed
with me already three days and they
have not anything they can eat, and
I would not send them away fasting
lest[t] they should faint on the way.
33 And his[v] disciples say to him,
Whence should we have so many
loaves in [the] wilderness as to satisfy
34 so great a crowd? And Jesus says
to them, How many loaves have ye?
But they said, Seven, and a few
35 small fishes. And he commanded
the crowds to lie down on the ground;
36 and having taken the seven loaves
and the fishes, having given thanks,
he broke [them] and gave [them] to
his[w] disciples, and the disciples to the
37 crowd. And all ate and were filled;
and they took up what was over and
above of the fragments seven baskets
38 full; but they that ate were four
thousand men, besides women and
39 children. And, having dismissed the
crowds, he went on board ship and
came to the borders of Magadan.[x]

XVI. And the Pharisees and Sadduc-
cees, coming to [him], asked him,
tempting [him], to shew them a sign
2 out of heaven. But he answering
said to them, When evening is come,
ye say, Fine weather, for the sky is
3 red; and in the morning, A storm
to-day, for the sky is red [and] lower-
ing; [y]ye know [how] to discern the
face of the sky, but ye cannot the
4 signs of the times. A wicked and
adulterous generation seeks after a
sign, and a sign shall not be given to
it save the sign of Jonas.[z] And he
left them and went away.

5 And when his[a] disciples were come
to the other side, they had forgotten
6 to take bread. And Jesus said to

[n] Some, with D, read 'fitting,' ἔξεστιν; but ℵ B C E Δ Σ &c. have ἔστι καλόν, i.e. 'well,' 'right.'

[o] κυνάριον (not κύων), 'a little dog,' more slighting than 'dog,' I believe; but 'little dog' is not this, but rather the contrary in English. I would not say 'cur,' fearing it might be too strong, but I have no doubt of the greater contempt expressed by the word.

[p] Or else we may say 'Yet' here, as admitting the truth, but pleading; ναί is used for affirming what is said, but also for beseeching, as, indeed, in English we say, 'Yes, do it.' 'Yet' seems perhaps to express this more clearly, as the admission of what Christ said is thus evident; the 'but' is wanting if we say 'yea.' The Auth. Ver. avoids the difficulty discussed by all the critics, by translating freely, but the 'for even' of the original is lost. 'Yet' thus used gives assent and obsecration, and this seems the force of ναί. See Rev. xxii. 20, 'Even so come.' If we say 'Truth, Lord,' we must add 'yet:' 'Truth, Lord, [yet hear] for even.' As to ναί having this tacitly beseeching character, see Philem. 20 and so it is taken by many. Otherwise ναί contradicts the Lord, who had said οὐκ, and καὶ γάρ follows naturally. And I suspect this to be the better sense: 'Yes, Lord, you may do it, for even:' so I have put it in the text.

[q] T. R. reads 'the feet of Jesus,' with C E P X Δ Σ &c. Syrr; text ℵ B D L 13 33 Am Memph.

[r] Some read 'the crowd,' with ℵ C D U Δ 1 13 33; text B E L P (Σ ?) &c. Am verss.

[s] ℵ B C D M P Δ Σ 1 13 add 'and.'

[t] See note to chap. v. 25.

[v] ℵ B 1 Am Memph read 'the;' C D E L P 4 Σ &c. Colb Brix Syrr read 'his.'

[w] ℵ B D 1 13 22 33 Memph read 'the;' C E L P Σ &c. Am Syrr read 'his.'

[x] T. R. reads 'Magdala,' with E Σ &c.; C M 33 Memph 'Magdalan;' ℵ B D (It Vg) 'Magadan.'

[y] T. R., with E Σ &c., adds 'hypocrites;' C D L Δ 1 22 33 Am omit. ℵ B V X Γ omit from ὀψίας, ver. 2, to the end of ver. 3.

[z] Some authorities add, with T. R., 'the prophet;' so C E X Σ &c. Syrr Memph; ℵ B D L Am Corb omit.

[a] ℵ B C D omit αὐτοῦ; T. R. has it, with E L X Σ &c. and versions; Δ omits 'his disciples.'

them, See and beware[b] of the leaven
7 of the Pharisees and Sadducees. And
they reasoned among themselves,
saying, Because we have taken no
8 bread. And Jesus knowing [it], said,[c]
Why reason ye among yourselves,
O ye of little faith, because ye have
9 taken no bread? Do ye not yet
understand nor remember the five
loaves of the five thousand, and how
many hand-baskets[d] ye took [up]?
10 nor the seven loaves of the four thou-
sand, and how many baskets[e] ye took
11 [up]? How do ye not understand
that [it was] not concerning bread I
said to you, Beware[f] of the leaven of
12 the Pharisees and Sadducees? Then
they comprehended that he did not
speak of being beware of the leaven
of bread, but of the doctrine of the
Pharisees and Sadducees.[g]

13 Butwhen Jesus was come into the
parts[h] of Cæsarea-Philippi, he de-
manded of his disciples, saying, Who
do men say that I the Son of man
14 am?[i] And they said, Some, John
the baptist; and others, Elias; and
others again,[k] Jeremias or one of the
15 prophets. He says to them, But ye,
16 who do ye say that I am? And
Simon Peter answering said, Thou
art the Christ, the Son of the living
17 God. And Jesus answering said to
him, Blessed art thou, Simon Bar-
jona,[l] for flesh and blood has not re-
vealed [it] to thee, but my Father
18 who is in the heavens. And *I* also,
I say unto thee that thou art Peter,[m]
and on this rock I will build my as-
sembly, and hades' gates[n] shall not
19 prevail against it. And I will give to
thee the keys of the kingdom of the
heavens; and whatsoever thou may-
est bind upon the earth shall be
bound in the heavens; and what-
soever thou mayest loose on the earth
20 shall be loosed in the heavens. Then
he enjoined on his[o] disciples that
they should say to no man that *he*
was[p] the Christ.

21 From that time Jesus began to
shew to his disciples that he must go
away to Jerusalem, and suffer many
things from the elders and chief
priests and scribes, and be killed, and
22 the third day be raised. And Peter
taking him to [him] began to rebuke
him, saying, [God] be favourable to
thee, Lord; this shall in no wise be
23 unto thee. But turning round, he
said to Peter, Get away behind me,
Satan; thou art an offence to me, for
thy mind is not on the things that
are of God, but on the things that are
24 of men. Then Jesus said to his dis-
ciples, If any one desires to come
after me, let him deny himself and
25 take up his cross and follow me. For
whosoever shall desire to save his
life[q] shall lose it; but whosoever
shall lose his life for my sake shall
26 find it. For what does a man profit,[r]
if he should gain the whole world and
suffer the loss of his soul?[q] or what
shall a man give in exchange for his
27 soul? For the Son of man is about

[b] προσέχειν means 'to fix one's mind on;' ἀπό has the sense of the German *vor*; προσέχειν is 'to pay attention to,' not 'to guard from' (*behüten*, not *bewahren*); and the ἀπό is 'because, of,' 'in view of,' 'to attend so as to guard yourself from.' 'Beware of,' I believe, most nearly conveys it. It is probably the Hebrew שמר used with מן. I do not think it is classical Greek, but used in the New Testament.

[c] T. R. adds 'to them,' with C &c. Syr-Crt & Pst Memph; ℵ B D K L M S X Δ Π Σ 1 33 Am omit.

[d] κόφινος, a round-plaited hand-basket for a journey.

[e] σπυρίς, larger than the κόφινος, particularly 'a fish-basket.' In xv. 37 it is σπυρίς.

[f] T. R. reads 'to beware,' with E &c.; text with ℵ B C* (D omits δέ) L 1 Am Memph. C³ Σ 33 have both προσέχειν and προσέχετε δέ.

[g] ℵ 33 and Syr-Crt read 'of the leaven of the Pharisees and Sadducees, but of the doctrine of the Pharisees and Sadducees.'

[h] εἰς τὰ μέρη: see note to xv. 21.

[i] Some read 'that the Son of man is,' with ℵ B Am Corb Memph; text C D E Δ Σ &c. Syrr.

[k] I have added 'again' here, because it is ἕτεροι, not ἄλλοι. The former is 'different,' the latter, simply 'others.'

[l] Or 'son of Jonas.' [m] Or 'a stone.'

[n] Or 'gates of Hades.' These words are rather in a remarkable manner without the article, giving the character of the power rather than a particular object before the mind.

[o] ℵ B C D omit αὐτοῦ.

[p] T. R. adds 'Jesus,' with C (D after 'Christ') E Σ &c. 33 Am Memph; ℵ B L X Γ Δ Π 1 omit.

[q] The word ψυχή signifies both 'life' and 'soul.'

[r] ℵ B L 1 13 22 33 Brix Syrr Memph read 'what shall a man be profited;' text C D E Σ &c. Am.

to come in the glory of his Father with his angels, and then he will render to each according to his doings.
28 Verily I say unto you, There are some of those standing here that[s] shall not taste of death at all[t] until they shall have seen the Son of man coming in his kingdom.

XVII. And after six days Jesus takes with [him] Peter, and James, and John his brother, and brings them
2 up into a high mountain apart. And he was transfigured before them. And his face shone as the sun, and his garments became white as the
3 light; and lo, Moses and Elias appeared to them talking with him.
4 And Peter answering said to Jesus, Lord, it is good we should be here. If thou wilt, let us[v] make here three tabernacles: for thee one, and for
5 Moses one, and one for Elias. While he was still speaking, behold, a bright cloud overshadowed[w] them, and lo, a voice out of the cloud, saying, This is my beloved Son, in whom I have
6 found my delight: hear him. And the disciples hearing [it] fell upon their faces and were greatly terrified.
7 And Jesus coming to [them] touched them, and said, Rise up, and be not
8 terrified. And lifting up their eyes, they saw no one but Jesus alone.
9 And as they descended from the mountain, Jesus charged them, saying, Tell the vision to no one until the Son of man be risen up from among
10 [the] dead. And [his[x]] disciples demanded of him saying, Why then say the scribes that Elias must first
11 have come? And he[y] answering said to them,[z] Elias indeed comes first[a]
12 and will restore all things. But I say unto you that Elias has already come, and they have not known him, but have done unto him whatever they would. Thus also the Son of man is about to suffer from[b] them.
13 Then the disciples understood that he spoke to them of John the baptist.
14 And when they came to the crowd, a man came to him, falling on his
15 knees before him, and saying, Lord, have mercy on my son, for he is lunatic, and suffers sorely;[c] for often he falls into the fire and often
16 into the water. And I brought him to thy disciples and they were not
17 able to heal him. And Jesus answering said, O unbelieving and perverted generation, how long[d] shall I be with you? how long[d] shall I bear with
18 you? Bring him here to me. And Jesus rebuked him, and the demon went out from him, and the boy was
19 healed from that hour. Then the disciples, coming to Jesus apart, said [to him], Why were not we able to
20 cast him out? And he says[e] to them, Because of your unbelief; for verily I say unto you, If ye have faith as a grain of mustard [seed], ye shall say to this mountain, Be transported hence there, and it shall transport itself; and nothing shall be im-
21 possible[f] to you. But this kind does not go out but by prayer and fasting.[g]
22 And while they abode in Galilee, Jesus said to them, The Son of man

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[s] οἵτινες.

[t] 'Not at all,' οὐ μή, a strengthened negative.

[v] ℵ B C* Ver Corb read 'I will make,' which I suspect to be the true reading, which copyists thought too bold. But versions however, with C[3] D E Δ Σ &c., have as in text.

[w] ἐπεσκίασεν, used for the cloud covering the tabernacle, so that it was filled with the glory; not a shadow above or over them.

[x] Some, with ℵ L Z 1 33 Am Memph, read 'the,' leaving out αὐτοῦ; B C D Σ &c. Syrr have 'his.' Matthew's style generally is to say 'the' not 'his.'

[y] T. R. reads 'Jesus,' with C E K Σ &c.; ℵ B D L Z 1 33 Am Syrr Memph omit.

[z] B D 33 Am Memph omit αὐτοῖς; ℵ C E Z Σ &c. 1 Corb Brix Syrr have it.

[a] ℵ B D 1 33 Am Memph omit 'first;' C Z Σ &c. Syrr and others have it. L puts it after 'restore.'

[b] ὑπό, the causative or instrumental power; what is ὑπό (here Son of man) being the passive recipient.

[c] Some read 'is in evil state,' κακῶς ἔχει, for κακῶς πάσχει, with ℵ B Z L Σ, πάσχει C D &c. Am.

[d] Lit. 'until when.'

[e] T. R. has 'Jesus said,' with C E Σ &c. Syrr; text ℵ B D 33 Am Corb Syr-Crt Memph.

[f] Classically 'ye shall be unable to do,' but from use in LXX, applied to God, in this phrase the sense is 'impossible.'

[g] ℵ B 33 Corb Syr-Crt omit verse 21.

is about to be delivered up into [the]
23 hands of men, and they shall kill
him; and the third day he shall be
raised up. And they were greatly
24 grieved. And when they came to
Capernaum, those who received the
didrachmas[h] came to Peter and said,
Does your teacher not pay the di-
25 drachmas? He says, Yes.[i] And
when he came into the house, Jesus
anticipated him, saying, What dost
thou think, Simon? the kings of the
earth, from whom do they receive
custom or tribute? from their own
26 sons or from strangers? Peter[k]
says to him, From strangers. Jesus
said to him, Then are the sons free.
27 But that we may not be an offence
to them, go to the sea and cast a
hook, and take the first fish that
comes up, and when thou hast open-
ed its mouth thou wilt find a stater;[l]
take that and give it to them for me
and thee.

XVIII. In that hour the disciples came
to Jesus saying, Who then is great-
est[m] in the kingdom of the heavens?
2 And Jesus[n] having called a little
child to [him], set it in their midst,
3 and said, Verily I say to you, Unless
ye are converted and become as little
children, ye will not at all[o] enter
into the kingdom of the heavens.
4 Whoever[p] therefore shall humble
himself as this little child, he is the
greatest[m] in the kingdom of the hea-
5 vens; and whosoever shall receive
one such little child in my name,
6 receives me. But whosoever shall
offend[q] one of these little ones who
believe in me, it were profitable for
him that a great millstone[r] had been
hanged upon his neck and he be sunk
7 in the depths of the sea. Woe to the
world because of offences! For it
must needs be that offences come;
yet woe to that[s] man by whom the
8 offence comes! And if thy hand
or thy foot offend[q] thee, cut it[t] off
and cast [it] from thee; it is good
for thee to enter into life lame or
maimed, [rather] than having two
hands or two feet to be cast into
9 eternal fire. And if thine eye offend[q]
thee, pluck it out and cast [it] from
thee; it is good for thee to enter
into life one-eyed, [rather] than hav-
ing two eyes to be cast into the hell[v]
10 of fire. See that ye do not despise
one of these little ones; for I say
unto you that their angels in [the]
heavens continually behold the face
of my Father who is in [the] heavens.
11 For the Son of man has come to
12 save that which was lost.[w] What
think ye? If a certain man should
have a hundred sheep, and one of
them be gone astray, does he not,
leaving the ninety and nine on the
mountains, go and seek the one that
13 has gone astray? And if it should
come to pass that he find it, verily I
say unto you, he rejoices more be-
cause of it than because of the ninety
14 and nine not gone astray. So it is
not the will of your Father[x] who is in
[the] heavens that one of these little
ones should perish.
15 But if thy brother sin against thee,
go,[y] reprove him between thee and
him alone. If he hear thee, thou
16 hast gained thy brother. But if he
do not hear [thee[z]], take with thee
one or two besides, that every matter

[h] A Jewish personal tribute to the temple.
[i] Or 'Surely,' ναί.
[k] Some read 'he,' with ℵ B D 1 Am Memph.
[l] A 'stater' or 'shekel' equals two didrachmas.
[m] μείζων, i.e., comparative, but hence 'greater' than others: only it is thus characteristic, not personal, as ὁ μέγιστος would be. 'Greatest' answers to it in English.
[n] ℵ B F L V 1 Memph read 'he.'
[o] Or 'in no wise:' οὐ μή.
[p] ὅστις: he who has that character.
[q] That is, 'be a snare to;' but there is no English word which can be carried through. σκάνδαλον is a 'trap-fall,' not a 'stumbling-block.'
[r] Literally an 'ass-millstone,' i.e., turned by an ass, as too great for the hand.
[s] Some read 'to the man,' with ℵ D F L 1 22 Am Syrr Memph; B E X Σ &c. have ἐκείνῳ.
[t] T. R. reads 'them,' with E Δ Σ &c. Memph; text ℵ B D L 1 13 Ital Vulg.
[v] Gehenna.
[w] ℵ B L omit ver. 11; D E I Σ &c. Am Syrr insert.
[x] Literally, 'there is no will before your (B F H I Γ Σ 'my') Father.' Compare chap. xi. 26.
[y] T. R. adds 'and,' with E I Σ &c. Am Memph; omit ℵ B D 1 33 Syrr.
[z] ℵ B D E &c. omit; L Δ Σ 33 Am Memph insert.

may stand upon the word[a] of two
17 witnesses or of three. But if he will
not listen to them, tell it to the as-
sembly; and if also he will not listen
to the assembly, let him be to thee
as one of the nations and a tax-
18 gatherer. Verily I say to you, What-
soever ye shall bind on the earth
shall be bound in heaven, and what-
soever ye shall loose on the earth
19 shall be loosed in heaven. Again I
say to you, that if two of you shall
agree on the earth concerning any
matter, whatsoever it may be that
they shall ask, it shall come to them
from my Father who is in [the]
20 heavens. For where two or three
are gathered together unto my name,
there am I in the midst of them.
21 Then Peter came to him and said,
Lord, how often shall my brother
sin against me and I forgive him?
22 until seven times? Jesus says to
him, I say not to thee until seven
times, but until seventy times seven.
23 For this cause the kingdom of the
heavens has become like a king[b] who
would reckon with his bondmen.
24 And having begun to reckon, one
debtor of ten thousand talents was
25 brought to him. But he not having
anything to pay, [his[c]] lord com-
manded him to be sold, and his wife,
and his children, and everything that
he had, and that payment should be
26 made. The[d] bondman therefore fall-
ing down did him homage, saying,
Lord,[e] have patience with me and I
27 will pay thee all. And the lord of
that bondman, being moved with
compassion, loosed him and forgave
28 him the loan. But that bondman
having gone out, found one of his
fellow-bondmen who owed him a
hundred denarii. And having seized
him, he throttled him, saying, Pay
29 [me[f]] if thou owest anything. His
fellow-bondman therefore, having
fallen down [at his feet[g]], besought
him, saying, Have patience with me,
30 and I will pay thee.[h] But he would
not, but went away and cast him
into prison, until he should pay what
31 was owing. But his fellow-bondmen,
having seen what had taken place,
were greatly grieved, and went and
recounted to their lord all that had
32 taken place. Then his lord, having
called him to [him], says to him,
Wicked bondman! I forgave thee
all that debt because[i] thou besought-
33 est me; shouldest not thou also have
had compassion on thy fellow-bond-
man, as I also had compassion on
34 thee? And his lord being angry
delivered him to the tormentors till
he paid all that was owing to him.
35 Thus also my heavenly Father shall
do to you if ye forgive not from your
hearts every one his brother.[k]

XIX. And it came to pass, when Jesus
had finished these words, he with-
drew[l] from Galilee, and came to the
coasts of Judæa beyond the Jordan;
2 and great crowds followed him, and
he healed them there.
3 And the[m] Pharisees came to him
tempting him, and saying,[n] Is it
lawful for a man to put away his
4 wife for every cause? But he answer-
ing said [to them[o]], Have ye not
read that he who made [them], from
the beginning made them[p] male and
5 female, and said, On account of this

[a] Literally 'mouth.'
[b] Literally 'a man a king.'
[c] ℵ B D L 1 Am read 'the' for 'his.'
[d] ℵ corr D L Δ Σ 33 Am Syrr Memph read 'That' for 'The.'
[e] Many omit 'Lord,' with B D Am Syr-Crt.
[f] T. R. has 'me' in text, with C E Σ &c., and reads 'what thou owest,' with a few cursives.
[g] Some om. 'at his feet,' with ℵ B C D G L 1 Am.
[h] T. R. adds 'all,' with C³ (K) L Γ Π 1 33 Am Memph.
[i] ἐπεί denotes more a consequence or motive than a cause. (See Matt. xxvii. 6; Luke i. 34. So ἐπειδήπερ, Luke i. 1.) Hence used when a negative cause, so to speak, is spoken of.
[k] T. R. adds τὰ παραπτώματα αὐτῶν, 'their offences,' with C E Σ &c. Syrr; ℵ B D L 1 22 Am Syr-Crt Memph omit.
[l] Or 'took himself away.'
[m] Some omit 'the,' with B C L M Δ Π Σ 1 33.
[n] T. R. adds 'to him,' with D E &c.; ℵ B C K L M Γ Π Σ 1 Am Syr-Crt & Pst Memph omit.
[o] Many omit 'to them,' with ℵ B D L Memph; C E Σ &c. Am Syrr insert.
[p] It may be translated 'that he who made them from the beginning, made them,' &c.

a man shall leave father and mother, and shall be united to his wife, and
6 the two shall be[q] one flesh; so that they are no longer two, but one flesh? What therefore God has joined to-
7 gether, let not man separate. They say to him, Why then did Moses command to give a letter of divorce
8 and to send [her[r]] away? He says to them, Moses, in view of your hard-heartedness, allowed you to put away your wives; but from the be-
9 ginning it was not thus. But I say unto you, that whosoever shall put away his wife, not[s] for fornication, and shall marry another, commits adultery; and he who marries one
10 put away commits adultery. His[t] disciples say to him, If the case of the man be so with his[u] wife, it is
11 not good to marry. And he said to them, All cannot receive this word, but those to whom it has been given;
12 for there are eunuchs which[v] have been born thus from [their] mother's womb; and there are eunuchs who have been made eunuchs of men; and there are eunuchs who have made eunuchs of themselves for the sake of the kingdom of the heavens. He that is able to receive [it], let him receive [it].

13 Then there were brought to him little children that he might lay his[w] hands on them and pray; but the
14 disciples rebuked them. But Jesus said,[x] Suffer little children, and do not hinder[y] them from coming to me; for the kingdom of the heavens is of
15 such: and having laid his hands upon them, he departed thence.

16 And lo, one coming up said to him, [z]Teacher, what good thing shall I do that I may have life eternal?
17 And he said to him, What askest thou me concerning goodness? one is good.[a] But if thou wouldest enter into life, keep the commandments.
18 He says to him, Which? And Jesus said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false wit-
19 ness, Honour thy[b] father and thy[b] mother, and Thou shalt love thy
20 neighbour as thyself. The young man says to him, All these have I
21 kept;[c] what lack I yet? Jesus said to him, If thou wouldest be perfect, go, sell what thou hast and give to [the] poor, and thou shalt have treasure in heaven; and come, follow me.
22 But the young man, having heard the word, went away grieved, for he
23 had large possessions. And Jesus said to his disciples, Verily I say unto you, A rich man shall with difficulty enter into the kingdom of the heavens;
24 and again I say unto you, It is easier for a camel to enter[d] a needle's eye than a rich man[e] into the kingdom
25 of God. And when the[f] disciples heard [it] they were exceedingly astonished, saying, Who then can be
26 saved? But Jesus, looking on [them], said to them, With men this is impossible; but with God all things
27 are possible. Then Peter answering said to him, Behold, *we* have left all

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[q] Literally 'to one flesh:' εἰς, 'shall become so,' 'be for it,' 'though two persons, no longer two.' In 'but one' there is no εἰς, but simply σὰρξ μία. The εἰς is probably a Hebraism.

[r] ℵ D L Z 1 22 Corb Am omit 'her;' B C E I N Σ &c. 33 Brix Monac Syrr insert.

[s] T. R. reads 'unless.' B D 1 33 Memph παρεκτὸς λόγου; text μὴ ἐπί ℵ C E I N Z Δ Σ &c. Am Syrr.

[t] Some read 'The,' with ℵ B, but C D E I L N Z Σ &c. have αὐτοῦ.

[u] τῆς.

[v] οἵτινες, 'who are such as have,' &c. [w] τάς.

[x] ℵ C D L M Am Syrr Memph add 'to them.'

[y] Or 'forbid not.'

[z] T. R. adds 'good,' with C E F Δ Σ &c. Am Syrr Memph; ℵ B D L 1 22 omit.

[a] T. R. reads 'why callest thou me good? no one is good save God alone,' with C E Δ Σ &c. Syrr. As it stands in text there is an article before ἀγαθός: 'the Good one;' text ℵ B(D) L 1 22 Am. D omits articles before ἀγαθοῦ and ἀγαθός.

[b] τόν and τήν. Literally 'the father and the mother.' T. R., with C[2] 33 69 and other cursives, adds σου, 'thy,' to 'father,' not after μητέρα.

[c] T. R. adds 'from my youth,' with C (D omits μου) Σ &c. 33 69 Syrr Memph; omit ℵ B L 1 22 Am Corb.

[d] So ℵ C E L Z Δ Σ &c. 1 33 69 Syrr Memph; T. R. διελθεῖν, with B D G S V X Γ Ital Am.

[e] T. R., with C Σ &c., has 'to enter,' εἰσελθεῖν; it is very doubtful; B D have it after πλούσιον, T. R. at the end; ℵ L Z 1 33 Corb have not it.

[f] T. R. reads 'his,' with E &c. Corb; ℵ B C D K L Z Δ Σ 33 69 Am Syrr Memph omit.

things and have followed thee; what
18 then shall happen to us? And Jesus
said to them, Verily I say unto you,
That ye who have followed me, in the
regeneration when the Son of man
shall sit down[g] upon his throne of
glory, *ye* also shall sit on twelve
thrones, judging the twelve tribes of
29 Israel. And every one who[h] has left
houses, or brethren, or sisters, or fa-
ther, or mother, or wife,[i] or children, or
lands, for my name's sake, shall re-
ceive a hundredfold,[j] and shall inherit
30 life eternal. But many first shall be
1 last, and last first. (XX.) For the
kingdom of the heavens is like a[k]
householder who[l] went out with the
early morn to hire workmen for his
2 vineyard. And having agreed with
the workmen for a denarius the day,
3 he sent them into his vineyard. And
having gone out about [the[m]] third
hour, he saw others standing in the
4 market-place idle; and to them he
said, Go also ye into the vineyard,
and whatsoever may be just I will
give you. And they went their way.
5 Again, having gone out about the
sixth and ninth hour, he did likewise.
6 But about the eleventh [hour[n]], hav-
ing gone out, he found others stand-
ing,[o] and says to them, Why stand
7 ye here all the day idle? They say
to him, Because no man has hired us.
He says to them, Go also ye into
the vineyard [and whatsoever may
8 be just ye shall receive[p]]. But when
the evening was come, the lord of the
vineyard says to his steward, Call
the workmen and pay [them[q]] their
wages, beginning from the last even
9 to the first. And when they [who
came to work] about the eleventh
hour came, they received each a
10 denarius. And when the first came,
they supposed that they would re-
ceive more, and they received also
11 themselves each a denarius. And on
receiving it they murmured against
12 the master of the house, saying, These
last have worked one hour, and thou
hast made them equal to us who have
borne the burden of the day and the
13 heat. But he answering said to one
of them, [My] friend, I do not wrong
thee. Didst thou not agree with me
14 for a denarius? Take what is thine
and go. But it is my will to give to
15 this last even as to thee: is it not
lawful for me to do what I will in
my own affairs? Is thine eye evil
16 because *I* am good? Thus shall the
last be first, and the first last; for
many are called ones, but few chosen
ones.[r]

17 And Jesus, going up to Jerusalem,
took the twelve disciples[s] with [him]
apart in the way, and said to them,
18 Behold we go up to Jerusalem, and
the Son of man will be delivered up
to the chief priests and scribes, and
they will condemn him to death;
19 and they will deliver him up to the
nations to mock and to scourge and
to crucify, and the third day he shall
rise again.

20 Then came to him the mother of
the sons of Zebedee, with her sons,
doing homage, and asking something
21 of him. And he said to her, What
wilt thou? She says to him, Speak
[the word] that these my two sons

[g] 'To sit down' is the active voice of *καθίζω*, 'set,' 'set himself down on.' In 'sit on' the verb is in the middle voice.

[h] T. R. has ὅς, with X &c.; the better reading seems to be ὅστις, as in xx. 1, 'he who is such as,' but is expressed the same in English. ὅστις ℵ B C D E[a] K L Δ Σ 1 33 69.

[i] ℵ has *γυναῖκα*, with C E Σ &c. 33 69 Am Syrr Memph; B D 1 omit (and so Origen expressly).

[j] ℵ has *ἑκατονταπλασίονα*, with C D Σ &c. Ital Vulg Syrr Memph; B L *πολλαπλασίονα*.

[k] Literally 'a man a householder.'

[l] ὅστις.

[m] T. R. has 'the' in text, with V Δ and some cursives.

[n] Many leave out 'hour,' with ℵ B D L Am; T. R., with C E Σ &c. Syrr Memph, inserts.

[o] T. R. adds 'idle,' with C[a] E Σ &c. 1 69 Syrr: ℵ B C[2] D L 33 Am Memph omit.

[p] The clause inclosed in [ ] is doubtful. But Meyer remarks that if borrowed from ver. 4 it would be 'I will give you,' not 'ye shall receive.' ℵ B D L Z 1 Am and most Latin copies omit; C E N Σ &c. and mostly all Brix Syrr insert.

[q] ℵ C L Z omit; B D N Σ 1 33 &c. and versions insert: 'their' is the article, not the pronoun.

[r] ℵ B L Z Memph omit 'for many are called ones, but few chosen ones.'

[s] Some omit 'disciples,' with ℵ D L Z 1 Memph; B C E N Σ &c. 33 69 Am Syrr insert.

may sit, one on thy right hand and one on thy[t] left in thy kingdom.
22 And Jesus answering said, Ye know not what ye ask. Can ye drink the cup which *I* am about to drink?[v]
23 They say to him, We are able. [And[w]] he says to them, Ye shall drink indeed my cup,[v] but to sit on my right hand and on [my[x]] left is not mine to give but to those for whom it is
24 prepared of my Father. And the ten, having heard [of it], were in-
25 dignant about the two brothers. But Jesus having called them to [him], said, Ye know that the rulers of the nations exercise lordship over them, and the great exercise authority over
26 them. [y]It shall not be thus amongst you, but whosoever will be great among you, shall be[z] your servant;
27 and whosoever will be first among
28 you, let him be your bondman; as indeed the Son of man did not come to be served, but to serve, and to give his life a ransom for many.
29 And as they went out from Jericho
30 a great crowd followed him. And lo, two blind men, sitting by the wayside, having heard that Jesus was passing by, cried out saying, Have mercy on us, Lord, Son of David.
31 But the crowd rebuked them, that they might be silent. But they cried out the more, saying, Have mercy
32 on us, Lord, Son of David. And Jesus, having stopped, called them and said, What will ye that I shall do
33 to you? They say to him, Lord, that
34 our eyes may be opened. And Jesus, moved with compassion, touched their eyes; and immediately their eyes had sight restored to them, and they[a] followed him.

XXI. And when they drew near to[b] Jerusalem and came to[b] Bethphage, at[c] the mount of Olives, then Jesus
2 sent two disciples, saying to them, Go into the village over against you, and immediately ye will find an ass tied, and a colt with it; loose [them]
3 and lead [them] to me. And if any one say anything to you, ye shall say, The Lord has need of them, and
4 straightway he will send them. But all[d] this came to pass, that that might be fulfilled which was spoken through
5 the prophet, saying, Say to the daughter of Zion, Behold thy king cometh to thee, meek, and mounted upon an ass, and upon[e] a colt the foal[f] of
6 an ass. But the disciples, having gone and done as Jesus had ordered[g] them,
7 brought the ass and the colt and put their garments upon them, and he
8 sat on them.[h] But a very great crowd strewed their own garments on the way, and others kept cutting down branches from the trees and
9 strewing them on the way. And the crowds who went before him[i] and who followed cried, saying, Hosanna to the Son of David; blessed [be] he who comes in the name of [the]
10 Lord;[j] hosanna in the highest. And as he entered into Jerusalem, the whole city was moved, saying, Who

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[t] T. R. omits 'thy,' with D 1 33. (ℵ B omit first 'thy.')

[v] T. R. adds (from Mark) 'and (most read 'or') be baptised with the baptism that I am baptised with?' and the same in verse 23, with C E Δ Σ &c. 33 69 Syrr; omit ℵ B D L Z 1 22 Am Memph.

[w] ℵ B D omit, and Z on close examination; C E X Σ &c. Memph insert.

[x] T. R. adds μου, with E Δ &c.; ℵ B C D K L M S Z Π Σ 1 33 omit.

[y] T. R. adds 'But,' with C M X 33 Syrr Memph; ℵ B D E L Z Δ Σ &c. 1 69 Am omit.

[z] I read 'shall be,' with ℵ B C D X Z Δ Σ &c. 1 33 69 Syrr Memph; T. R. ἔστω, with H L M S Am. Most of the above have ἔσται again in ver. 27, but B E G V X Γ have ἔστω, with H S.

[a] Or 'immediately they saw and.' So ℵ B D L (and from space Z) 1 33 Am Memph; C E N Σ &c. have 'their eyes,' which has the advantage of being the more difficult reading. Tisch. (7th ed.) retains the words. In his 8th ed. he omits them.

[b] εἰς, the point they were going towards.

[c] πρός, that in the presence of, at which, they were. πρός with accusative is *apud* if the place is reached.

[d] Many leave out 'all,' with ℵ C D L Z Am Memph; B E N Σ &c. almost all and Syrr insert.

[e] T. R. omits the second 'upon,' with C D E X Σ &c.; ℵ B L N 1 Syrr have it.

[f] Literally 'son,' from Hebrew.

[g] ℵ E L N X Z Δ Σ &c. προσέταξεν, with T. R.; B C D 33 συνέταξεν: sense the same.

[h] T. R. (not Stephens), with some cursives Am Memph, reads 'they set [him] on them;' ℵ has ἐκάθισαν ἐπάνω ἐπ' αὐτῶν.

[i] T. R., with E F N X Δ Σ &c., omits 'him;' ℵ B C D L 1 33 69 Syrr Memph have it.

[j] Κύριος without the article, for 'Jehovah.'

11 is this? And the crowds said, This is Jesus the prophet who is from Nazareth of Galilee.

12 And Jesus entered into the temple[k] [of God[l]], and cast out all that sold and bought in the temple,[k] and overthrew the tables of the money-changers and the seats of those that
13 sold the doves. And he says to them, It is written, My house shall be called a house of prayer, but *ye* have
14 made[m] it a den of robbers. And blind and lame came to him in the
15 temple,[k] and he healed them. And when the chief priests and the scribes saw the wonders which he wrought, and the children crying in the temple[k] and saying, Hosanna to the Son of David, they were indignant,
16 and said to him, Hearest thou what these say? And Jesus says to them, Yes; have ye never read, Out of the mouth of babes and sucklings thou
17 hast perfected praise? And leaving them he went forth out of the city to Bethany, and there he passed the night.

18 But early in the morning, as he came back into the city, he hunger-
19 ed. And seeing one fig-tree in the way, he came to it and found on it nothing but leaves only. And he says to it, Let there be never more[n] fruit of thee for ever. And the fig-
20 tree was immediately dried up. And when the disciples saw [it], they wondered, saying, How immediately is
21 the fig-tree dried up! And Jesus answering said to them, Verily I say unto you, If ye have faith, and do not doubt, not only shall ye do what [is done] to the fig-tree, but even if ye should say to this mountain, Be thou taken away and be thou cast into the
22 sea, it shall come to pass. And all things whatsoever ye shall ask in prayer, believing, ye shall receive.

23 And when he came into the temple, the chief priests and the elders of the people came to him [as he was] teaching, saying, By what authority doest thou these things? and who
24 gave thee this authority? And Jesus answering said to them, *I* also will ask you one thing, which if ye tell me, *I* also will tell you by what
25 authority I do these things: The baptism of John, whence was it? of heaven or of men? And they reasoned among themselves saying, If we should say, Of heaven, he will say to us, Why then have ye not believed
26 him? but if we should say, Of men, we fear the crowd, for all hold John
27 for a prophet. And answering Jesus they said, We do not know. *He* also said to them, Neither do *I* tell
28 you by what authority I do these things. But what think ye? A man had two children, and coming to the first he said, Child, go to-day, work
29 in [my[o]] vineyard. And he answering said, I will not; but afterwards
30 repenting himself he went. And coming to the second he said likewise; and he answering said, I
31 [go], sir, and went not. Which of the two did the will of the father? They say [to him[p]], The first. Jesus says to them, Verily I say unto you that the tax-gatherers and the harlots go into the kingdom of God
32 before you. For John came to you in the way of righteousness, and ye believed him not; but the tax-gatherers and the harlots believed him; but ye when ye saw [it] repented not yourselves afterwards to believe him.

33 Hear another parable: There was a householder[q] who planted a vineyard, and made a fence round it, and dug a winepress in it, and built a tower, and let it out to husband-
34 men, and left the country. But

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[k] ἱερόν, the general buildings, not the ναός.

[l] 'Of God' is doubtful: ℵ B L 33 Ver Memph omit; C D E F N Δ Σ &c. Am Syrr insert.

[m] Many read 'make it,' with ℵ B L Memph; C D E F N Δ Σ &c. Am 'have made.'

[n] οὐ μηκέτι, with B L; T.R., with most, omit οὐ.

[o] ℵ C* D L M Δ Σ 1 33 omit; B E Z &c. Am insert.

[p] ℵ B D L 13 33 69 Am Memph omit; C E X Δ Σ &c. Syrr insert.

[q] Literally 'a man a householder.' T. R. reads 'a certain man a householder,' with E X &c. ℵ B C D K L S V Δ Π Σ 1 33 omit τις.

when the time of fruit drew near, he sent his bondmen to the husband-
35 men to receive his fruits. And the husbandmen took his bondmen, and beat one, killed another, and
36 stoned another. Again he sent other bondmen more than the first, and they did to them in like manner.
37 And at last he sent to them his son, saying, They will have respect for
38 my son. But the husbandmen, seeing the son, said among themselves, This is the heir; come, let us kill him and possess[x] his inheritance.
39 And they took him, and cast him forth out of the vineyard, and killed
40 him. When therefore the lord of the vineyard comes, what shall he do to
41 those husbandmen? They say to him, He will miserably destroy those evil [men], and let out the vineyard to other husbandmen, who[s] shall render[t] him the fruits in their sea-
42 sons. Jesus says to them, Have ye never read in the scriptures, The stone which they that builded rejected, this has become the corner-stone: this[u] is of [the] Lord, and it
43 is wonderful in our eyes? Therefore I say to you, that the kingdom of God shall be taken from you and shall be given to a nation producing
44 the fruits of it. And he that falls on this stone shall be broken, but on whomsoever it shall fall, it shall
45 grind him to powder. And the chief priests and the Pharisees, having heard his parables, knew that he
46 spoke[v] about them. And seeking to lay hold of him, they were afraid of the crowds, because they held him for a prophet.

XXII. And Jesus answering spoke to them again in parables, saying,
2 The kingdom of the heavens has become like a king who[tt] made a
3 wedding feast for his son, and sent his bondmen to call the persons invited to the wedding feast, and they
4 would not come. Again he sent other bondmen, saying, Say to the persons invited, Behold, I have prepared my dinner; my oxen and my fatted beasts are killed, and all things ready;
5 come to the wedding feast. But they made light of it, and went, one to his own land, and another to his com-
6 merce. And the rest, laying hold of his bondmen, ill-treated and slew
7 [them]. And [when] the king [heard of it he] was wroth,[w] and having sent his forces, destroyed those mur-
8 derers and burned their city. Then he says to his bondmen, The wedding feast is ready, but those invited were
9 not worthy; go therefore into the thoroughfares of the highways, and as many as ye shall find invite to
10 the wedding feast. And those bondmen went out into the highways, and brought together all as many as they found, both evil and good; and the wedding feast was furnished with
11 guests. And the king, having gone in to see the guests, beheld there a man not clothed with a wedding
12 garment. And he says to him, [My] friend, how camest thou in here not having on a wedding garment?
13 But he was speechless. Then said the king to the servants, Bind him feet and hands, and take him away,[x] and cast him out into the outer darkness: there shall be the weeping and

[x] σχῶμεν: T. R. reads κατάσχωμεν, with C X Δ Σ &c. 69; ℵ B D L Z 1 22 33 have σχῶμεν.

[s] οἵτινες.

[t] There is no good English word for this: out of England it is quite general that a part of the fruit or wine is paid in kind according to agreement, instead of a fixed rent. So with all kinds of produce. But we can hardly say 'pay fruits,' nor 'give,' nor indeed 'render,' but there is nothing better than this last. The usage makes the meaning plain, and the meaning of ἀποδίδωμι.

[u] 'This' refers grammatically to 'corner stone.'

[v] Literally 'speaks.' [tt] ὅστις.

[w] I suppose ℵ B L 1 22, which have only 'And the king was wroth,' have probably the true reading, approved by Meyer, and Alford after him. D Verc Ver Colb add 'that' before 'king.' Tisch. 7th ed. (in 8th he follows ℵ) and Matthæi have καὶ ἀκούσας ὁ β. ἐκεῖνος, with C E X Δ Σ &c.; T. R. ἀκ. δὲ ὁ β. ὠργίσθη, with some cursives Am (Syrr).

[x] The readings vary. C E Δ Σ &c. have 'take him away:' so Tisch. (7th ed.) ℵ B L 1 13 22 69 Am Memph leave it out; so Meyer, whom Alford follows. The sense remains unchanged. Z is mutilated. I have therefore not altered T. R.

14 the gnashing of teeth. For many are called ones, but few chosen ones.
15 Then went the Pharisees and held a council how they might ensnare
16 him in speaking. And they send out to him their disciples with the Herodians, saying, Teacher, we know that thou art true and teachest the way of God in truth, and carest not for any one, for thou regardest not
17 men's person; tell us therefore what thou thinkest: Is it lawful to give
18 tribute to Cæsar or not? But Jesus, knowing their wickedness, said, Why
19 tempt ye me, hypocrites? Shew me the money of the tribute. And they
20 presented to him a denarius. And he says to them, Whose [is] this image
21 and superscription? They say to him, Cæsar's. Then he says to them, Pay then what is Cæsar's to Cæsar,
22 and what is God's to God. And when they heard [him], they wondered, and left him, and went away.
23 On that day came to him Sadducees, who say there is no resurrection; and they demanded of him,
24 saying, Teacher, Moses said, If any one die, not having children, his brother shall marry[y] his wife and shall raise up seed to his brother.
25 Now there were with us seven brethren; and the first having married died, and not having seed, left his
26 wife to his brother. In like manner also the second and the third, unto
27 the seven. And last of all the woman
28 also died. In the resurrection therefore of which of the seven shall she
29 be wife, for all had her? And Jesus answering said to them, Ye err, not knowing the scriptures nor the power
30 of God. For in the resurrection they neither marry nor are given in marriage, but are as angels of God[z]
31 in heaven. But concerning the resurrection of the dead, have ye not read what was spoken to you by God,
32 saying, *I* am the God of Abraham, and the God of Isaac, and the God of Jacob? God[a] is not God of [the]
33 dead, but of [the] living. And when the crowds heard [it] they were astonished at his doctrine.
34 But the Pharisees, having heard that he had put the Sadducees to
35 silence, were gathered together. And one of them, a lawyer, demanded,
36 tempting him, and saying,[b] Teacher, which is the great commandment in
37 the law? And he[c] said to him, Thou shalt love [the] Lord thy God with all thy heart, and with all thy soul,
38 and with all thy understanding. This is [the] great and first[d] command-
39 ment. And [the] second is like it, Thou shalt love thy neighbour as
40 thyself. On these two commandments the whole law and the prophets hang.
41 And the Pharisees being gathered together, Jesus demanded of them,
42 saying, What think ye concerning the Christ? whose son is he? They
43 say to him, David's. He says to them, How then does David in Spirit
44 call him Lord, saying, The Lord said to my Lord, Sit on my right hand until I put thine enemies under[e]
45 thy feet? If therefore David call
46 him Lord, how is he his son? And no one was able to answer him a word, nor did any one dare from that day to question him any more.
1 (XXIII.) Then Jesus spoke to the
2 crowds and to his disciples, saying,
3 The scribes and the Pharisees have set themselves down in Moses' seat: all things therefore, whatever they may tell you, do and keep.[f] But do

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[y] ἐπιγαμβρεύσει, here only (see Gen. xxxviii. 8); it refers to the Levitical law and previous usage.
[z] ℵ L Σ 13 33 69 omit τοῦ before Θεοῦ; B D 1 Vere Ver Colb Brix omit both.
[a] ℵ B D L Δ Ital Vulg Memph read 'he.'
[b] ℵ B L 33 Am Memph omit 'and saying;' D E Δ Θ Σ &c. and almost all insert.
[c] T. R. reads 'Jesus,' with (D) E Δ Θ Σ &c. 1 Syrr; text ℵ B L 33 Memph. T. R., with 69 and other cursives, εἶπεν.
[d] T. R. reads 'first and great,' with E Δ Σ &c. Brix; text ℵ B D L Z 1 13 33 69 &c. Am Memph.
[e] T. R. reads 'as footstool of,' with E Δ Θ Σ &c. 1 33 Am; text ℵ B D G L U Z Γ Syr-Crt & Pst Memph.
[f] T. R. reads 'to keep, keep and do,' with E Δ Θ Σ &c. 33 Ital Vulg Syrr; text B D L Z 1 Memph; ℵ seems to me corrupt.

not after their works, for they say and
4 do not, but[g] bind burdens heavy
and hard to bear, and lay them on
the shoulders of men, but will not
5 move them with their finger. And
all their works they do to be seen of
men: for[h] they make broad their
phylacteries and enlarge the borders
6 [of their garments[i]], and love the
chief place in feasts and the first
7 seats in the synagogues, and salutations in the market-places, and to be
8 called of men, Rabbi, Rabbi. But
ye, be not ye called Rabbi; for one
is your instructor,[j] and all ye are
9 brethren. And call not [any one]
your father upon the earth; for one
is your Father, he who is in the hea-
10 vens. Neither be called instructors,[k]
for one is your instructor, the Christ.
11 But the greatest[l] of you shall be
12 your servant. And whoever shall
exalt himself shall be humbled, and
whoever shall humble himself shall
be exalted.

13 But woe unto you, scribes and
Pharisees, hypocrites, for ye shut up
the kingdom of the heavens before
men; for *ye* do not enter, nor do ye
suffer those that are entering to go
15 in.[m] Woe to you, scribes and Phari-
sees, hypocrites, for ye compass the
sea and the dry [land] to make
one proselyte, and when he is be-
come [such], ye make him twofold
more [the] son of hell[n] than your-
16 selves. Woe to you, blind guides, who
say, Whosoever shall swear by the
temple,[o] it is nothing; but whosoever
shall swear by the gold of the tem-
17 ple,[o] he is a debtor. Fools and blind,
for which is greater, the gold, or the
temple[o] which sanctifies the gold?
18 And, Whosoever shall swear by the
altar, it is nothing; but whosoever
shall swear by the gift that is upon
19 it is a debtor. [Fools and[p]] blind
ones, for which is greater, the gift, or
the altar which sanctifies the gift?
20 He therefore that swears by the altar
swears by it and by all things that
21 are upon it. And he that swears by
the temple[o] swears by it and by him
22 that dwells[q] in it. And he that swears
by heaven swears by the throne of
God and by him that sits upon it.
23 Woe to you, scribes and Pharisees,
hypocrites, for ye pay tithes of mint
and anise and cummin, and ye have
left aside the weightier matters of the
law, judgment and mercy and faith:
these ye ought to have done and not
24 have left those aside. Blind guides,
who strain out the gnat, but drink
25 down the camel. Woe to you, scribes
and Pharisees, hypocrites, for ye
make clean the outside of the cup
and of the dish, but within they are
full of rapine and intemperance.[r]
26 Blind Pharisee, make clean first the
inside of the cup and of the dish, that
their outside also may become clean.
27 Woe to you, scribes and Pharisees,
hypocrites, for ye are like whited
sepulchres, which[s] appear beautiful
outwardly, but within are full of dead
men's bones and all uncleanness.
28 Thus also ye, outwardly ye appear

[g] Text ℵ B L M Δ Θ Π Σ 1 33 Am Syrr Memph; T. R. reads 'for,' with D E K &c.: 'they' would then be added: 'for they.'

[h] T. R. reads 'but' or 'and,' with E Δ Θ Σ &c.; 'for' ℵ B D L 1 13 22 33 69 Ital Vulg Syrr Memph.

[i] T. R. has 'of their garments,' with E Θ Σ &c. 33 Syrr Memph; ℵ B D (X) 1 22 Am omit; L Δ have 'of the garment.' It was probably inserted to complete the sense when what τὰ κράσπεδα was, became no longer well known.

[j] Or 'guide.' (B U 33 read 'teacher.') T. R. adds 'the Christ,' with E Δ Σ &c.; ℵ B D L Π 1 33 Ital Vulg Syrr Memph omit.

[k] Or 'guides.'

[l] μείζων: see note to xviii. 1.

[m] T. R. adds 'Woe to you, scribes and Pharisees, hypocrites, for ye devour the houses of widows, and as a pretext make long prayers. For this reason ye shall receive a severer judgment' (ver. 14), with E Δ Θ Σ &c. Syrr; ℵ B D L Z 1 33 Am omit.

[n] Gehenna.

[o] ναός, the house, properly speaking.

[p] T. R., with B C E Δ Σ &c. Syrr Memph, reads 'Fools and;' ℵ D L Z 1 Ital (except Colb Brix) Am omit.

[q] Or 'has dwelt,' or 'taken his abode in it:' κατοικήσαντι, with C D L Z Δ Σ &c.; T. R., with ℵ B H 1 13 69, has κατοικοῦντι.

[r] Or 'self-indulgence,' want of self-restraint in feeding one's lust in any way. (C E &c. read 'injustice,' Σ 'uncleanness.') Text ℵ B D L Δ Π 1 13 33 69.

[s] οἵτινες, 'which are such as.'

righteous to men, but within are full
29 of hypocrisy and lawlessness. Woe
to you, scribes and Pharisees, hypo-
crites, for ye build the sepulchres of
the prophets and adorn the tombs
30 of the just, and ye say, If we had
been in the days of our fathers we
would not have been partakers with
them in the blood of the prophets.
31 So that ye hear witness of yourselves
that ye are sons of those who slew
32 the prophets: and ye, fill ye up the
33 measure of your fathers. Serpents,
offspring of vipers, how should ye
escape the judgment of hell?[t]
34 Therefore, behold, *I* send unto you
prophets, and wise men, and scribes;
and[u] [some] of them ye will kill and
crucify, and [some] of them ye will
scourge in your synagogues, and
35 will persecute from city to city; so
that all righteous blood shed upon the
earth should come upon you, from
the blood of righteous Abel to the
blood of Zacharias son of Barachias,
whom ye slew between the temple[v]
36 and the altar. Verily I say unto
you, All these things shall come upon
this generation.
37 Jerusalem, Jerusalem, [the city]
that kills the prophets and stones
those that are sent unto her, how
often would I[w] have gathered thy
children as a hen gathers her chick-
ens under her wings, and ye would
38 not! Behold, your house is left unto
39 you desolate; for I say unto you, Ye
shall in no wise[x] see me henceforth
until ye say, Blessed [be] he that
comes in the name of [the] Lord.[y]

XXIV. And Jesus went forth and
went away from the temple,[z] and his
disciples came to [him] to point out
to him the buildings of the temple.[a]
2 And he answering said[a] to them, Do
ye not see all these things? Verily
I say to you, Not a stone shall be left
here upon a stone which shall not[b]
3 be thrown down. And as he was
sitting upon the mount of Olives the
disciples came to him privately, say-
ing, Tell us, when shall these things
be, and what is the sign of thy com-
ing and [the[c]] completion of the
4 age? And Jesus answering said to
them, See that no one mislead you.
5 For many shall come in my name,
saying, *I* am the Christ, and they
6 shall mislead many. But ye will
hear of wars and rumours of wars.
See that ye be not disturbed; for all
[these things[d]] must take place, but it
7 is not yet the end. For nation shall
rise up against nation, and kingdom
against kingdom; and there shall be
famines and pestilences, and earth-
8 quakes in divers places. But all
these [are the] beginning of throes.
9 Then shall they deliver you up to
tribulation, and shall kill you; and
ye will be hated of all the nations
10 for my name's sake. And then will
many be offended, and will deliver
one another up, and hate one another;
11 and many false prophets shall arise
12 and shall mislead many; and because
lawlessness shall prevail,[e] the love of
13 the most[f] shall grow cold; but he
that has endured to the end, he shall
14 be saved. And these glad tidings
of the kingdom shall be preached
in the whole habitable earth for a
witness to all the nations, and then
15 shall come the end. When there-
fore ye shall see the abomination of
desolation, which is spoken of through

[t] Gehenna.
[u] ℵ B M Δ Π Σ 1 13 33 69 Am omit *καί*; C D E L X &c. Memph insert.
[v] *ναός*.
[w] *ἠθέλησα*, 'I have willed,' 'desired.'
[x] *οὐ μή*, stronger than 'not.'
[y] *Κύριος*, without an article, for 'Jehovah.'
[z] *ἱερόν*, the whole system of buildings.
[a] T. R. reads 'and Jesus said,' with C E X Δ Σ &c.; text ℵ B D L 1 33 69 Am Memph.
[b] *οὐ*, with ℵ B C D E L Δ Σ &c. 69. T. R. *οὐ μή*.
[c] Some read 'coming and of the,' i.e., have a second article. The omission of the article in Greek brings the two words under one head. ℵ B C L 1 33 omit *τῆς*. But leaving out the article would in English connect 'completion' with 'thy.'
[d] ℵ B D L 1 33 Memph omit 'all these things;' Am and most Latin copies have 'these;' Brix 'all these;' C E Δ Σ &c. Syrr have *πάντα* only.
[e] Or 'has been multiplied.'
[f] *τῶν πολλῶν*, 'the mass,' but here that would tend to give the idea of the mass of the people, not professors.

Daniel the prophet, standing in [what is a] holy place,[g] (he that reads let
16 him understand,[h]) then let those who are in Judæa flee to the mountains;
17 let not him that is on the house come down to take the things[i] out of his
18 house; and let not him that is in the field turn back to take his garment.[j]
19 But woe to those that are with child, and those that give suck in those
20 days. But pray that your flight may not be in winter time nor on[k] sabbath:
21 for then shall there be great tribulation such as has not been from [the] beginning of [the] world, until now,
22 nor ever shall be; and if those days had not been cut short, no flesh had been saved; but on account of the elect those days shall be cut short.
23 Then if any one say to you, Behold, here is the Christ, or here, believe [it]
24 not. For there shall arise false Christs and false prophets, and shall give great signs and wonders so as to mislead, if possible,[l] even the elect.
25 Behold, I have told you beforehand.
26 If therefore they say to you, Behold, he is in the desert, go not forth; behold, [he is] in the inner chambers,
27 do not believe [it]. For as the lightning goes forth from the east and shines to the west, so[m] shall be the
28 coming of the Son of man. [For[n]] wherever the carcase is, there will be
29 gathered the eagles. But immediately after the tribulation of those days the sun shall be darkened, and the moon not give her light, and the stars shall fall from heaven, and the powers
30 of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the land lament, and they shall see the Son of man coming on the clouds of heaven with power
31 and great glory. And he shall send his angels with a great sound of trumpet, and they shall gather together his elect from the four winds, from [the one] extremity of [the] heavens to [the other] extremity of
32 them. But learn the parable from the fig-tree: When already its branch becomes tender and produces leaves, ye know that the summer is near.
33 Thus also ye, when ye see all these things, know that it is near, at the
34 doors. Verily I say to you, This generation will not[o] have passed away until all these things shall have taken
35 place. The heaven and the earth shall pass away, but my words shall
36 in no wise pass away. But of that day and[p] hour no one knows, not even the angels of the heavens,[q] but
37 [my[r]] Father alone. But as the days of Noe, so also shall be the coming
38 of the Son of man. For as they were in the days which were before the flood, eating and drinking, marrying and giving in marriage, until the day on which Noe entered into the ark,
39 and they knew not till the flood came and took all away; thus also shall be
40 the coming of the Son of man. Then two shall be in the field, one[s] is taken
41 and one[s] is left; two [women] grinding at the mill, one is taken and one

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[g] 'The holy place' leads the mind to search what the holy place meant is. 'Holy place' is without an article and characteristic; 'an abomination standing in holy place,' but this is scarcely English: 'on holy ground' would be, because it is extended, not a defined locality like 'place;' but 'in *a* holy place' designates also some particular place, the Greek does not. I have inserted 'what is' to generalize it.

[h] Or 'consider [it]:' see Mark xiii. 14, and note.

[i] T. R. reads 'anything,' τι, with D 1 33 Ital Vulg; text, τά, (ℵ) B L Z Δ Π Σ &c. Syrr Memph.

[j] T. R. reads 'garments,' with E Δ &c.; text ℵ B D K L Z Π Σ 1 33 69 Ital (exc. Brix) Am Memph.

[k] σαββάτῳ. T. R. adds ἐν, with E F G H.

[l] 'If possible' is the purpose of the deceivers; 'if it were possible' would be the judgment of the writer. It seems to me simpler to take it as in text. It still implies 'it is not possible.'

[m] T. R. adds 'also,' with M Δ 69 Am; ℵ B D E L X Σ &c. 1 33 Memph omit. (ℵ B L U Γ Memph omit 'also,' in ver. 37; and B D Memph in ver. 39.)

[n] ℵ B D L 1 33 Am Memph omit 'For;' E X Δ Σ &c. insert.

[o] οὐ μή, a double negative, 'in no wise,' 'not at all,' as in ver. 35.

[p] T. R. adds 'the' or 'that,' τῆς, reading 'and of that,' with 1 33 (Σ ἢ τῆς); ℵ B D E Δ &c. 69 omit.

[q] ℵ B D 13 Ital add οὐδὲ ὁ υἱός.

[r] Many read 'the Father,' with ℵ B D L Δ Π* Σ 1 33 69 Ital (exc. Brix) Vulg Syrr Memph.

[s] T. R., with E &c., 'the one;' ℵ B D L (I Δ Σ first time only) 1 33 omit 'the.' (Σ reads ὁ ἕτερος the second time, as Luke xvii.)

42 is left. Watch therefore, for ye know
not in what hour[t] your Lord comes.
43 But know this, that if the master
of the house had known in what
watch the thief was coming,[v] he
would have watched and not have
suffered his house to be dug through
44 [into]. Wherefore ye also, be ye
ready, for in that hour that ye think
45 not the Son of man comes. Who then
is the faithful and prudent bondman
whom his[w] lord has set over his house-
hold, to give them food in season?
46 Blessed is that bondman whom his
lord on coming shall find doing thus.
47 Verily I say unto you, that he will
48 set him over all his substance. But
if that evil bondman should say in his
49 heart, My lord delays to come,[x] and
begin to beat his[y] fellow-bondmen,
and[z] eat and drink with the drunken,
50 the lord of that bondman shall come
in a day when he does not expect it,
51 and in an hour he knows not of, and
shall cut him in two and appoint his
portion with the hypocrites: there
shall be the weeping and the gnash-
ing of teeth.

XXV. Then shall the kingdom of the
heavens be made like to ten virgins
that[a] having taken their torches, went
2 forth to meet the bridegroom. And
five of them were prudent and five
3 foolish.[b] They that[a] were foolish
took their torches and did not take oil
4 with them;[c] but the prudent took
oil in their vessels with their torches.
5 Now the bridegroom tarrying, they
6 all grew heavy and slept. But in
[the] middle of [the] night there was
a cry, Behold, the bridegroom;[d] go
7 forth to meet him. Then all those
virgins arose and trimmed their
8 torches. And the foolish said to the
prudent, Give us of your oil, for our
9 torches are going out. But the pru-
dent answered saying, [We cannot,]
lest[e] it might not[f] suffice for us and
for you. [g]Go rather to those that sell,
10 and buy for yourselves. But as they
went away to buy, the bridegroom
came, and the [ones that were] ready
went in with him to the wedding
11 feast, and the door was shut. After-
wards come also the rest of the virgins,
12 saying, Lord, Lord, open to us; but
he answering said, Verily I say unto
13 you, I do not know you. Watch
therefore, for ye know not the day
nor the hour.[h]

14 For [it is] as [if] a man going
away out of a country called his own
bondmen and delivered to them his
15 substance. And to one he gave five
talents, to another two, and to an-
other one, to each according to his
particular ability, and immediately
16 went away out of the country. And
he that had received the five talents
went and trafficked with them, and
17 made[i] five other talents.[k] In like
manner also he that [had received] the
two, [he also[l]] gained two others.
18 But he that had received the one
went and dug in the earth and hid
19 the money of his lord. And after a
long time the lord of those bondmen
20 comes and reckons with them. And
he that had received the five talents
came to [him] and brought five other

[t] Many read 'day,' with ℵ B D I Δ Σ 1 13 33 69; 'hour' E L Π &c. Am Memph.
[v] Literally 'is coming.'
[w] ℵ B D I L 1 33 Verc Spec omit αὐτοῦ.
[x] ℵ B 33 Memph omit ἐλθεῖν. Σ reads ἔρχεσθαι.
[y] T. R. reads 'the,' with E Δ Σ &c.; ℵ has ἑαυτοῦ; αὐτοῦ B C D I L 1 33 69 Ital Vulg Syrr Memph.
[z] T. R. reads 'and to eat,' with G Π* Σ and many curss. 'Eat' is the same construction as 'begin.'
[a] αἵτινες, 'who were such as.' In ver. 3, ℵ B C D L (Z) Σ 33 read αἱ γάρ. Z αἱ δέ.
[b] Some read 'five of them were foolish and five prudent,' with ℵ B C D L Z Σ 1 33 Ital (exc. Brix) Am Memph; E X Δ &c. as text, so Syrr.
[c] That is, 'with them,' the virgins.
[d] T. R. adds 'is coming,' with E X Σ &c. 1 most others Ital Am Syrr; ℵ B C D L Z Memph omit.
[e] μήποτε, 'lest perhaps.' See chap. v. 25.
[f] Some read 'no way,' οὐ μή, for 'not,' with B C D E X Δ Θ Σ &c.; ℵ A L Z 33 69 have οὐκ.
[g] T. R. adds 'But,' with C F K L M U X Z Θ Π Syrr; ℵ A B D E Δ Σ &c. Am omit.
[h] T. R. adds 'in which the Son of man comes,' with E &c.; ℵ A B C* D L X Δ Θ Π Σ 1 33 Ital Vulg Syrr Memph omit.
[i] ℵ* A* E Δ Θ &c. ἐποίησεν; B C D L Σ 1 33 69 Am Syrr Memph ἐκέρδησεν, 'gained.'
[k] ℵ A C D E X Δ Σ &c. have 'talents;' B L 1 33 Am Memph omit.
[l] ℵ B C* L 33 Ital Am Memph omit; A D E X Δ Σ &c. 1 insert.

talents, saying, [My] lord, thou deliveredst me five talents; behold, I have gained five other talents besides
21 them.[m] [n]His lord said to him, Well, good and faithful bondman, thou wast faithful over a few things, I will set thee over many things: enter into
22 the joy of thy lord. And he also that had received[o] the two talents came to [him] and said, [My] lord, thou deliveredst me two talents; behold, I have gained two other talents be-
23 sides them.[m] His lord said to him, Well, good and faithful bondman, thou wast faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord.
24 And he also that had received the one talent coming to [him] said, [My] lord, I knew thee that thou art a hard man, reaping where thou hadst not sowed, and gathering from
25 where thou hadst not scattered, and being afraid I went away and hid thy talent in the earth; behold, thou
26 hast that which is thine. And his lord answering said to him, Wicked and slothful bondman, thou knewest that I reap where I had not sowed, and gather from where I had not
27 scattered; thou oughtest then to have put my money to the money-changers, and when I came I should have got what is mine with interest.
28 Take therefore the talent from him, and give it to him that has the ten
29 talents: for to every one that has shall be given, and he shall be in abundance; but from him that has not, that even which he has shall
30 be taken from him. And cast out the useless bondman into the outer darkness; there shall be the weeping and the gnashing of teeth.
31 But when the Son of man comes[p] in his glory, and all the[q] angels with him, then shall he sit down upon his
32 throne of glory, and all the nations shall be gathered before him; and he shall separate them from one another, as the shepherd separates the sheep
33 from the goats; and he will set the sheep on his right hand, and the goats
34 on [his] left. Then shall the King say to those on his right hand, Come, blessed of my Father, inherit the kingdom prepared for you from [the]
35 world's foundation: for I hungered, and ye gave me to eat; I thirsted, and ye gave me to drink; I was a stran-
36 ger, and ye took me in; naked, and ye clothed me; I was ill, and ye visited me; I was in prison, and ye
37 came to me. Then shall the righteous answer him saying, Lord, when saw we thee hungering, and nourished thee; or thirsting, and gave thee to
38 drink? and when saw we thee a stranger, and took thee in; or naked,
39 and clothed thee? and when saw we thee ill or in prison, and came to
40 thee? And the King answering shall say to them, Verily, I say to you, Inasmuch as ye have done it to one of the least of these my brethren,
41 ye have done it to me. Then shall he say also to those on the left, Go from me, cursed, into eternal fire, prepared for the devil and his angels:
42 for I hungered, and ye gave me not to eat; I thirsted, and ye gave me
43 not to drink; I was a stranger, and ye took me not in; naked, and ye did not clothe me; ill and in prison,
44 and ye did not visit me. Then shall *they* also answer[r] saying, Lord, when saw we thee hungering, or thirsting, or a stranger, or naked, or ill, or in prison, and have not ministered[s] to
45 thee? Then shall he answer them saying, Verily I say to you, Inasmuch as ye have not done it to one of these least, neither have ye done
46 it to me. And these shall go away

[m] ℵ B (D) L 33 Ital Vulg Memph omit 'besides them;' A C F X Δ Σ &c. 1 Syrr insert, so Tisch 7th ed. (in 8th he omits), Meyer Alford.
[n] T. R. adds δέ, 'And' or 'But,' with A F G H S V X Δ Π Memph.
[o] A B C L (Δ?) Π Σ 1 33 69 Syrr omit λαβών.
[p] Or 'shall have come.'
[q] T. R. adds 'holy,' with A E Δ Σ &c. Syrr; ℵ B D L Π* 1 33 Ital (exc. Brix) Am Memph omit.
[r] T. R. adds 'him;' ℵ is corrupt, it has αυτωι corrected; the rest leave out 'him.'
[s] Elsewhere translated 'served.'

into eternal punishment, and the righteous into life eternal.

XXVI. And it came to pass when Jesus had finished all these sayings, 2 he said to his disciples, Ye know that after two days the passover takes place, and the Son of man is deliver- 3 ed up to be crucified. Then the chief priests[t] and the elders of the people were gathered together to the palace of the high priest who was called 4 Caiaphas, and took counsel together in order that they might seize Jesus 5 by subtlety and kill him; but they said, Not in the feast, that there be not a tumult among the people.

6 But Jesus being in Bethany, in 7 Simon the leper's house, a woman, having an alabaster flask of very precious ointment, came to him and poured it out upon his head as he lay 8 at table. But the[v] disciples seeing it became indignant, saying, To what 9 end [was] this waste? for this[w] might have been sold for much and been 10 given to the poor. But Jesus knowing [it] said to them, Why do ye trouble the woman? for she has wrought a 11 good work toward me. For ye have the poor always with you, but me ye 12 have not always. For in pouring out this ointment on my body, she 13 has done it for my burying. Verily I say to you, Wheresoever these glad tidings may be preached in the whole world, that also which this [woman] has done shall be spoken of for a memorial of her.

14 Then one of the twelve, he who was called Judas Iscariote, went to 15 the chief priests and said, What are ye willing to give me, and *I* will deliver him up to you? And they appointed[x] to him thirty pieces of 16 silver. And from that time he sought a good opportunity that he might deliver him up.

17 Now on the first [day] of [the feast of] unleavened bread, the disciples came to Jesus, saying,[y] Where wilt thou that we prepare for thee 18 to eat the passover? And he said, Go into the city unto such a one, and say to him, The Teacher says, My time is near, I will keep[z] the passover in thy house[a] with my disciples. 19 And the disciples did as Jesus had directed them, and they prepared the 20 passover. And when the evening was come he lay down at table with the 21 twelve.[b] And as they were eating he said, Verily I say to you, that one of 22 you shall deliver me up. And being exceedingly grieved they began to say to him, each of them, Is it I, 23 Lord? But he answering said, He that dips his hand with me in the dish, he it is who shall deliver me up. 24 The Son of man goes indeed according as it is written concerning him, but woe to that man by whom the Son of man is delivered up; it were good for that man if he[c] had not been 25 born. And Judas, who delivered him up, answering said, Is it I, Rabbi? He says to him, Thou hast said.

26 And as they were eating, Jesus, having taken [the[d]] bread and blessed, broke [it] and gave [it] to the disciples, and said, Take, eat: this is 27 my body. And having taken [the[e]] cup and given thanks, he gave [it] to them, saying, Drink ye all of 28 it. For this is my blood, that of the [new[f]] covenant, that shed for many 29 for remission of sins. But I say to you, that I will not at all[g] drink henceforth of this fruit of the vine,

[t] T. R. adds 'and the scribes,' with E Δ Σ &c. Syrr; ℵ A B D L Θ 1 33 69 Am Memph omit.
[v] T. R. reads 'his,' with A E Δ Σ &c. 1 Colb Brix Syrr; ℵ B D L Θ 33 69 Am Memph omit.
[w] T. R. adds 'ointment,' with E[corr] &c. Colb; ℵ A B D E* L Δ Θ Π Σ 1 Am Memph Syrr omit.
[x] Or 'weighed to him.'
[y] T. R. adds 'to him,' with A E &c. Brix; ℵ B D K L Δ Π (Σ) 1 33 69 Am Memph omit.
[z] Or 'I keep:' it is the present, ποιῶ.
[a] πρὸς σέ, *apud te*, 'by thee.'

[b] ℵ A L M Δ Π Σ 33 Ital Vulg Memph add 'disciples;' B D E &c. 1 omit.
[c] Lit. 'it were good for him if that man.'
[d] T. R. has 'the,' with A E Δ Σ &c. and most (which also read 'given thanks' for 'blessed'); ℵ B C D G L Z 1 33 omit it.
[e] ℵ B E F G L Z Δ Σ 1 33 omit 'the.'
[f] ℵ B L Z 33 omit 'new;' A C D E Δ Σ &c. Ital Vulg Syrr Memph insert, but it is very doubtful. In Mark xiv. 24, it is not in ℵ B C D L Memph.
[g] οὐ μή, a strengthened negative, 'in no wise,'

until that day when I drink it new[h] with you in the kingdom of my
30 Father. And having sung a hymn, they went out to the mount of Olives.
31 Then saith Jesus to them, All ye shall be offended[i] in me during this night. For it is written, I will smite the shepherd, and the sheep of the
32 flock shall be scattered abroad; but after that I shall be risen, I will go
33 before you to Galilee. And Peter answering said to him, If[k] all shall be offended in thee, *I* will never be
34 offended. Jesus said to him, Verily I say to thee, that during this night, before [the] cock shall crow, thou
35 shalt deny me thrice. Peter says to him, If I should needs die with thee, I will in no wise deny thee. Likewise said all the disciples also.

36 Then Jesus comes with them to a place called Gethsemane, and says to the[l] disciples, Sit here until I go
37 away and pray yonder. And taking with [him] Peter and the two sons of Zebedee, he began to be sorrow-
38 ful and deeply depressed. Then he[m] says to them, My soul is very sorrowful even unto death; remain
39 here and watch with me. And going forward a little he fell upon his face, praying and saying, My Father, if it be possible let this cup pass from me; but not as *I* will, but as thou
40 [wilt]. And he comes to the disciples and finds them sleeping, and says to Peter, Thus ye have not been able
41 to watch one hour with me? Watch and pray, that ye enter not into temptation: the spirit indeed [is] ready,
42 but the flesh weak. Again going away a second time he prayed saying, My Father, if this[n] cannot pass [from me[o]] unless I drink it, thy will
43 be done. And coming he found[p] them again sleeping, for their eyes
44 were heavy. And leaving them, he went away again and prayed the third time, saying the same thing.
45 Then he comes to the[q] disciples and says to them, Sleep on now and take your rest; behold, the hour has drawn nigh, and the Son of man is delivered up into the hands of sinners.
46 Arise, let us go; behold, he that delivers me up has drawn nigh.

47 And while he was yet speaking, behold, Judas, one of the twelve, came, and with him a great crowd with swords and sticks from the chief priests and elders of the people.
48 Now he that delivered him up had given them a sign, saying, Whomsoever I shall kiss, he it is: seize him.
49 And immediately coming up to Jesus he said, Hail, Rabbi, and covered him
50 with kisses.[r] But Jesus said to him, [My] friend, for what purpose art thou come? Then coming up they laid hands upon Jesus and seized
51 him. And behold, one of those with Jesus stretched out his hand and drew his sword, and smiting the bondman of the high priest took off
52 his ear. Then saith Jesus to him, Return thy sword to its place; for all who take the sword shall perish by
53 the sword. Or thinkest thou that I cannot now call upon my Father and he will furnish me more than twelve
54 legions of angels? How then should the scriptures be fulfilled that thus it
55 must be? In that hour Jesus said to the crowds, Are ye come out as against a robber with swords and sticks to take me? I sat daily [with you[s]] teaching in the temple,[t] and
56 ye did not seize me. But all this is

[h] καινόν, not 'anew,' but 'in a different manner,' 'of another kind.'
[i] Or 'find an occasion of stumbling.'
[k] T.R. reads 'If even all,' with F K Π Am Syrr; ℵ omits εἰ and καί; text A B C D E I Δ Σ &c.
[l] ℵ A C D Σ 1 add αὐτοῦ, reading 'his.'
[m] Some read 'Jesus,' with E Δ &c. and very many; ℵ is as T. R., with A B C D I L Σ 1 33 69 Am Memph.
[n] T. R. adds 'cup,' with (D) E F Σ &c. (69) Am Memph; ℵ A B C I L Δ 1 33 omit.
[o] Some omit 'from me,' with ℵ B D L 1 33 69 Am Memph; A C E I Δ Σ &c. insert.
[p] T. R. reads 'finds,' with E and others; text ℵ A B C D I K L Δ Π Σ 1 33 69. Many read 'and coming again, he . . .' with ℵ B C D I L Γ Σ 1 33.
[q] T. R. reads 'his,' with D E &c. Am Memph; ℵ A B C K L M Δ Σ 1 33 69 have 'the.'
[r] Or 'kissed him caressingly.'
[s] ℵ B L 33 Memph omit; A puts the words after ἐκαθεζόμην.
[t] ἱερόν, the whole edifice.

come[u] to pass that the scriptures of the prophets may be fulfilled. Then all the disciples left him and fled.

57 Now they that had seized Jesus led [him] away to Caiaphas the high priest, where the scribes and the 58 elders were assembled. And Peter followed him at a distance, even to the palace of the high priest, and entering in sat with the officers to 59 see the end. And the chief priests and the elders[v] and the whole sanhedrim sought false witness against Jesus, so that they might put him to 60 death. And they found none,[w] though many false witnesses came forward. But at the last two false witnesses 61 came forward and said, He[x] said, I am able to destroy the temple[y] of 62 God, and in three days build it. And the high priest standing up said to him, Answerest thou nothing? What 63 do these witness against thee? But Jesus was silent. And the high priest answering said to him, I adjure thee by the living God that[z] thou tell us if *thou* art the Christ 64 the Son of God. Jesus says to him, Thou hast said. Moreover, I say to you, From henceforth ye shall see the Son of man sitting at the right hand of power, and coming on the 65 clouds of heaven. Then the high priest rent his clothes, saying, He has blasphemed: what need have we any more of witnesses? behold, now ye have heard the[a] blasphemy. 66 What think ye? And they answering said, He is liable to the penalty 67 of death. Then they spit in his face, and buffeted him, and some struck him with the palms of their hand, 68 saying, Prophesy to us, Christ, Who is it who struck thee?

69 But Peter sat without in the palace-court;[b] and a maid came to him, saying, And thou wast with 70 Jesus the Galilæan. But he denied before[c] all, saying, I do not know what 71 thou sayest. And when he had gone out into the entrance, another [maid] saw him, and says to those there, This [man] also was with Jesus the 72 Nazaræan. And again he denied with 73 an oath: I do not know the man. And after a little, those who stood [there], coming to [him], said to Peter, Truly thou too art of them, for also thy 74 speech makes thee manifest. Then he began to curse and to swear, I know not the man. And immediately [the] 75 cock crew. And Peter remembered the word of Jesus, who had said [to him[d]], Before [the] cock crow thou shalt deny me thrice. And he went forth without, and wept bitterly.

XXVII. And when it was morning all the chief priests and the elders of the people took counsel against[e] Jesus so that they might put him to 2 death. And having bound him they led him away, and delivered him up to Pontius[f] Pilate, the governor.

3 Then Judas, who delivered him up, seeing that he had been condemned, filled with remorse, returned the thirty pieces of silver to the chief 4 priests and the[g] elders, saying, I have sinned [in] having delivered up guiltless blood. But they said, What is that to us? see thou [to 5 that]. And having cast down the pieces of silver in the temple,[h] he left the place, and went away and

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[u] I have translated this as the words of the Lord: compare Mark xiv. 49. If the words of the evangelist, as chap. i. 22, xxi. 4, we must say 'came to pass.'

[v] ℵ B D L 69 Am Memph leave out 'and the elders;' A C E N Δ Θ Σ &c. Brix Syrr insert.

[w] T. R., with A C² E F Δ Θ Σ 33, adds 'and,' and 'they found none' after 'forward;' ℵ B C* L N* 1 Am Memph read as in text.

[x] οὗτος. [y] ναός

[z] ἵνα, but used in scripture, and more particularly by John, in the same sense as ὅτι, but still with a shade of purpose in it. He adjured him 'to the end that.'

[a] T. R. reads 'his,' with A C E Δ Θ Σ &c. and most, Syrr: ℵ B D L Z Am Memph omit αὐτοῦ.

[b] αὐλή is used both for the palace, as a whole, and the court round which the buildings were.

[c] A C* F H M S U V X Γ Δ 1 add αὐτῶν, 'them.'

[d] Many omit 'to him,' with ℵ B D L 33 Am; A C E X Δ Σ &c. Syr Memph insert.

[e] Or perhaps 'as to:' see 1 Cor. xv. 15.

[f] ℵ B L Σ 33 Memph omit Ποντίῳ.

[g] ℵ B C L Σ 33 omit the second article. ℵ B* L X Γ Σ 1 69 do the same in ver. 12.

[h] ναός, the house itself.

6 hanged himself. And the chief priests took the pieces of silver and said, It is not lawful to cast them into the Corban,[i] since it is [the] price 7 of blood. And having taken counsel, they bought with them the field of the potter for a burying-ground for 8 strangers. Wherefore that field has been called Blood-field unto this 9 day. Then was fulfilled that which was spoken through Jeremias the prophet, saying, And I took[k] the thirty pieces of silver, the price of him that was set a price on, whom [they who were] of the sons of Israel 10 had set a price on, and they gave[l] them for the field of the potter, according as [the] Lord commanded me.

11 But Jesus stood before the governor. And the governor questioned him, saying, Art *thou* the King of the Jews? And Jesus said to him, 12 Thou sayest. And when he was accused of the chief priests and the el- 13 ders, he answered nothing. Then says Pilate to him, Hearest thou not how many things they witness against 14 thee? And he answered him not so much as one word, so that the 15 governor wondered exceedingly. Now at [the] feast the governor was accustomed to release one prisoner to the 16 crowd, whom they would. And they had then a notable prisoner, named 17 Barabbas. They therefore being gathered together, Pilate said to them, Whom will ye that I release to you, Barabbas, or Jesus who is 18 called Christ? For he knew that they had delivered him up through 19 envy. But, as he was sitting on the judgment-seat, his wife sent to him, saying, Have thou nothing to do with that righteous man; for I have suffered to-day many things in a 20 dream because of him. But the chief priests and the elders persuaded the crowds that they should beg for Barabbas and destroy Jesus. 21 And the governor answering said to them, Which of the two will ye that I release unto you? And they said, 22 Barabbas. Pilate says to them, What then shall I do with Jesus, who is called Christ? They all say,[m] Let 23 him be crucified. And the governor[n] said, What evil then has he done? But they cried more than ever, say- 24 ing, Let him be crucified. And Pilate, seeing that it availed nothing, but that rather a tumult was arising, having taken water, washed his hands before the crowd, saying, I am guiltless of the blood of this righteous[o] 25 one: see *ye* [to it]. And all the people answering said, His blood [be] on 26 us and on our children. Then he released to them Barabbas; but Jesus, having scourged [him], he delivered up that he might be crucified.

27 Then the soldiers of the governor, having taken Jesus with [them] to the prætorium, gathered against[p] him 28 the whole band,[q] and having taken off his garment, put on[r] him a scarlet 29 cloak, and having woven a crown out of thorns, they put it on his head, and a reed in his right hand; and, bowing the knee before him, they mocked him, saying, Hail, King of 30 the Jews! And having spit upon him, they took the reed and beat 31 [him] on his head. And when they had mocked him, they took the cloak off him, and put his own clothes on him, and led him away to crucify.

32 And as they went forth they found a man of Cyrene, Simon by name; him they compelled to go [with them] 33 that he might bear his cross. And

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[i] Κορβανᾶς, the treasury of the temple: cf. Mark vii. 11.

[k] Or 'they took.'

[l] ℵ Syrr read 'I gave.'

[m] T. R. adds 'to him,' with E L &c.; ℵ A B D K Δ Π* Σ 1 33 69 Ital (exc. Brix) Am Syrr Memph omit.

[n] ℵ B 33 69 have 'and he said;' A E Δ Σ &c. have ἡγεμών; D L 1 also, but with λέγει instead of ἔφη, and so Ital Am Memph.

[o] ℵ has δικαίου, with (Δ) E L (Δ) Σ &c. and most, Am Memph; B D Vere Ver omit 'righteous one,' reading 'of this blood.' A Δ read τούτου τοῦ δικαίου.

[p] ἐπ' αὐτόν, as their object.

[q] σπεῖρα, either a maniple, the third part of a cohort of five hundred men or less, or a cohort in a loose sense.

[r] Literally 'put round.'

having come to a place called Golgotha, which means[s] Place of a skull,
34 they gave to him to drink vinegar[t] mingled with gall; and having tasted
35 [it], he would not drink. And having crucified him, they parted his clothes amongst [themselves], casting lots.[v]
36 And sitting down, they kept guard
37 over him there. And they set up over his head his accusation written: This
38 is Jesus, the King of the Jews. Then are crucified with him two robbers, one on the right hand and one on
39 the left. But the passers-by reviled
40 him, shaking their heads and saying, Thou that destroyest the temple[w] and buildest it in three days, save thyself. If thou art Son of God, descend from
41 the cross. [And[x]] in like manner the chief priests also,[x] mocking, with the
42 scribes and elders,[y] said, He saved others, himself he cannot save. He is[z] King of Israel: let him descend now from the cross, and we will be-
43 lieve on[a] him. He trusted upon God; let him save him now if he will [have] him. For he said, I am Son of
44 God. And the robbers also who had been crucified with him cast the same reproaches on him.

45 Now from [the] sixth hour there was darkness over the whole land[b]
46 until [the] ninth hour; but about the ninth hour Jesus cried out with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, my God, why hast thou forsaken me?
47 And some of those who stood there, when they heard [it], said, This [man]
48 calls for Elias. And immediately one of them running and getting a sponge, having filled [it] with vinegar and fixed [it] on a reed, gave him to drink.
49 But the rest said, Let be; let us see
50 if Elias comes to save him. And Jesus, having again cried with a loud
51 voice, gave up the ghost. And lo, the veil of the temple[w] was rent in two from the top to the bottom, and the earth was shaken, and the
52 rocks were rent, and the tombs were opened; and many bodies of the
53 saints fallen asleep arose, and going out of the tombs after his arising, entered into the holy city and ap-
54 peared unto many. But the centurion, and they who were with him on guard over Jesus, seeing the earthquake and the things that took place, feared greatly, saying, Truly this [man] was Son of God.

55 And there were there many women beholding from afar off, who[c] had followed Jesus from Galilee
56 ministering[d] to him, among whom was Mary of Magdala, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

57 Now when even was come there came a rich man of Arimathæa, his name Joseph, who also himself was
58 a disciple to Jesus. He, going to Pilate, begged the body of Jesus. Then Pilate commanded the body[e]
59 to be given up. And Joseph having got the body, wrapped[f] it in a clean
60 linen cloth, and laid it in his new tomb which he had hewn in the rock; and having rolled a great stone to the door of the tomb, went away.
61 But Mary of Magdala was there, and the other Mary, sitting opposite the sepulchre.

62 Now on the morrow, which is after the preparation, the chief priests and the Pharisees came together to

[s] Literally 'is called.'

[t] Many read 'wine,' with ℵ B D K L Π* 1 33 69 Am Memph; ὀξος A E N Δ Σ &c. Syrr. The drink of the soldiers was sour wine.

[v] T. R. adds 'that that might be fulfilled which was spoken through the prophet, They parted my garments among them and on my vesture they cast lots,' with Δ 1 Verc Ver Colb Am.

[w] ναός, the house itself.

[x] ℵ A L Π* Ver omit 'And,' and 'also;' B K 1 33 69 Ital (exc. Corb) omit 'And' only.

[y] E Δ Σ &c. Brix Syrr add 'and Pharisees.'

[z] T. R. reads 'If he be,' with A E Δ Σ &c. Ital Vulg Syrr Memph; ℵ B D L 33 omit 'If.'

[a] T. R. omits 'on' (ἐπ'). ℵ B L 33 ἐπ' αὐτόν; Σ εἰς αὐτόν; E Δ &c. ἐπ' αὐτῷ. A D 1 69 αὐτῷ simply, Ital Am also probably.

[b] Or 'earth.'

[c] αἵτινες, 'who were such as;' the character as well as the persons.

[d] Elsewhere translated 'serving.'

[e] ℵ B L 1 33 omit the second τὸ σῶμα.

[f] Or 'took the body and wrapped.'

64 Pilate, saying, Sir, we have called to mind that that deceiver said when he was still alive, After three days I 65 arise. Command therefore that the sepulchre be secured until the third day, lest[g] his[h] disciples should come[i] and steal him away, and say to the people, He is risen from the dead; and the last error shall be worse 66 than the first. And[k] Pilate said to them, Ye have a watch: go, secure it as well as ye know how. And they went and secured the sepulchre, having sealed the stone, with the watch [besides].

XXVIII. Now late on sabbath, as it was the dusk of the next day after sabbath,[l] came Mary of Magdala and the other Mary to look at the sepulchre.

2 And behold, there was a great earthquake; for an angel of [the] Lord, descending out of heaven, came and rolled away the stone[m] and sat 3 upon it. And his look was as lightning, and his clothing white as snow. 4 And for fear of him the guards trem- 5 bled and became as dead men. And the angel answering said to the women, Fear not *ye*, for I know that 6 ye seek Jesus the crucified one. He is not here, for he is risen, as he said. Come see the place where the Lord[n] 7 lay. And go quickly and say to his disciples that he is risen from the dead; and behold, he goes before you into Galilee, there shall ye see him. 8 Behold, I have told you. And going out quickly from the tomb with fear and great joy, they ran to bring his 9 disciples word. And as they went to bring his disciples word,[o] behold also, Jesus met them, saying, Hail! And they coming up took him by the feet 10 and did him homage. Then Jesus says to them, Fear not; go, bring word to my brethren that they go into Galilee, and there they shall see me.

11 And as they went, behold, some of the watch went into the city, and brought word to the chief priests of 12 all that had taken place. And having assembled with the elders, and having taken counsel, they gave a large sum of money to the soldiers, 13 saying, Say that his disciples coming by night stole him [while] we 14 [were] sleeping. And if this should come to the hearing of the governor, *we* will persuade him and save *you* 15 from all anxiety. And they took the money and did as they had been taught. And this report is current among the Jews until this day.

16 But the eleven disciples went into Galilee to the mountain which Jesus 17 had appointed them. And when they saw him, they did homage to 18 him:[p] but some doubted.[q] And Jesus coming up spoke to them, saying, All power has been given me in 19 heaven and upon earth. Go [therefore[r]] and make disciples of all the nations, baptising them to the name of the Father, and of the Son, and of 20 the Holy Spirit; teaching them to observe all things whatsoever I have enjoined you. And behold, *I* am with you all the days, until the completion of the age.[s]

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[g] μήποτε, 'lest may be.'

[h] ℵ B omit αὐτοῦ.

[i] T. R. adds 'by night,' with C[3] F G L M U Γ Σ 69; ℵ A B C* D E H K V Δ Π 1 33 Ital Am Memph omit.

[k] B E L and others 33 69 and versions omit 'And;' ℵ A C D M* S U V Δ Π Σ 1 and others have it.

[l] Or 'the first day of the week,' as Mark xvi. 2.

[m] T. R. adds 'from the door,' with A C E* Δ &c. and many; E[3] F L M[2] U Γ Σ 1 33 and others Memph Brix 'from the door of the sepulchre;' ℵ B D Ital Am omit.

[n] Some, with ℵ B 33 Memph, read 'he' for 'the Lord.' Text A C D E Δ Σ &c. Ital Am Syrr.

[o] Many, with ℵ B D 33 69 Ital (except Brix) Am Memph, omit 'And as they went to bring his disciples word:' beginning 'And behold Jesus;' A C E L Δ Σ &c. insert.

[p] Many omit 'to him,' with ℵ B D 33 Latt.

[q] Or 'were at a loss [what to think],' 'hesitated.'

[r] The insertion of 'therefore' is very doubtful: ℵ A E &c. 69 omit; B Δ Π Σ 1 33 Am Syrr (Memph) insert. D has νῦν.

[s] T. R. adds 'Amen,' with E Δ Σ &c. Am Syrr; ℵ A* B D 1 22 33 Memph omit.

GOSPEL ACCORDING TO

MARK.

I. Beginning of the glad tidings of
2 Jesus Christ, Son of God; as it is
written in [Isaiah] the prophet,[a] Be-
hold, *I* send my messenger before
thy face, who shall prepare thy way.[b]
3 Voice of one crying in the wilder-
ness, Prepare the way of [the] Lord,
make his paths straight.
4 There came John baptising[c] in
the wilderness, and preaching [the]
baptism of repentance for remission
5 of sins. And there went out to him
all the district of Judæa, and all[d] they
of Jerusalem, and were baptised by
him in the river Jordan, confessing
6 their sins. And John was clothed in
camel's hair, and a leathern girdle
about his loins, and ate locusts and
7 wild honey. And he preached, say-
ing, There comes he that is mightier
than I after me, the thong of whose
sandals I am not fit to stoop down
8 and unloose. *I* indeed have bap-
tised you with water, but he shall
baptise you with [the] Holy Ghost.
9 And it came to pass in those days
[that] Jesus came from Nazareth of
Galilee, and was baptised by John
10 at the Jordan. And straightway
going up from the water, he saw the
heavens parting asunder, and the
Spirit, as a dove, descending upon
11 him. And there came a voice out
of the heavens: Thou art my beloved
Son, in thee[e] I have found my de-
light.
12 And immediately the Spirit drives
13 him out into the wilderness. And he
was[f] in the wilderness forty days
tempted by Satan, and was with the
wild beasts; and the angels minis-
tered[g] to him.
14 But after John was delivered up,
Jesus came into Galilee preaching
the glad tidings of the kingdom[h] of
15 God, and saying, The time is fulfilled
and the kingdom of God has drawn
nigh; repent and believe in the glad
16 tidings. And walking[i] by the sea of
Galilee, he saw Simon, and Andrew,
[Simon's[k]] brother, casting out[l] a net
17 in the sea, for they were fishers. And
Jesus said to them, Come after me,
and I will make you become fishers
18 of men; and straightway leaving
their trawl-nets[m] they followed him.
19 And going on thence[n] a little, he
saw James the [son] of Zebedee, and
John his brother, and these [were]
in the ship repairing the trawl nets;
20 and straightway he called them; and
leaving their father Zebedee in the
ship with the hired servants, they
went away after him.

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[a] T. R. reads 'in the prophets,' with A and its followers. The reading here is doubtful and disputed since the earliest days, being noticed by Porphyry. The reading in these quotations of names has not in the various cases the same certainty with me as the body of the text, the margin so easily supplied them. ℵ B (D) L Δ 33 read ἐν τῷ Ἡσαΐᾳ τῷ π. My impression is, that it was originally ἐν τῷ προφήτῃ simply, and I find Kuster has the same thought. D ἐν Ἡ. τῷ πρ.

[b] T. R. adds 'before thee,' with A E Δ Σ &c. Corb Brix; ℵ B D K L P Π* Am omit.

[c] Some read ὁ βαπτίζων, 'the baptiser,' but it hardly makes a sentence; but some, as B 33, leave out καί and then it does. ℵ L Δ have ὁ and καί.

[d] T. R., with A E P Σ &c. 13, connects this 'all' with 'baptised:' 'were all baptised,' as does ℵ, but it is corrected to what is in text.

[e] T. R. reads 'in whom,' with A E &c.; ἐν σοί ℵ B D L P Δ Σ 1 13 22 33 69 Am Syrr Memph.

[f] T. R. adds 'there,' with E Δ Σ &c. 1 Syrr; ℵ A B D L 13 33 Ital Vulg Memph omit.

[g] Elsewhere translated 'served.'

[h] Many omit 'of the kingdom,' with ℵ B L 1 33 69 Memph; A D E Δ Σ &c. Am Syrr insert.

[i] Many read 'passing on,' or 'as he passed on,' with ℵ B D L 13 33 69 Ital Vulg Memph; text A E Δ Σ &c. Syrr.

[k] T. R. reads 'his,' with D G Γ 33 Am; Σίμωνος ℵ B L M; τοῦ Σίμ. A Δ 1 69; αὐτοῦ τοῦ Σιμ. E Σ &c.

[l] See note to Matt. iv. 18. Here the verb is ἀμφιβάλλω. T. R. βάλλοντας, with M Γ and many cursives. (ℵ B L 33 omit ἀμφίβληστρον.)

[m] See note to Matt. iv. 20. (ℵ B C L omit αὐτῶν.)

[n] ℵ A C E Δ Σ &c. Am have 'thence;' B D L 1 Memph omit; ℵ* Σ omit 'a little.'

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21 And they go into Capernaum. And straightway on the sabbath he entered[o] into the synagogue and taught.
22 And they were astonished at his doctrine, for he taught them as having authority, and not as the scribes.
23 And there was in their synagogue a man [possessed] by[p] an unclean
24 spirit, and he cried out saying, Eh![q] what have we to do with thee, Jesus, Nazarene?[r] Art thou come to destroy us? I know thee who thou art,
25 the holy one of God. And Jesus rebuked him, saying, Hold thy peace
26 and come out of him. And the unclean spirit, having torn him, and uttered a cry with a loud voice, came
27 out of him. And all were amazed, so that they questioned together among themselves, saying, What is this? what new doctrine is this? for with authority he commands even[s] the unclean spirits and they obey
28 him. And his fame went out straightway into the whole region of Galilee
29 around. And straightway going out of the synagogue, they came with James and John into the house of
30 Simon and Andrew. And the mother-in-law of Simon lay in a fever. And straightway they speak to him about
31 her. And he went up to [her] and raised her up, having taken her by the[t] hand, and straightway[v] the fever
32 left her, and she served them. But evening being come, when the sun had gone down, they brought to him all that were suffering, and those
33 possessed by demons;[w] and the whole city was gathered together at the
34 door. And he healed many suffering from various diseases; and he cast out many demons, and did not suffer the demons to speak because
35 they knew[x] him. And rising in the morning long before day, he went out and went away into a desert
36 place, and there prayed. And Simon and those with him went after him:
37 and having found him, they say to
38 him, All seek thee. And he says to them, Let us go elsewhere[y] into the neighbouring country towns, that I may preach there also, for for this
39 purpose am I come forth. And he was preaching in their synagogues in the whole of Galilee, and casting out demons.
40 And there comes to him a leper, beseeching him, and falling on his knees to him, and saying to him, If thou wilt thou canst cleanse me.
41 But Jesus,[z] moved with compassion, having stretched out his hand, touched[a] him, and says to him, I will, be
42 thou cleansed. And as he spoke[b] straightway the leprosy left him, and
43 he was cleansed. And having sharply charged him, he straightway sent
44 him away, and says to him, See thou say nothing to any one, but go, shew thyself to the priest, and offer for thy cleansing what Moses ordained, for
45 a testimony to them. But he, having gone forth, began to proclaim [it] much, and to spread the matter abroad, so that he could no longer enter openly into the city, but was without in desert places, and they came[c] to him from every side.

[o] Some, with ℵ C L Δ 69, omit 'entered.'

[p] ἐν: not merely he had one, but he was completely under its power, characterised by it.

[q] The imperative of ἐάω, but used as an interjection, as a cry of dissatisfaction. There is some doubt if it should be read here at all. ℵ* B D Ital Am Memph omit; A C E L Δ Σ &c. insert.

[r] The force of 'Nazarene' is simply, I apprehend, 'of Nazareth,' Ναζαρηνός. 'Called a Nazarene,' in Authorised Version in Matt. ii. 23, is Ναζωραῖος.

[s] Many read, with ℵ B L 33, 'a new doctrine with authority? He commands even,' or 'a new doctrine? He commands even the unclean spirits with authority;' it is a question of stops. Text (A) C E Δ Σ &c. Am.

[t] T. R. reads 'her,' with A C Δ Σ &c.; ℵ B L omit αὐτῆς.

[v] ℵ B C L 1 33 Memph omit 'straightway;' A D E Δ Σ &c. Syrr Am insert.

[w] δαιμονιζομένους.

[x] ᾔδεισαν, had the inward consciousness who he was (it is not γινώσκω).

[y] T. R. omits 'elsewhere,' with A C[3] D E Δ Θ Σ &c.; ℵ B C* L 33 Memph insert.

[z] ℵ B D read 'And .... he touched;' text A C E Δ Θ Σ &c. and most Am Syrr (Memph?).

[a] ἥψατο, more than θιγγάνω: 'to touch freely,' 'handle.'

[b] ℵ B D L 69 Memph omit 'as he spoke.'

[c] ἤρχοντο, the imperfect, 'were, or kept, coming to him;' not the aorist, ἦλθον.

II. And he entered again into Capernaum after [several] days, and it was reported that he was at [the] 2 house;[d] and straightway many were gathered together so that there was no longer any room, not even at the door; and he spoke the word to 3 them. And there come to him [men] bringing a paralytic borne by four; 4 and, not being able to get near to him on account of the crowd, they uncovered the roof where he was, and having dug [it] up they let down the couch on which the paralytic lay. 5 But Jesus, seeing their faith, says to the paralytic, Child, thy sins are for- 6 given[e] [thee[f]]. But certain of the scribes were there sitting, and reason- 7 ing in their hearts, Why does this [man] thus speak? he blasphemes.[g] Who is able to forgive sins except 8 God alone? And straightway Jesus, knowing[h] in his spirit that they are reasoning thus within themselves, said to them, Why reason ye these 9 things in your hearts? Which is easier, to say to the paralytic, [Thy] sins are forgiven[i] [thee[k]]; or to say, Arise, and take up thy couch and 10 walk? But that ye may know that the Son of man has power[l] on earth to forgive sins, he says to the 11 paralytic, To thee I say, Arise,[m] take up thy couch and go to thine house. 12 And he rose up straightway, and, having taken up his couch, went out before [them] all, so that all were amazed, and glorified God, saying, We never saw it thus.

13 And he went out again by the sea, and all the crowd came[n] to him, and 14 he taught them. And passing by, he saw Levi the [son] of Alphæus sitting at the tax-office, and says to him, Follow me. And he rose up and 15 followed him. And it came to pass as he lay at table in his house, that[o] many tax-gatherers and sinners lay at table with Jesus and his disciples; for they were many, and they follow- 16 ed him. And the scribes and the Pharisees, seeing him eating with sinners and tax-gatherers,[p] said to his disciples, Why [is it] that he eats and drinks with tax-gatherers and 17 sinners? And Jesus having heard [it] says to them, They that are strong have not need of a physician, but those who are ill. I have not come to call righteous [men], but sinners.[q]

18 And the disciples of John and[r] the Pharisees were fasting; and they come and say to him, Why do the disciples of John and [the disciples[s]] of the Pharisees fast, but thy 19 disciples fast not? And Jesus said to them, Can the sons of the bride-chamber fast while the bridegroom is with them? As long as they have the bridegroom with them they can- 20 not fast. But days will come when the bridegroom shall have been taken away from them, and then shall they 21 fast in that day.[t] No one sews a patch of new[v] cloth on an old garment: otherwise its new filling-up takes from the old [stuff], and there 22 is a worse rent. And no one puts new wine into old skins; otherwise

[d] ἐν οἴκῳ, 'at home,' in the sense of 'not away on a journey.' (So ℵ B D L Σ 33; T. R. εἰς οἶκον.)

[e] ἀφέωνται ℵ A C D E Σ &c.; ἀφίενται B 33 Syrr.

[f] σου ℵ B D G L Δ 1 33 69; σοι C* Θ Am; σοι and σου T. R., with A C³ E Σ &c. Syrr.

[g] T. R. reads 'Why does he thus speak blasphemies?' with A C E Δ Σ &c. Syrr; text with ℵ B D L Am Memph.

[h] ἐπιγνούς, more than γνούς: 'knowing well,' or 'recognizing because we know.'

[i] ἀφέωνται A C D E Σ &c.; ἀφίενται ℵ B Am Syrr.

[k] 'Thee' is left out by many, with ℵ B E Σ &c. σου αἱ ἁμαρτίαι: T. R. σοι αἱ ἁ., with A C D S Γ Δ Θ.

[l] ἐξουσία: see note to Matt. ix. 6; x. 1.

[m] T. R. adds 'and,' with A E W Δ Θ Σ &c.; ℵ B C D L Γ 13 33 Memph omit it; C D L Σ 1 33 omit it in ver. 9.

[n] ἤρχετο, were so doing, as in chap. i. 45.

[o] καί, as often so used, including withal the idea of 'also:' see Luke ii. 15.

[p] T. R. reads 'the tax-gatherers and sinners,' with ℵ A C E Σ &c. Syrr Memph; ἁ. καὶ τ. B (D τῶν τ.) L 33 Am. T. R. is perhaps as good a reading.

[q] T. R. adds 'to repentance,' with C E &c. 33 69; ℵ A B D K L Δ Π Σ 1 Am Syrr Memph omit.

[r] T. R. reads 'and those of,' with E L Δ Σ &c. 1 33; text ℵ A B C D K M Π 69 Am Memph.

[s] 'The disciples of' ℵ B C L 33; T. R. 'those of,' with D E Δ Π Σ &c. Am Syrr.

[t] T. R. reads 'in those days. And,' with E &c. Text ℵ A B C (D) K L Δ (Σ); D G M Σ read οὐδείς δέ.

[v] See note to Matt. ix. 16.

the[w] wine bursts the skins, and the wine is poured out,[x] and the skins will be destroyed; but new wine is to be put into new skins.

23 And it came to pass that he went on the sabbath through the corn-fields; and his disciples began to
24 walk on, plucking the ears. And the Pharisees said to him, Behold, why do they on the sabbath what is not
25 lawful? And he said to them, Have ye never read what David did when he had need and hungered, he[y] and
26 those with him, how he entered into the house of God, in [the section of] Abiathar [the[z]] high priest, and ate the shew-bread, which it is not lawful unless for the priests to eat, and gave even to those that were with
27 him? And he said to them, The sabbath was made on account of man, not man on account of the sabbath;
28 so that the Son of man is lord of the sabbath also.

III. And he entered again into the synagogue; and there was there a
2 man having his hand[a] dried up. And they watched him if he would heal him on the sabbath, that they might
3 accuse him. And he says to the man who had his hand dried up,[b] Rise up [and come] into the midst.
4 And he says to them, Is it lawful on the sabbath to do good or to do evil, to save life or to kill? But they were
5 silent. And looking round upon them with anger, distressed[c] at the hardening of their heart, he says to the man, Stretch out thy hand. And he stretched [it] out, and his hand
6 was restored.[d] And the Pharisees going out straightway with the Herodians took[e] counsel against him, how they might destroy him.

7 And Jesus withdrew with his disciples to the sea; and a great multitude from Galilee followed him,[f] and
8 from Judæa, and from Jerusalem, and from Idumæa and beyond the Jordan; and they of around Tyre and Sidon, a great multitude, having heard what things he did, came to
9 him. And he spoke to his disciples, in order that a little ship should wait upon him on account of the crowd, that they might not press upon him.
10 For he healed many, so that they beset him that they might touch him,
11 as many as had plagues. And the unclean spirits, when they beheld him, fell down before him, and cried
12 saying, Thou art the Son of God. And he rebuked them much, that they might not make him manifest.

13 And he goes up into the mountain,[g] and calls whom he himself would. And they went to him,
14 and he appointed twelve that they might be with him, and that he
15 might send them to preach, and to have power[h] [to heal diseases, and[i]]
16 to cast out demons. And he gave to
17 Simon the surname of Peter; and James the [son] of Zebedee, and John the brother of James, and he gave them the surname of Boanerges,
18 that is, Sons of thunder; and Andrew, and Philip, and Bartholomew,

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[w] T. R. adds 'new,' with A C² E Δ Σ &c.; ℵ B C* D L 13 69 Am Memph omit.

[x] ℵ has it as in text, with A C E Δ Σ &c. B L read 'and the wine is lost and the skins.' Some, with D, leave out 'But new wine is to be put into new skins.' ℵ and B have it, only leave out βλητέον.

[y] αὐτός.

[z] 'The' is in A C Δ Π Σ 1 33 69 and in T. R.; ℵ B E L &c. omit.

[a] τὴν χεῖρα.

[b] ℵ B C* L Δ 33 read 'who had the withered hand.'

[c] συλλυπούμενος, here only. It is contested whether it means 'sympathising grief' (Psalm lxviii. (lxix.) 21 (20), or 'deep grief.' There is, I apprehend, sorrow for, with an intensitive force, in συν-: but from its use, not its natural force, entering into their state; not sympathy, which is feeling with, but feeling what a state they were in, with grief for it.

[d] T. R. adds 'sound as the other,' with E L &c. 69; ℵ A B C D K P Δ Π Σ 33 Am Syrr Memph omit.

[e] συμβούλιον ποιεῖν is an expression peculiar to Mark; Matthew has always λαμβάνειν. συμβούλιον is used also for a council, Acts xxv. 12. It may be more in this sense here, but a private one. B L 13 69 read ἐδίδουν.

[f] ℵ B C L Memph omit 'him;' D omits 'followed' too: readings vary.

[g] Any mountain in contrast with the plain.

[h] ἐξουσίαν: see note to Matt. x. 1.

[i] ℵ B C* L Δ Memph omit; A C² D E P Σ &c. almost all cursives Ital Vulg Syrr have it.

and Matthew, and Thomas, and James the [son] of Alphæus, and Thaddæus, and Simon the Cananæ-
19 an,[k] and Judas Iscariote, who also delivered him up.
20 And they come to [the] house. And again a crowd comes together, so that they cannot even eat bread.
21 And his relatives having heard [of it] went out to lay hold on him, for they said, He is out of his mind.
22 And the scribes who had come down from Jerusalem said, He has Beelzebub, and, By the prince of the
23 demons he casts out demons. And having called them to [him], he said to them in parables, How can Satan
24 cast out Satan? And if a kingdom has become divided against itself, that
25 kingdom cannot subsist. And if a house has become divided against it-
26 self, that house cannot subsist. And if Satan rise up against himself, and is divided, he cannot subsist, but has
27 an end. But[l] no one can, having entered into his house, plunder the goods of the strong [man] unless he first bind the strong [man], and
28 then he will plunder his house. Verily I say unto you, that all sins shall be forgiven to the sons of men, and all the[m] injurious speeches [with] which
29 they may speak injuriously; but whosoever shall speak injuriously against the Holy Spirit, to eternity has no forgiveness; but lies under the guilt
30 of an everlasting sin;[n]—because they
31 said, He has an unclean spirit. And his brethren and his mother[o] come, and standing without sent to him
32 calling him. And a crowd sat around him. And they said[p] to him, Behold, thy mother and thy brethren[q] seek
33 thee without. And he answered them, saying, Who is my mother or
34 my brethren? And looking around in a circuit at those that were sitting around him, he says, Behold
35 my mother and my brethren: for whosoever shall do the will of God, he is my brother, and sister,[s] and mother.

IV. And again he began to teach by the sea. And a great crowd was gathered together to him, so that going on board ship he sat in the sea, and all the crowd were close to the
2 sea on the land. And he taught them many things in parables. And he
3 said to them in his doctrine, Hearken: Behold, the sower went forth to sow.
4 And it came to pass as he sowed, one fell by the wayside, and the birds[t]
5 came and devoured it. And another fell on the rocky ground, where it had not much earth, and immediately it sprung up out [of the ground] because
6 it had no depth of earth; and when the sun arose[w] it was burnt up, and because of its not having any root it
7 withered. And another fell among the thorns, and the thorns grew up and choked it, and it yielded no fruit.
8 And another fell into the good ground, and yielded fruit, growing up and increasing;[x] and bore, one thirty, and
9 one sixty, and one a hundred. And
10 he said,[y] He that has ears to hear, let him hear. And when he was alone, those about him with the

[k] Or 'Zealot;' Cananæan being the Hebrew for 'zealot.' ℵ B C D L Δ 33 Ital Vulg Memph have *-αῖον*; most others *-ίτην*, as T. R.

[l] T. R. omits 'But,' with A D E Σ &c. Am Syrr; ℵ B (C* ?) L Δ 1 13 33 69 Memph have it.

[m] Literally 'whatever the.' T. R. omits 'the,' with D K and others.

[n] T. R. reads 'but is subject to eternal judgment,' with A E Σ &c. 1 Brix Syrr; text ℵ B L Δ 33 Am; C* D 13 69 omit 'an,' reading *ἁμαρτίας*.

[o] Many read 'his mother and his brethren,' with ℵ B C D G L Δ 1 33 Ital Vulg Memph; text A K M Π, and, leaving out the second *αὐτοῦ*, E Σ &c. 69. T. R. reads 'Then,' *οὖν*, for 'And,' with A E Σ &c.

[p] ℵ B C D L Δ 13 69 Am Memph read 'say.'

[q] Almost all editors add here 'and thy sisters,' with A D E &c. 22 and many others; ℵ B C G K L Δ Π Σ 1 13 33 69 Am Memph omit.

[s] T. R. reads 'my sister,' with C E Π &c. Am Syrr Memph; ℵ A B D L Δ Σ 1 33 69 omit *μου*.

[t] T. R. adds 'of the heaven,' with D G M; ℵ A B C E K L Δ Π Σ &c. 1 33 69 Am Syrr Memph omit.

[w] T. R. reads 'the sun having arisen,' with A E Σ &c. Syrr; text ℵ B C D L Δ Am Memph.

[x] These words agree with fruit, and must be applied by general allusion to the plant, or directly to its figurative purport. Meyer's idea of fruit-stalk is feeble.

[y] T. R. adds 'to them,' with a few cursives.

twelve asked him [as to] the parables.[z]
11 And he said to them, To you is given
[to know[a]] the mystery of the king-
dom of God; but to them who are
without, all things are done in para-
12 bles, that beholding they may behold
and not see, and hearing they may
hear and not understand, lest it may
be,[b] they should be converted and
13 they should be forgiven.[c] And he
says to them, Do ye not know this
parable? and how will ye be ac-
14 quainted with all the parables? The
15 sower sows the word: and these are
they by the wayside where the word
is sown, and when they hear, im-
mediately Satan comes and takes
away the word that was sown in
16 them.[d] And these are they in like
manner who are sown upon the rocky
places, who when they hear the
word, immediately receive it with joy,
17 and they have no root in themselves,
but are for a time: then, tribulation
arising, or persecution on account
of the word, immediately they are
18 offended. And others[f] are they who
are sown among the thorns: these
are they who have heard[g] the word,
19 and the cares of[h] life,[i] and the deceit-
fulness of riches, and the lusts of
other things, entering in choke the
word, and it becomes unfruitful.
20 And these[k] are they who have been
sown on the good ground, such as
hear the word and receive it, and bear
fruit; one thirty, and one sixty, and
one a hundred [fold].

21 And he said to them, Does the lamp
come that it should be put under the
bushel[l] or under the couch? [Is it]
22 not that it should be set upon the
lampstand? For there is nothing
hidden which shall not be made
manifest; nor does any secret thing
23 take place but that it should come to
light. If any one have ears to hear,
24 let him hear. And he said to them,
Take heed what ye hear; with what
measure ye mete, it shall be meted to
you; and there shall be [more] added
25 to you.[m] For whosoever has, to him
shall be given; and he who has not,
even what he has shall be taken from
him.

26 And he said, Thus is the kingdom
of God, as if a man should cast the
27 seed upon the earth, and should sleep
and rise up night and day, and the
seed should sprout and grow *he* does
28 not know how. [n]The earth bears
fruit of itself, first [the] blade, then an
29 ear, then full corn in the ear. But
when the fruit is produced, immedi-
ately he sends the sickle, for the
harvest is come.

30 And he said, How[o] should we liken
the kingdom of God, or with what
comparison should we compare it?
31 As to a grain of mustard [seed],
which, when it is sown upon the
earth, is less than all seeds which are
32 upon the earth, and when it has been
sown, mounts up and becomes greater
than all herbs, and produces great
branches, so that the birds of heaven

[z] 'The parables,' with ℵ B C L Δ Am Memph; but *ἠρώτων*, which A also has, is an habitual practice. T. R., with (Δ) E Π Σ &c., has 'the parable,' and *ἠρώτησαν*. D reads *ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ τίς ἡ παραβολὴ αὕτη*.

[a] I have left in 'to know' as explanatory; ℵ A B C L K Π omit; D E Δ Σ &c. Am Syrr have it.

[b] In classical Greek more strictly 'lest at any time,' but in New Testament more used in the sense of 'perhaps,' exactly as *etwa* in German, *damit nicht etwa*. See Matt. xxv. 9; Acts v. 39; Matt. xiii. 29; xv. 32; Luke iii. 15; John vii. 26. The 'perhaps' is, I suspect, the sense in all the passages; the *μή* has sometimes the force of a question. For Heb. ix. 17 see Winer, 602, Syn. cap. v. § 55.

[c] T. R. adds 'their (*τά*) sins,' with A D E (Δ) Π &c. Syrr Am; (Σ 'offences'); Δ adds *αὐτῶν*; text ℵ B C L 1 22 Ver Memph.

[d] *ἐν αὐτοῖς*, with ℵ C L Δ Colb; *εἰς αὐτούς* B 1 13 69; T. R. reads 'in their hearts,' with D E Π Σ &c. 33 Am Syrr.

[f] T. R. reads *οὗτοι*, 'these,' with A C[2] E Π Σ &c. 33 Brix Syrr; 'others' ℵ B C* D L Δ Am Memph.

[g] T. R. reads 'who hear,' with A E Π Σ &c. 1 Ital Vulg. Text ℵ B C D L Δ 13 69 Memph.

[h] T. R. adds 'this,' with A E Π Σ &c. Brix Syrr Memph; ℵ B C D L Δ 1 Am omit.

[i] See note to Matt. xiii. 22.

[k] For *οὗτοι*, 'these,' many read *ἐκεῖνοι*, 'those,' with ℵ B C L Δ; 'these' A D E Σ &c. Am Memph.

[l] See Matt. v. 15.

[m] T. R. adds 'that hear,' with A E Θ Π Σ &c. 1 33 69 Syrr; ℵ B C D L Δ Am Memph omit.

[n] T. R. adds 'For,' *γάρ*, with E Δ Π Σ &c. Ital Am Syrr; ℵ A B C L omit. D has *ὅτι*.

[o] T. R. reads 'To what,' with A D E Π Σ &c. Syrr Memph; text ℵ B C L Δ 33 69 Ver.

can roost under its shadow. And
with many such parables he spoke
the word to them, as they were able to
hear, but without a parable spoke he
not to them; and in private he ex-
plained all things to his[p] disciples.
And on that day, when evening
was come, he says to them, Let us
go over to the other side: and hav-
ing sent away the crowd, they take
him with [them] as he was in the ship.
But other[q] ships also were with him.
And there comes a violent gust of
wind, and the waves beat into[r] the
ship, so that it already filled. And
he was in[s] the stern sleeping on the
cushion. And they awake him up
and say to him, Teacher, dost thou
not care that we are perishing? And
awaking up he rebuked the wind, and
said to the sea, Silence; be mute.
And the wind fell, and there was a
great calm. And he said to them,
Why are ye [thus[t]] fearful? how [is it]
ye have not faith? And they feared
[with] great fear, and said one to an-
other, Who then is this that even the
wind and the sea obey him?

V. And they came to the other side
of the sea, to the country of the
Gadarenes.[v] And immediately on
his going out of the ship there met
him out of the tombs a man possessed
by[w] an unclean spirit, who had his
dwelling in the tombs, and no one
was able to bind him, not even with
chains; because he had been often
bound with fetters and chains, and
the chains had been torn asunder by
him, and the fetters were shattered;
and no one was able to subdue him.
And continually night and day, in
the tombs and in the mountains,[x] he
was crying and cutting himself with
stones. But seeing Jesus from afar
off, he ran and did him homage, and
crying with a loud voice he says,[y]
What have I to do with thee, Jesus,
Son of the Most High God? I ad-
jure thee by God, torment me not.
For he said to him, Come forth,
unclean spirit, out of the man. And
he asked him, What is thy name?
And he says to him,[z] Legion is my
name, because we are many. And he
besought him much that he would
not send them[a] away out of the
country. Now there was there just at
the mountain[b] a great herd of swine
feeding; and they[c] besought him,
saying, Send us into the swine that
we may enter into them. And Jesus[d]
immediately[e] allowed them. And the
unclean spirits going out entered into
the swine, and the herd rushed down
the steep slope, into the sea (about
two thousand), and were choked in
the sea. And those that were feeding
them[g] fled and reported[h] it in the city
and in the country. And they went
out[i] to see what it was that had taken
place. And they come to Jesus, and
they see the possessed of demons sit-
ting [and[k]] clothed and sensible,

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[p] ℵ B C L Δ add 'own,' ἰδίοις, leaving out αὐτοῦ: B has both; αὐτοῦ A D E Θ Π Σ &c. 1 33 69 Am.

[q] T. R. reads 'little ships,' with E L &c. and most; ℵ A B C D K M Δ Π Σ 1 13 33 69 'ships.'

[r] Or 'on.'

[s] ἐν. T. R. 'on' or 'at,' ἐπί, with E Π Σ &c.

[t] 'Thus' is in A C E Π Σ &c. 33 Syrr; ℵ B D L Δ Ital Vulg Memph omit; τί οὕτως δ. ἐστε 1 13 69. ℵ B D L Δ 1 69 Am Memph read 'have ye not yet faith;' A C E Π Σ &c. 33 Brix Syrr as in text.

[v] Text, with A C E Π Σ &c. 69 Syrr; Γερασηνῶν ℵ B D Ital Vulg; Γεργεσηνῶν L U Δ 1 33 Memph.

[w] See chap. i. 23.

[x] T. R. reads 'in the mountains and in the tombs,' with D E &c.; text ℵ A B C K L M U Δ Π Σ 1 33 69 Am Syrr Memph.

[y] T. R. reads 'said,' with D E &c. 69 Memph; text ℵ A B C K L M Δ Σ 1 33 Am. (Π λέγον.)

[z] T. R. reads 'he answered saying,' with E &c.; text ℵ A B C K L M Δ Π Σ 1 69 Am Syrr Memph; D 'he answered.'

[a] ℵ K L Π read 'him.'

[b] T. R. reads 'mountains,' with a few cursives.

[c] T. R. reads 'all the demons,' with A E Σ &c. 33; ℵ B C L Δ 1 13 22 69 Memph omit; D K M (Π) omit 'all.'

[d] 'Jesus' A Π Σ &c. 33 69 Am; ℵ B C E L Δ 1 Memph omit; D reads '[the] Lord Jesus.'

[e] εὐθέως, though characteristic of Mark, is doubtful here: A D E Π Σ &c. 33 69 Am insert; ℵ B C L Δ 1 Memph omit.

[f] T. R. adds 'now they were,' with A E Π Σ &c. 33 69; ℵ B C* D L Δ 1 Am omit.

[g] T. R. reads 'the swine,' with A E Π Σ &c. 1 33; text ℵ B C D L Δ 13 69 Ital Vulg Memph.

[h] T. R. reads 'told it,' with E Δ &c. 69; text ℵ A B C D K L M U Π Σ 1 33.

[i] A B K L M U Π Σ 33 read simply 'went,' ἦλθον.

[k] ℵ B D L Δ Σ 1 33 69 Am Memph omit 'and,' perhaps rightly; A C E Π &c. insert.

[him] that had had the legion: and
16 they were afraid. And they that had
seen [it] related to them how it had
happened to the [man] possessed by
demons, and concerning the swine.
17 And they began to beg him to depart
18 from their coasts. And as he went[l]
on board ship,[m] the man that had
been possessed by demons besought
19 him that he might be with him. And
he[n] suffered him not, but says to him,
Go to thine home to thine own peo-
ple, and tell them how great things
the Lord has done for thee, and has
20 had mercy on thee. And he went
away and began to proclaim in the
Decapolis how great things Jesus had
done for him; and all wondered.

21 And Jesus having passed over in
the ship again to the other side, a
great crowd gathered to him; and
22 he was by the sea. And [behold[o]]
there comes one of the rulers of the
synagogue, by name Jairus, and see-
23 ing him, falls down at his feet; and
he besought him much, saying, My
little daughter is at extremity; [I
pray] that thou shouldest come and
lay thy[p] hands upon her so that she
24 may be healed, and may live.[q] And
he went with him, and a large crowd
followed him and pressed on him.
25 And a certain[r] woman who had had
26 a flux of blood twelve years, and had
suffered much under many physi-
cians, and had spent everything she
had and had found no advantage
from it, but had rather got worse,
27 having heard concerning Jesus, came
in the crowd behind and touched his
28 clothes;[s] for she said, If I shall touch
29 but his clothes I shall be healed. And
immediately her fountain of blood
was dried up, and she knew in her
body that she was cured from the
30 scourge. And immediately Jesus,
knowing in himself the power that
had gone out of him, turning round in
the crowd said, Who has touched my
31 clothes? And his disciples said to
him, Thou seest the crowd pressing
on thee, and sayest thou, Who touch-
32 ed me? And he looked round about
33 to see her who had done this. But
the woman, frightened and trembling,
knowing what had taken place in her,
came and fell down before him, and
34 told him all the truth. And he said
to her, Daughter, thy faith has healed
thee; go in peace, and be well of thy
35 scourge. While he was yet speaking,
they come from the ruler of the syna-
gogue's, saying, Thy daughter has
died, why troublest thou the teacher
36 any further? But Jesus [immediate-
ly[t]], having heard the word spoken,
says to the ruler of the synagogue,
37 Fear not; only believe. And he
suffered no one to accompany him
save Peter and James, and John the
38 brother of James. And he comes[v]
to the house of the ruler of the syna-
gogue, and sees the tumult and[w]
people weeping and wailing greatly.
39 And entering in he says to them, Why
do ye make a tumult and weep? the
40 child has not died, but sleeps. And
they derided him. But he, having put
[them] all out, takes with [him] the
father of the child, and the mother,
and those that were with him, and
enters in where the child was lying.[x]
41 And having laid hold of the hand
of the child, he says to her, Talitha
koumi, which is, interpreted, Damsel,
42 I say to thee, Arise. And immedi-

[l] T. R. reads 'when he had gone,' with E &c.; text ℵ A B C D K L M Δ Π Σ 1 33.
[m] Or 'the ship.'
[n] T.R. reads 'But Jesus,' with D E &c. 69; text ℵ A B C K L M Δ Π Σ 1 33 Brix Syrr Memph.
[o] 'Behold' is doubtful. T. R., with A C E Π Σ &c. 1 33 69 have it. ℵ B D L Δ Am Memph omit.
[p] τάς.
[q] T. R. reads 'and she shall live,' which may be right, with A E Π Σ &c. 1 33; text ℵ B C D L Δ 13 69 Am Memph.
[r] ℵ A B C L Δ 1 33 omit τις, as Luke viii. 43.
[s] Here singular: the others are plural and more general.
[t] ℵ B D L Δ 1 Ital (exc. Verc) Vulg Memph omit 'immediately.' See ver. 13.
[v] Or 'they come,' with ℵ A B C D F Δ 1 33.
[w] T. R. omits 'and,' with D E &c. Memph; ℵ A B C L M U Δ Π Σ 1 33 69 Am Syrr insert.
[x] Many omit 'lying,' with ℵ B D L Δ Memph. It is the common question between these, and A C Π Σ &c. 33; Colb Brix Am Syrr have it.

ately the damsel arose and walked, for she was twelve years old. And they were astonished with great astonish-
42 ment. And he charged them much that no one should know this; and he desired that [something] should be given her to eat.

VI. And he went out thence and came to his own country, and his disciples
2 follow him. And when sabbath was come he began to teach in the synagogue, and many hearing were amazed, saying, Whence [has] this [man] these things? and what [is] the wisdom that is given to him, and[y] such works of power are done by his
3 hands? Is not this the carpenter, the son of Mary, and brother of James and Joses and Judas and Simon? and are not his sisters here with us? And they were offended
4 in him. But Jesus said to them, A prophet is not despised save in his own country, and among [his[z]] kins-
5 men, and in his own house. And he could not do any work of power there, save that laying his hands on a few infirm persons he healed [them].
6 And he wondered because of their unbelief. And he went round the villages in a circuit, teaching.

7 And he calls the twelve to [him]; and he began to send them out two [and] two, and gave to them power[a]
8 over the unclean spirits; and he commanded them that they should take nothing for the way, save a staff only; no scrip, no bread, no money in their
9 belt; but be shod with sandals, and
10 put not on[b] two body coats. And he said to them, Wheresoever ye shall enter into a house, there remain till ye
11 shall go thence. And whatsoever place[c] shall not receive you nor hear you, departing thence, shake off the dust which is under your feet for a
12 testimony to them.[d] And they went forth and preached that they should
13 repent; and they cast out many demons, and anointed with oil many infirm, and healed them.

14 And Herod the king heard [of him] (for his name had become public), and said, John the baptist is risen from among [the] dead, and on this account works of power are wrought by
15 him.[e] And[f] others said, It is Elias; and others said, It is a prophet, [g]as
16 one of the prophets. But Herod when he heard [it] said, John whom *I* beheaded, he it is; *he* is risen [from
17 among the dead[h]]. For the same Herod had sent and seized John, and had bound him in[i] prison on account of Herodias, the wife of Philip his brother, because he had married her.
18 For John said [k] to Herod, It is not lawful for thee to have the wife
19 of thy brother. But Herodias kept it [in her mind] against him, and wished to kill him, and could not:
20 for Herod feared John knowing that he was a just and holy man, and kept him safe;[l] and having heard him,

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[y] T. R., with some cursives, 'that (ὅτι) such works of power also.' (C* D K Π *ινα.*) The connection is broken in the text adopted by modern editors, with (ℵ B L Δ 33) A C E V Σ &c. 1 13 69.

[z] B C* K L (Δ) Σ add *αὐτοῦ*.

[a] *ἐξουσία*, see note to Matt. x. 1.

[b] T. R., with B[2] S Π (L Σ) reads 'and not to put on.' So De Wette.

[c] T. R. 'as many as,' with A C[2] D E Π Σ &c. 33 Ital Am Syrr; text ℵ B L Δ 13 69 Memph.

[d] T. R. adds, with A E Π Σ &c. 1 (33) 69 Syrr Memph, 'Verily I say unto you, It shall be more tolerable for Sodom or Gomorrha in judgment day than for that city;' pretty nearly as in Matthew. ℵ B C D L Δ Ver Colb Corb Am.

[e] Or 'display their force in;' see Matt. xiv. 2.

[f] T. R. omits 'and,' with F M U V; ℵ A B C D E L Δ Π Σ &c. 1 69 Ital Vulg Memph insert.

[g] T. R. reads 'or as one,' with Δ 1.

[h] ℵ B L Δ 33 Memph omit; A (C Σ *ἀπό* for *ἐκ*) D E &c. 1 13 69 Syrr insert. If we leave out 'from among the dead' we must read 'John whom I beheaded he it is [who is] risen.'

[i] T. R. reads 'the prison,' with a few cursives.

[k] *ἔλεγε*, imperfect: cf. i. 45 (so Matt. xiv. 4).

[l] Or 'observed him diligently.' The word has the force of 'watching closely, and keeping in mind,' whether to pay attention to, or to preserve. Which of these applications is the just one, is the question. It is used four times in the New Testament (three besides this); twice for 'preserved,' as the wine and the bottles; once for Mary's 'keeping' the words of Jesus in her heart: in the Septuagint, for 'keeping back from evil;' 'keeping the wicked for the day of destruction;' 'watching a man's ways, words;' 'keeping favour, anger;' 'preservation of life, of words in the heart.' I should have preferred 'observed him diligently,' but that I do not find that it is used of *a person*, meaning 'paying

did many things, and heard him
20 gladly. And a holiday[m] being come,
when Herod, on his birthday, made
a supper to his grandees, and to the
chiliarchs, and the chief [men] of
22 Galilee; and the daughter of the
same Herodias having come in, and
danced, pleased Herod and those that
were with [him] at table; and the[n]
king said to the damsel, Ask of me
23 whatsoever thou wilt and I will give
it thee. And he swore to her, What-
24 soever thou shalt ask me I will give
thee, to half of my kingdom. And
25 she went out, and said to her mother,
What should[o] I ask? And she said,
The head of John the baptist. And
26 immediately going in with haste to
the king, she asked, saying, I desire
that thou give me directly upon a
dish the head of John the baptist.
27 And the king, [while] made very
sorry, on account of the oaths and
those lying at table with [him]
would not break his word with her.[p]
28 And immediately the king, having
sent one of the guard, ordered his
head to be brought. And he went
out and beheaded him in the prison,
29 and brought his head upon a dish, and
gave it to the damsel, and the dam-
sel gave it to her mother. And his
disciples having heard [it], came and
took up his body, and laid it in a
tomb.

30 And the apostles are gathered to-
gether to Jesus. And they related
to him all things, [both[q]] what they
had done and what they had taught.

31 And he said to them, Come ye your-
selves apart into a desert place and
rest a little. For those coming and
those going were many, and they
32 had not leisure even to eat. And
they went away apart into a desert
33 place by ship. And many saw them
going, and recognized them,[r] and ran
together there on foot, out of all the
cities, and got [there] before them.[s]
34 And on leaving [the ship] [Jesus[t]]
saw a great crowd, and he was moved
with compassion for[v] them, because
they were as sheep not having a shep-
herd. And he began to teach them
35 many things. And when it was
already late in the day, his disciples
coming to him say, The place is de-
sert, and it is already late in the day;
36 send them away that they may go
into the country and villages around,
and buy themselves bread, for they
have not anything they can eat.[w]
37 And he answering said to them,
Give *ye* them to eat. And they say to
him, Shall we go and buy two hun-
dred denarii worth of bread and give
38 them to eat? And he says to them,
How many loaves have ye? Go [and[x]]
see. And when they knew they say,
39 Five, and two fishes. And he ordered
them to make them all sit down by
40 companies on the green grass. And
they sat down in ranks by hundreds
41 and by fifties. And having taken the
five loaves and the two fishes, look-
ing up to heaven, he blessed, and
broke the loaves, and gave [them]
to his[y] disciples that they might set

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attention to what he says.' It is used of words and opinions, but then the word has still the force of 'keeping them safe.'

[m] εὐκαίρου. The meaning is doubtful: perhaps 'convenient,' i.e., to Herodias's future purpose. Hammond, Kuinoel, and others give as the text; Meyer, De Wette, and others, 'convenient.' It is not a festival, but a leisure day or holiday.

[n] T. R. reads 'and having pleased . . . the,' with D E Π Σ &c. 1; text ℵ B C* L 33 Corb Memph.

[o] T. R. reads 'shall I,' with E Γ &c. 1; text ℵ A B C D G L Δ Σ 33.

[p] See Kypke.

[q] T. R. has 'both,' i.e. repeats καί, with A Γ Π &c.; ℵ leaves out first καί, with B C D E L V Δ Σ 1 33 Ital Vulg Memph. Omit second ὅσα ℵ* C* 1 Ital (exc. Colb) Vulg.

[r] T. R. reads 'and the crowds saw them going, and many recognised him,' οἱ ὄχλοι, with 13 69; αὐτόν, with E Γ &c. 69. Text, αὐτούς after ἐπέγνωσαν, with ℵ A K L M U Δ Π Σ 33 Brix Syrr Memph; omit B D 1 13 Am; ἔγνωσαν B* D 1.

[s] T. R. adds 'and came together to him,' with (A) E Π Σ &c. 33(69); ℵ B L Δ 1 13 Am Memph om.

[t] 'Jesus' A D E U Δ Π Σ Am Syrr (but in different parts of the sentence); ℵ B L 1 33 69 Memph omit.

[v] T. R. reads 'about,' with A E L Γ Δ Σ &c.

[w] I leave T. R., with A E Π (Σ) &c. Syrr (so Tisch 7th ed.); Σ has φάγουσιν; B (D) L Δ have 'buy themselves something to eat;' ℵ has βρώματα τί φάγωσιν and Am has substantially the same.

[x] ℵ B D L 13 3 Memph read 'Go see;' 'Go and see' A E Δ Π Σ &c. 69 Am.

[y] ℵ B L Δ 33 Memph read 'the disciples.'

[them] before them. And the two
42 fishes he divided among all. And
43 they all ate and were satisfied. And they took up of fragments the fillings[g] of twelve hand-baskets, and of
44 the fishes. And those that ate of the loaves were[a] five thousand men.
45 And immediately he compelled his disciples to go on board ship,[b] and to go on before to the other side to Bethsaida, while *he* sends[c] the crowd away.
46 And, having dismissed[d] them, he departed into the mountain to pray.
47 And when evening was come, the ship was in the midst of the sea, and
48 he alone upon the land. And seeing[e] them labouring in rowing, for the wind was contrary to them, about the fourth watch of the night he comes to them walking on the sea, and would have passed them by.
49 But they, seeing him walking on the sea, thought that it was an appari-
50 tion, and cried out. For all saw him and were troubled. And immediately he spoke with them, and says to them, Be of good courage: it is I;
51 be not afraid. And he went up to them into the ship, and the wind fell. And they were exceedingly beyond measure astonished in themselves
52 and wondered;[f] for they understood not through[g] the loaves: for their
53 heart was hardened. And having passed over, they came to the land of Gennesaret and made the shore.
54 And on their coming out of the ship,
55 immediately recognising him, they ran through that whole country around, and began to carry about those that were ill on couches, where
56 they heard that he was.[h] And wherever he entered into villages, or cities, or the country, they laid the sick in the market places, and besought him that they might touch if it were only the hem of his garment; and as many as touched him were healed.

VII. And the Pharisees and some of the scribes coming from Jerusalem
2 are gathered together to him, and seeing some of his disciples eat bread with defiled, that is, unwashed,
3 hands,[i] (for the Pharisees and all the Jews, unless they wash their hands diligently,[k] do not eat, holding what has been delivered by the ancients;[l]
4 and [on coming] from the marketplace, unless they are washed, they do not eat; and there are many other things which they have received to hold, the washing of cups and vessels, and brazen utensils, and
5 couches), then[m] the Pharisees and the scribes ask him, Why do thy disciples not walk according to what has been delivered by the ancients,[l] but eat the bread with defiled[n] hands?
6 But he answering[o] said to them, Well did Esaias prophesy concerning you hypocrites, as it is written, This people honour me with their lips, but
7 their heart is far away from me. But in vain do they worship me, teaching [as their] teachings commandments
8 of men. [For[p]], leaving the commandment of God, ye hold what is

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[a] T. R., with A D E Π Σ &c. 33 Am, read πλήρεις, 'full;' ℵ B L Δ 1 13 69 'the fillings.'

[b] T. R. adds 'about,' with 1 and a few cursives.

[c] Or 'the ship.'

[d] T. R. 'should send,' with A E[2] Π Σ &c. 33; text ἀπολύει, ℵ B D L Δ 1; ἀπολύσει E* K Γ 69.

[e] Same word as 'bid adieu,' Luke ix. 61.

[f] T. R. reads 'he saw,' adding 'and' before 'about,' with A (D) E Σ &c.; ἰδών ℵ B D L Δ Am Memph; ἴδεν A K M V X Π Σ; εἶδεν E &c.

[g] A D X Γ Π Σ &c. 33 69 Syrr have 'and wondered;' ℵ B L Δ 1 Am Memph omit, but it is hardly likely to have been added. ℵ B L Δ omit 'beyond measure.'

[h] Or '[even] after.' ἐπί denotes the occasion for their believing.

[i] Lit. 'where they heard that he is there.'

[j] T. R. adds 'they found fault,' with F K M N S U Π Σ 1 33 69 Am Syrr; ℵ A B E G H L V X Γ Δ Memph omit.

[k] Or, as literally, 'with the fist:' a word of very uncertain and contested meaning.

[l] Or 'the tradition of the elders.'

[m] T. R. reads 'then,' with A E X Π Σ &c. 69; ℵ B D L 1 33 Ital (exc. Brix) Am Memph read 'and;' Δ seems a mistake, it has ἔπειτα. καί.

[n] T. R. reads 'unwashed,' with A E L X Δ &c. Syrr; κοιναῖς ℵ B D 1 33 Am Memph.

[o] A D E X Π Σ &c. 1 69 have 'answering;' ℵ B L Δ 33 Memph omit.

[p] ℵ B D L Δ* Memph omit 'For;' A E X Π Σ &c. 1 33 69 Am Brix Syrr insert. ℵ B L Δ 1 Memph also omit the end of the verse from 'washings of....' (cf. ver. 16.)

delivered by men [to keep]—washings of vessels and cups, and many
9 other such like things ye do. And he said to them, Well do ye set aside the commandment of God that ye may observe what is delivered by
10 yourselves[q] [to keep]. For Moses said, Honour thy father and thy mother; and, he who speaks ill of[r] father or mother, let him surely die.
11 But ye say, If a man say to his[s] father or his[s] mother, [It is] corban (that is, gift), whatsoever thou might-
12 est have profit from me by:... And ye no longer suffer him to do anything
13 for his father or his mother, making void the word of God by your traditional teaching which ye have delivered; and many such like things
14 ye do. And having called again[t] the crowd, he said to them, Hear me, all
15 [of you], and understand: There is nothing from outside a man entering into him which can defile him; but the things which go out from him,[v]
16 those it is which defile the man. If any one have ears to hear, let him
17 hear.[w] And when he went indoors from the crowd, his disciples asked
18 him concerning the parable. And he says to them, Are ye also thus unintelligent? Do ye not perceive that all that is outside entering into the
19 man cannot defile him, because it does not enter into his heart but into his belly, and goes out into the
20 draught, purging all meats? And he said, That which goes forth out of the man, that defiles the man.
21 For from within, out of the heart of men, go forth evil thoughts, adul-
22 teries, fornications, murders, thefts, covetousness,[x] wickednesses, deceit, licentiousness, a wicked eye, injuri-
23 ous language,[y] haughtiness, folly; all these wicked things go forth from within and defile the man.
24 And he rose up and went away thence into the borders of Tyre and Sidon;[z] and having entered into a[a] house he would not have any one know [it], and he could not be hid.
25 But immediately[b] a woman, whose little daughter had an unclean spirit, having heard of him, came and fell
26 at his feet (and the woman was a Greek, Syrophenician by race), and asked him that he would cast the
27 demon out of her daughter. But [Jesus[c]] said to her, Suffer the children[d] to be first filled; for it is not right to take the children's[d] bread
28 and cast it to the dogs.[e] But she answered and says to him, Yea, Lord; for even the dogs under the table eat of
29 the children's[f] crumbs. And he said to her, Because of this word, go thy way, the demon is gone out of thy daugh-
30 ter. And having gone away to her house she found the demon gone out, and her daughter lying on the bed.
31 And again having left the borders of Tyre and Sidon, he came to[g] the sea of Galilee, through the midst of
32 the coasts of Decapolis. And they bring to him a deaf [man] who could not speak right, and they beseech him that he might lay his hand[h] on
33 him. And having taken him away from the crowd apart, he put his

[q] Or 'your tradition.'
[r] Or 'abuses, curses.'
[s] T. R. reads 'all,' with A E X Π Σ &c. 1 33 69 Syrr; text ℵ B D L Δ Ital (exc. Brix) Vulg Memph.
[t] τῷ ... τῇ.
[v] ℵ B D L Δ 33 read 'from the man:' so Ital Vulg Memph.
[w] ℵ B L Δ* Memph omit ver. 16, but these seem corrupted from lectionaries. A D E X Δ corr Π Σ &c. 1 33 Ital Vulg Syrr insert.
[x] Literally 'covetousnesses.' But see the use of this word in Eph. iv. 19, and the note to Eph. v. 3.
[y] βλασφημία.
[z] D L Δ omit καὶ Σιδῶνος.
[a] T. R. reads 'the,' with D and some cursives.
[b] T. R. has 'For a woman,' with A E N X Π Σ &c. 1 69 and many, but εὐθύς is so universal in Mark that I have accepted ℵ B (D) L Δ 33. Am has *enim* and *statim*.
[c] Omit 'Jesus' ℵ B D L Δ 33 Memph; *Qui* Am; insert 'Jesus' A E N X Π Σ &c. 1 69.
[d] τέκνα, τέκνων. Here 'children' in the sense of being born of the family, often used by John to signify this relationship in Christians, as born of God; different from υἱοί, 'grown up to be sons.'
[e] See Matthew xv. 26.
[f] παιδίων, 'children' in the sense of 'little children,' without further particular reference to the family they are of.
[g] Many, with ℵ B D L Δ 33 Ital Vulg Memph, read 'having left the borders of Tyre, he came through Sidon to,' &c.; text A E X Σ &c. 1 69 Syrr.
[h] ℵ N W Δ Σ 33 Verc read 'hands.'

fingers to his ears; and having spit,
34 he touched his tongue; and looking
up to heaven he groaned, and says to
him, Ephphatha, that is, Be opened.
35 And immediately[i] his ears were
opened, and the band of his tongue
36 was loosed and he spoke right. And
he charged them that they should
speak to no one [of it]. But so much
the more *he*[j] charged them, so much
the more abundantly *they*[j] proclaim-
37 ed it; and they were astonished above
measure, saying, He does[k] all things
well; he makes both the deaf to hear,
and the speechless to speak.

VIII. In those days, there being again
a great[l] crowd, and they having
nothing that they could eat,[m] hav-
ing called his[n] disciples to [him], he
2 says to them, I have compassion on
the crowd, because they have stayed
with me already three days and they
3 have not anything they can eat, and
if I should dismiss them to their home
fasting, they will faint on the way; for[o]
4 some of them are come from far. And
his disciples answered him, Whence
shall one be able to satisfy these with
5 bread here in a desert place? And
he asked them, How many loaves
have ye? And they said, Seven.
6 And he commanded the crowd to sit
down on the ground. And having
taken the seven loaves, he gave
thanks, and broke [them] and gave
[them] to his disciples, that they
might set [them] before [them]; and
they set [them] before the crowd.
7 And they had a few small fishes, and
having blessed them, he desired these
8 also to be set before [them].[p] And
they ate and were satisfied. And they
took up of fragments that remained
9 seven baskets. And they [that had
eaten[q]] were about four thousand;
and he sent them away.

10 And immediately going on board
ship[r] with his disciples, he came into
11 the parts of Dalmanutha. And the
Pharisees went out and began to dis-
pute against him, seeking from him
a sign from heaven, tempting him.
12 And groaning[s] in his spirit, he says,
Why does this generation seek[t] a
sign? Verily I say unto you, A sign
shall in no wise be given[v] to this
13 generation. And he left them, and
going again on board ship,[w] went
away to the other side.

14 And they forgot to take bread, and
save one loaf, they had not [any] with
15 them in the ship. And he charged
them, saying, Take heed, beware of
the leaven of the Pharisees and [of]
16 the leaven of Herod. And they rea-
soned with one another, [saying[x]], [It
17 is] because we have no bread. And
Jesus[y] knowing [it], says to them,
Why reason ye because ye have no
bread? Do ye not yet perceive nor
understand? Have ye your heart
18 [yet[z]] hardened? Having eyes, see
ye not? and having ears, hear ye not?
19 and do ye not remember? When I
broke the five loaves for the five thou-
sand, how many hand-baskets full of
fragments took ye up? They say to
20 him, Twelve. And when the seven

[i] ℵ A E L N X Δ Π Σ &c. Am Syrr (ℵ L Δ before ἐλύθη) have εὐθέως (εὐθύς ℵ Δ): B D 33 Memph omit.

[j] αὐτός, αὐτοί. Readings vary: A X 1 omit both 'he' and 'they;' N Σ 33 have both; T. R. omits αὐτοί, with A E X Π &c. 1 69 Am.

[k] Or 'has done:' it is the perfect, πεποίηκε.

[l] So ℵ B D G L M N Δ Σ 1 13 33 69 Ital Vulg Memph πάλιν πολλοῦ; T. R. 'there being a very great,' παμπόλλου, with A E W X Γ Π &c. Syrr.

[m] T. R. adds 'Jesus,' with E X &c.; ℵ A B D K L M N W Δ Π Σ 1 33 Ital (exc. Brix) Am Syrr Memph omit.

[n] ℵ D L N W Δ Σ 1 Am read 'the.'

[o] Or 'and,' with ℵ B (D) L Δ 1 13 33 Memph; 'for' A E N X Π Σ &c. Am Brix. D ὅτι καὶ τ.

[p] Readings vary in detail, but text follows, in substance, ℵ A B C F K L Δ Π Am Memph.

[q] ℵ B L Δ 33 Memph omit οἱ φαγόντες; A C D E N Π Σ &c. 1 69 Ital Am Syrr insert. G Δ add ἄνδρες, at end.

[r] Or 'the ship.'

[s] Or 'groaning deeply,' ἀναστενάξας, but the LXX use στενάζω and ἀναστενάζω alike. In classical Greek the latter is rather 'groaning aloud.'

[t] T. R. ἐπιζητεῖ, with A E N X Γ Π Σ &c.

[v] Literally 'if a sign shall be given;' a usual Hebraism, as in Hebrews iii. 11.

[w] Or 'the ship.' Omit 'the ship' ℵ B C L Δ Am; insert A E &c. 33; D H N Σ 1 69 also add τό.

[x] 'Saying' is a doubtful reading. A C E L Σ &c. Am Syrr Memph ins.; ℵ B D 1 Verc Ver Colb om.

[y] ℵ A C D E N X Γ Δ[2] Σ 1 33 69 &c. Am Syrr have ὁ Ἰησοῦς. B Δ* Memph omit.

[z] T. R. has 'yet,' with A E X &c. 69 Am Syrr ℵ B C D L N Δ Σ 1 33 Verc Memph omit.

for the four thousand, the filling of how many baskets of fragments took
21 ye up? And they said, Seven. And he said to them, How do ye not yet[a] understand?

22 And he comes[b] to Bethsaida; and they bring him a blind man, and beseech him that he might touch him.
23 And taking hold of the hand of the blind man he led him forth out of the village, and having spit upon his eyes, he laid his hands upon him, and asked him if he beheld[c] anything.
24 And having looked up, he said,[d] I behold men, for I see [them], as trees,
25 walking.[e] Then he laid his hands again upon his eyes, and he saw distinctly,[f] and was restored and saw
26 all things[g] clearly. And he sent him to his house, saying, Neither enter into the village, nor tell [it] to any one in the village.

27 And Jesus went forth and his disciples, into the villages of Cæsarea-Philippi. And by the way he asked his disciples, saying unto them, Who
28 do men say that I am? And they answered[h] him, saying, John the baptist; and others, Elias; but others,
29 One of the prophets. And he[i] asked[k] them, But ye, who do ye say that I am? And Peter answering says to
30 him, Thou art the Christ. And he charged them straitly,[l] in order that they should tell no man about him.
31 And he began to teach them that the Son of man must suffer many things, and be rejected of the elders and of the[m] chief priests and of the[m] scribes, and be killed, and after three days rise
32 [again]. And he spoke the thing[n] openly. And Peter, taking him to
33 [him], began to rebuke him. But he, turning round and seeing his disciples, rebuked Peter, saying, [o] Get away behind me, Satan, for thy mind is not on the things that are of God, but
34 on the things that are of men. And having called the crowd with his disciples, he said to them, Whoever desires to come after me, let him deny himself, and take up his cross and
35 follow me. For whosoever shall[p] desire to save his life shall lose it, but whosoever shall[p] lose his[q] life for my sake and the gospel's [r] shall save it.
36 For what shall it profit a man if he gain the whole world and suffer the
37 loss of his soul? for what should[s] a man give in exchange for his soul?
38 For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him shall the Son of man also be ashamed when he shall come in the glory of his Father with the holy angels.

1 (IX.) And he said to them, Verily I say unto you, There are some of those standing here that shall not[t] taste death until they shall have seen the kingdom of God come[u] in power.

2 And after six days Jesus takes with [him] Peter and James and John, and takes them up on a high mountain by themselves apart. And he was transfigured before them:

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[a] T. R. omits 'yet,' with B E &c.; text A D M N U X Σ 33 Am Syrr (ℵ C K L Δ Π 1 omit 'How.')
[b] B C D L Δ 13 33 69 Ital Am Memph read 'they come;' T. R. 'he comes,' with ℵ A E N Σ &c. Syrr.
[c] Literally 'beholds,' with ℵ A D² E L N Σ &c. 1 69 Am Syrr; 'thou beholdest' B C D* Δ Memph.
[d] ἔλεγεν A B E L X Δ Π &c. 1 Memph; εἶπεν ℵ C; λέγει D N Σ 13 69 Am.
[e] T. R., i.e. Elz. 1633, 'I behold men, as trees walking,' with C² D 1 Syrr Memph Griesbach, with the other marked ∽ in margin; text ℵ A B C* K L N X Δ Σ &c. 69 Steph. 1550, Elz. 1624.
[f] T. R. reads 'made him look up,' with A E N X Σ &c. 33 (13 69 add καὶ διέβλεψεν); text ℵ B C L Δ 1 Memph.
[g] 'All things,' ℵ B C* D L Δ 1 13 69 Am Syrr Memph; T. R. 'all men,' with A E N X Π Σ &c.
[h] ℵ B C L Δ Memph 'spoke to.' T. R. omits 'him saying,' with A E N X Σ &c. 1 Syrr.
[i] αὐτός.
[k] T. R. reads 'says to them,' with A E N X Σ &c. 1 33 69 Syrr Am; text ℵ B C* D L Δ Memph.
[l] Or 'strictly.'
[m] T. R. omits the article τῶν, twice, with A G K N S Γ Δ Π Σ; ℵ B C D E &c. have it.
[n] λόγον, 'matter' or 'discourse.'
[o] Some read 'and says,' with ℵ B C L Δ Memph; text A D E X Σ &c. 1 33 69 Am.
[p] 'Shall' has the sense of conditional or subjunctive here, of possibility.
[q] Some add 'own,' with C³ E X Π &c. 69; ℵ A B C* L Δ Σ 1 33 omit, reading αὐτοῦ. B reads ἑαυτοῦ the first time also.
[r] T. R. adds οὗτος, with C² E &c. 69.
[s] T. R. reads 'or what shall,' with A C E &c. Am Syrr (ἢ τί γάρ D); text ℵ B L (Δ) Memph.
[t] οὐ μή, a strengthened negative, 'in no wise.'
[u] 'Come,' ἐληλυθυῖαν, not 'coming.'

3 and his garments became shining, exceeding white [as snow,][v] such as
fuller on earth could not whiten
4 [them].[w] And there appeared to them Elias with Moses, and they were
5 talking with Jesus. And Peter answering says to Jesus, Rabbi, it is good that we should be here; and let us make three tabernacles, for thee one, and for Moses one, and for Elias
6 one. For he knew not what he should say, for they were filled with fear.
7 And there came a cloud overshadowing[x] them, and there came a voice out of the cloud,[y] This is my beloved
8 Son: hear him. And suddenly having looked around, they no longer saw any one, but Jesus alone with
9 themselves. And as they descended from the mountain, he charged them that they should relate to no one what they had seen, unless when the son of man should be risen from
10 among [the] dead. And they kept that saying, questioning among themselves,[z] what [a]rising from among
11 [the] dead was. And they asked him saying, Why[b] do the scribes say that
12 Elias must first have come? And he answering said to them, Elias indeed, having first come, restores all things; and how is it written of the Son of man that he must suffer much, and
13 be set at nought: but I say unto you that Elias also is come, and they have done to him whatever they would, as it is written of him.

14 And when he came to the disciples he saw a great crowd around them, and scribes disputing against them.

15 And immediately all the crowd seeing him were amazed, and running
16 to [him], saluted him. And he asked them,[c] What do ye question with
17 them about? And one out of the crowd answered him,[d] Teacher, I brought to thee my son, who has
18 a dumb spirit; and wheresoever it seizes him it tears him, and he foams and gnashes his teeth, and he is withering away. And I spoke to thy disciples, that they might cast him
19 out, and they could not. But he answering them[e] says, O unbelieving generation! how long[f] shall I be with you? how long shall I bear
20 with you? bring him to me. And they brought him to him. And seeing him the spirit immediately tore him; and falling upon the earth he
21 rolled foaming. And he asked his father, How long a time is it that it has been like this with him? And
22 he said, From childhood; and often it has cast him both into fire and into waters that it might destroy him: but if thou couldst[g] [do] anything, be moved with pity on us, and help us.
23 And Jesus said to him, The "if thou couldst" is [if thou couldst] believe:[h] all things are possible to him that be-
24 lieves. And immediately the father of the young child crying out said [with tears[i]], I believe,[k] help mine
25 unbelief. But Jesus, seeing that [the] crowd was running up together, rebuked the unclean spirit, saying to him, Thou dumb and deaf spirit, *I* command thee, come out of him and
26 enter no more into him. And hav-

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[v] ℵ B C L Δ 1 omit; A D E N X Σ &c. 33 69 Am Syrr (Memph?) insert.

[w] ℵ B C L N Δ Σ 13 33 69 add οὕτως, 'thus.'

[x] ἐπισκιάζουσα, not as darkening, for it was a bright cloud, 'the excellent glory,' but surrounding and covering them. It is the word used for the cloud taking possession of the tabernacle.

[y] T. R. adds 'saying,' with A D L 1 33 69 Am Syrr (Δ λέγων); ℵ B C E N X Σ &c. Memph omit.

[z] Some connect πρὸς ἑαυτούς with 'kept that saying,' but I apprehend it is a mistake.

[a] Or 'the rising.'

[b] Or, reading ὅ τι as ὅτι, 'The scribes say.' But see ver. 28.

[c] T. R. reads 'the scribes,' with A C E N Σ &c. 33 69 Syrr; text ℵ B D L Δ 1 Ital (exc. Verc) Am Memph.

[d] T. R. reads 'answering said,' with A C E I N X Σ &c. Am Syrr (1 13) adding εἶπεν after ὄχλου; ἀνακρίθη ℵ B D L Δ 33 Memph. ℵ B C D L Δ (1 13) 33 Memph have αὐτῷ.

[e] T. R. reads 'him,' with E N X Σ &c.; text ℵ A B D L Δ Π 1 33 Am Syrr Memph.

[f] Literally 'until when.'

[g] T. R. 'canst,' with A C E N Σ &c. 33 69; text ℵ B D I L Δ 1, and in ver. 23, with ℵ B D N Δ Σ 1.

[h] ℵ B C* L Δ Σ 1 Memph omit 'believe.'

[i] D E N X Σ &c. Am Syrr insert; ℵ A B C L Δ Memph omit.

[k] T. R. adds 'Lord,' with C² E N X Δ Σ &c. 1 33 69; text ℵ A B C* D L Am Syrr.

ing cried out and torn [him[1]] much, he came out; and he became as if dead, so that the most[m] said, He is
27 dead. But Jesus, having taken hold of him by the hand, lifted him up, and he arose.

28 And when he was entered into the house, his disciples asked him privately, Wherefore could not *we*
29 cast him out? And he said to them, This kind can go out by nothing but by prayer and fasting.[n]

30 And going forth from thence they went through Galilee; and he would
31 not that any one knew it; for he taught his disciples and said to them, The Son of man is delivered into men's hands, and they shall kill him; and having been killed, after three
32 days[o] he shall rise again. But they understood not the saying, and feared to ask him.

33 And he came to Capernaum, and being in the house, he asked them, Of what were ye reasoning[p] by the
34 way? And they remained silent, for by the way they had been reasoning with one another who [was] great-
35 est.[q] And sitting down he called the twelve; and he says to them, If any one would be first, he shall be
36 last of all, and minister of all. And taking a little child he set it in their midst, and having taken it in his
37 arms he said to them, Whosoever shall receive one of such little children in my name, receives me; and whosoever shall receive me, does not receive me, but him who sent me.
38 And John answered him saying, Teacher, we saw some one casting out demons in thy name, who does not follow us,[r] and we forbad him,
39 because he does not follow us.[r] But Jesus said, Forbid him not; for there is no one who shall do a miracle in my name, and be able soon [after] to
40 speak ill of me; for he who is not
41 against us is for us. For whosoever shall give you a cup of water to drink in [my[s]] name, because ye are Christ's, verily I say unto you, he shall in no wise lose his reward.
42 And whosoever shall be a snare[t] to one of the[v] little ones who believe [in me[w]], it were better for him if a millstone[x] were hung about his neck,
43 and he cast into the sea. And if thy hand serve as a snare[t] to thee, cut it off: it is better for thee to enter into life maimed, than having thy[y] two hands to go away into hell,[z] into the fire
44 unquenchable; [where their worm dies not, and the fire is not quench-
45 ed[a]]. And if thy foot serve as a snare to thee, cut it off: it is better for thee to enter into life lame, than having thy[y] two feet to be cast into hell,[z]
46 into the fire unquenchable;[b] [where their worm dies not, and the fire is
47 not quenched[a]]. And if thine eye serve as a snare to thee, cast it out: it is better for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into
48 the hell[z] of fire, where their worm dies not, and the fire is not quenched.
49 For every one shall be salted with fire, and every sacrifice shall be salted
50 with salt. Salt [is] good, but if the salt is become saltless, wherewith will ye season it? Have salt in

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[1] T. R. has 'him' in text, with ℵ A C[3] E N X Σ &c. 1 33 69 Am Syrr Memph; ℵ[corr] B C* D L Δ omit.

[m] τοὺς πολλούς: οἱ πολλοί is the general mass of people there. T. R. reads 'many,' omitting τοὺς with C D N Σ &c. 1 69; τοὺς ℵ A B L Δ 33.

[n] ℵ and B omit 'and fasting.'

[o] T. R. reads 'on the third day,' with A E N X Σ &c. 1 69 Syrr; text ℵ B C* D L Δ Memph.

[p] T. R. inserts 'among yourselves,' with A E N X Δ Σ &c. 1 13 69 Brix Syrr; ℵ B C D L Am Memph omit.

[q] μείζων: see note to Matt. xviii. 1.

[r] The MSS vary in leaving out one or other of these; ℵ B C L Δ Memph omit the first; D X 1 69 Am omit the second. A E N Σ &c. have both.

[s] T. R. adds 'my' in text, with ℵ D E Δ &c. 69.

[t] See note to Matt. xviii. 7.

[v] ℵ A B C D L N Δ 1 add τούτων, as Matt. x. 42.

[w] ℵ (C* D) Δ omit; text A B C[2] E L N X Σ &c. 1 69 Am Syrr; πίστιν ἐχόντων C* D.

[x] Or, with ℵ B C D L Δ 1 Ital Vulg, 'a great [literally ass's] millstone.'

[y] τὰς .... τοὺς. [z] Gehenna.

[a] ℵ B C L Δ 1 Taur Memph omit; A D E N X Π Σ &c. 69 Am Syrr insert.

[b] ℵ B C L Δ 1 Ver Taur Syr-Pst Memph omit 'into the fire unquenchable.'

yourselves, and be at peace with one another.

X. And rising up thence he comes into the coasts of Judæa, and[c] the other side of the Jordan. And again crowds come together to him, and, as he was accustomed, again he taught them. And [d] Pharisees coming to [him] asked him, Is it lawful for a man to put away [his] wife? (tempting him). But he answering said to them, What did Moses command you? And they said, Moses allowed to write a bill of divorce, and to put away. And Jesus answering said to them, In view of your hard-heartedness he wrote this commandment for you; but from [the] beginning of [the] creation God[e] made them male and female. For this cause a man shall leave his father and mother and shall be united to his wife, and the two shall be[f] one flesh: so that they are no longer two but one flesh. What therefore God has joined together, let not man separate. And again in the house the[g] disciples asked him concerning this.[h] And he says to them, Whosoever shall put away his wife and shall marry another, commits adultery against her. And if a woman put away her husband and shall[i] marry another,[k] she commits adultery.

And they brought little children to him that he might touch them. But the disciples rebuked those that brought [them]. But Jesus seeing [it], was indignant, and said to them, Suffer the little children to come to me; [l] forbid them not; for of such is the kingdom of God. Verily I say to you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter into it. And having taken them in his arms, having laid his hands on them, he blessed[m] them.

And as he went forth into the way, a person ran up to [him], and kneeling to him asked him, Good Teacher, what shall I do that I may inherit eternal life? But Jesus said to him, Why callest thou me good? no one is good but one, [that is] God. Thou knowest the commandments: Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Do not defraud, Honour thy father and mother. And he answering said to him, Teacher, all these things have I kept from my youth. And Jesus looking upon him loved him, and said to him, One thing lackest thou: go, sell whatever thou hast and give to the poor, and thou shalt have treasure in heaven; and come, follow me, [taking up the cross[n]]. But he, sad at the word, went away grieved, for he had large possessions. And Jesus looking around says to his disciples, How difficultly shall they that have riches enter into the kingdom of God! And the disciples were amazed at his words. And Jesus again answering says to them, Children, how difficult it is that those who trust in riches should enter into the kingdom of God! It is easier for a camel to go[o] through the eye of a needle than for a rich man to enter into the kingdom of God. And they were exceedingly astonished, saying to one another, And who can be

[c] Some read 'the other side,' with D G Δ (Σ) 1 13 69 Am; T. R. 'by' or 'through the other side,' with A E N X Π &c. 33. Text ℵ B C* L Memph.

[d] T. R. adds 'the,' with ℵ C N V X Σ 1 33; text A B E L Δ &c. 69 Memph.

[e] Some read 'he,' with ℵ B C L Δ Colb Corb Memph; ὁ θεός A D E N X Γ Π Σ &c. 1 69 Am Syrr.

[f] Literally 'to' or 'for one flesh,' εἰς σάρκα μίαν. It is the Hebrew ל. (Gen. ii. 24.)

[g] T. R. reads 'his,' with A D E N Σ &c. 1 69 Am Syrr; ℵ B C L Δ omit.

[h] T. R. reads 'concerning the same thing,' with D E &c. 69; text A B C L M N X Γ Δ Σ 1; ℵ τούτων.

[i] ℵ B C L Δ Memph read 'and if *she* having put away.... shall.'

[k] So ℵ B C D L Δ 1 13 69 Ital Vulg Memph; T. R., with A E N Σ &c., reads 'be married to another.'

[l] T. R. adds 'and,' with ℵ A C D L 1 Ital Vulg Syrr; B E N X Δ Π Σ &c. 69 Memph omit 'and.'

[m] Some read 'blesses,' perhaps rightly, but the word is a strong one: 'blesses them abundantly.' κατευλόγει ℵ B C (L N) Δ Memph.

[n] ℵ B C D Δ Ital (exc. Verc Monac) Vulg omit; A E N X Γ Π Σ &c. 1 13 69 Syrr insert.

[o] διελθεῖν, with B C K Π 1 69, and so T. R. (not Steph.); ℵ A E N Δ Σ &c. read εἰσελθεῖν, 'enter.'

27 saved? But Jesus looking on them says, With men it is impossible,[p] but not with God; for all things are
28 possible with God. [q]Peter began to say to him, Behold, *we* have left all
29 things and have followed thee. [r]Jesus answering said, Verily I say to you, There is no one who has left house, or brethren, or sisters, or father, or mother, [or wife[s]], or children, or lands, for my sake and for the sake
30 of[t] the gospel, that shall not receive a hundredfold now in this time: houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the coming
31 age life eternal. But many first shall be last, and the last first.

32 And they were in the way going up to Jerusalem, and Jesus was going on before them; and they were amazed and were afraid as they followed. And taking the twelve again to [him], he began to tell them
33 what was going to happen to him: Behold, we go up to Jerusalem, and the Son of man shall be delivered up to the chief priests and to the scribes, and they shall condemn him to death,
34 and shall deliver him up to the nations: and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and after three days[u] he shall rise again.
35 And there come to him James and John, the sons of Zebedee, saying [to him[v]], Teacher, we would that whatsoever we may ask thee,[w] thou wouldst
36 do it for us. And he said to them, What would ye that I should do for
37 you? And they said to him, Give to us that we may sit, one on thy right hand, and one on thy left hand,
38 in thy glory.[x] And Jesus said to them, Ye do not know what ye ask. Are ye able to drink the cup which *I* drink, or[y] be baptized with the bap-
39 tism that *I* am baptised with? And they said to him, We are able. And Jesus said to them, The cup that *I* drink ye will[z] drink and with the baptism that *I* am baptised with ye
40 will be baptised, but to sit on my right hand or[y] on my left is not mine to give, but for[a] those for whom it is
41 prepared. And the ten having heard [of it], began to be indignant about
42 James and John. But Jesus having called them to [him], says to them, Ye know that those who are esteemed to rule over the nations exercise lordship over them; and their great men
43 exercise authority over them; but it is[b] not thus among you; but whosoever would be great among you, shall
44 be your minister; and whosoever would be first of you shall be bond-
45 man of all. For also the Son of man did not come to be ministered to, but to minister, and give his life a ransom for many.

46 And they come to Jericho, and as

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[p] In English, the reference of 'impossible' to 'who can be,' is here lost: δύναται . . . ,ἀδύνατον.

[q] T. R. adds 'And,' with D(K N Π Σ)Ital Syrr.

[r] T. R., with (D) K Π, adds 'but;' C E F G H N Σ 1 69 add 'and;' ℵ B Δ Memph omit 'answering.'

[s] 'Or wife' is questionable here. A C E N Π Σ &c. 69 Syr Brix insert; ℵ B D Δ 1 Am Memph om.

[t] T. R. omits 'for the sake of,' with A B* S*; ℵ B² C D N X Δ Σ &c. 1 69 Am Syrr Memph insert; ℵ omits 'for my sake and.'

[u] T. R. reads 'the third day,' with A E N Σ &c. 1 69 Am Syrr; text ℵ B C D L Δ Memph.

[v] ℵ B C L Δ Memph have 'to him;' T. R., with A E N Σ &c. 1 69 Am, omits.

[w] T. R. omits 'thee,' with E X Γ &c. Am; text A B C (D) K L N Δ Π Σ 1 69 Memph. ℵ omits all after 'Teacher we would' to 'that we may sit one,' &c.

[x] Or 'that in thy glory we may sit: one on thy right hand, and one on thy left hand.' Or 'that we may sit in thy glory,' &c.

[y] T. R. reads 'and,' with A E X Π 1 69 &c. Syrr; 'or' ℵ B D L Δ Memph. (In ver. 38 C* N Σ 1 13 69 also read 'or.')

[z] T. R. adds μέν, 'indeed,' with A C³ D N Σ &c., 1 69 as Matt. xx. 23; ℵ B C* L Δ omit.

[a] Or perhaps 'to.' But then ἀλλά is taken for εἰ μή, and so Matt. xx. 23. The emphasis is on ἐμὸν δοῦναι: wonderful perfectness and lowliness of the Lord! As to ἀλλά for εἰ μή, compare Mark ix. 8, and Matt. xvii. 8, and 2 Cor. ii. 5. The difference is that εἰ μή connects itself with the previous phrase. 'They saw no one but.' 'No one but' is one idea. With ἀλλά it is complete without the second phrase, and ἀλλά comes in in contrast. 'They saw no man any more,' i.e. of those appearing in glory; 'but [they saw] Jesus alone.' So here: 'It is not mine to give.' That phrase is complete. 'But it is reserved for those for whom it is prepared:' it is for them, appropriated to them.

[b] T. R. reads 'shall not be,' with A C³ E N Σ &c. 1 69 Syrr Memph; text ℵ B C* D L Δ Ital Am.

he was going out from Jericho, and his disciples and a large crowd, the[c] son of Timæus, Bartimæus, the blind [man],[c] sat by the wayside begging.
47 And having heard that it was[d] Jesus the Nazaræan,[e] he began to cry out and to say, O Son of David, Jesus,
48 have mercy on me. And many rebuked him, that he might be silent; but he cried so much the more, Son
49 of David, have mercy on me. And Jesus, standing still, desired him to be called. And they call the blind [man], saying to him, Be of good
50 courage, rise up, he calls thee. And, throwing away his garment, he
51 started up[f] and came to Jesus. And Jesus answering says[g] to him, What wilt thou that I shall do to thee? And the blind [man] said to him,
52 Rabboni, that I may see. And Jesus said to him, Go, thy faith has healed thee. And he saw immediately, and followed him[h] in the way.

XI. And when they draw near to Jerusalem, to Bethphage and Bethany, at[i] the mount of Olives, he
2 sends two of his disciples, and says to them, Go into the village which is over against you, and immediately on entering into it ye will find a colt tied, upon which no [child] of man[j] has ever[k] sat: loose it and lead it
3 [here]. And if any one say to you, Why do ye this? say, The Lord has need of it; and straightway he
4 sends[l] it hither. And they departed, and found a[m] colt bound to the door without at the crossway,[n] and they
5 loose him. And some of those who stood there said to them, What are ye
6 doing, loosing the colt? And they said to them as Jesus had commanded.[o]
7 And they let them [do it]. And they led the colt to Jesus, and cast[p] their
8 clothes upon it, and he sat on it; and many strewed their clothes on the way, and others cut down branches from the trees[q] [and went on strew-
9 ing them on the way[r]]. And those going on before and those following cried out,[s] Hosanna! blessed [be] he that comes in [the] Lord's[t] name.
10 Blessed [be] the coming kingdom[u] of our father David. Hosanna in the
11 highest! And he[v] entered into Jerusalem and[w] into the temple;[x] and having looked round on all things, the hour being already late, he went out to Bethany with the twelve.
12 And on the morrow, when they were gone out of Bethany, he hun-
13 gered. And seeing from[y] afar off a fig-tree which had leaves, he came, if perhaps he might find something on it. And having come up to it he found nothing but leaves, for it was
14 not the time of figs. And answering he[z] said to it, Let no one eat fruit of thee any more for ever. And his
15 disciples heard [it]. And they come to Jerusalem, and[a] entering into the

[c] T. R., with A E &c., omits 'the'; and many read, with B L Δ Memph, 'a blind beggar sat by the wayside.' MSS vary; ℵ reads 'the son of Timæus, Bartimæus, blind and a beggar sat,' &c. Text A C[2] (D) X Σ &c.
[d] Literally 'is.'
[e] B D L Δ 1 Ital (exc. Corb) Am read 'Nazarene.'
[f] T. R. reads 'rose up,' with A C E Σ &c. Syrr; text ℵ B D L Δ Ital Vulg Memph.
[g] ℵ B C D L Δ Memph read 'said.'
[h] T. R. reads 'Jesus,' with E X Σ &c.; text, αὐτῷ, ℵ A B C D L (M) Δ 1 69 Ital Vulg Memph.
[i] πρός: see notes to Matt. xxi. 1; Eph. iv. 12.
[j] Literally 'no one of men.'
[k] So ℵ (A) B C K L Δ Π Σ 13 69 Am Syrr; T. R. omits οὔπω, with D E X &c.
[l] T. R. 'will send,' with G U Π 1 Am Memph.
[m] T. R. reads 'the,' adding τόν, with ℵ C Δ 13.
[n] Leading round the house, not the main street.
[o] Many read 'said,' with ℵ B C L Δ 1 Memph, and very probably it is right; text A E (D M) X Σ &c. (13 69) Syrr. (D M 1 13 69 add αὐτοῖς.)
[p] Imperfect; ℵ B C D L Δ 1 read the present.
[q] Many read 'and others branches, having cut them out of the fields,' with ℵ B (C) L Δ (Memph), I suppose rightly as to ἀγρῶν; text A D E N Σ &c. Ital Vulg Syrr.
[r] Many omit these words, with ℵ B C L Δ; A D N X Σ &c. Ital Vulg Syrr Memph have them.
[s] T. R. adds 'saying,' with A D E N Γ Π Σ &c. Am Syrr; ℵ B C L Δ Memph omit.
[t] 'Lord' here is 'Jehovah.'
[u] T. R. adds 'in the name of the Lord,' with A E N Σ &c.; ℵ B C D L U Δ 1 13 69 Am Memph omit.
[v] T. R. reads 'Jesus,' with A E N Σ &c. Syrr Brix; ℵ B C D L Δ 1 Am Memph omit.
[w] ℵ B C L M Δ 13 69 omit 'and.'
[x] ἱερόν.
[y] T. R. omits 'from,' with E X Π &c.
[z] T. R. reads 'Jesus,' with E X &c.; ℵ A B C D K L M N Δ Π Σ 1 33 69 Ital Vulg Syrr Memph omit.
[a] T. R. adds 'Jesus,' with A E N X Σ &c. Syrr Brix; ℵ B C D L Δ 1 33 Am Memph omit.

temple,[b] he began to cast out those who sold and who bought in the temple,[b] and he overthrew the tables of the moneychangers and the seats
16 of the dove-sellers, and suffered not that any one should carry any pack-
17 age[c] through the temple.[b] And he taught saying[d] to them, Is it not written, My house shall be called a house of prayer for all the nations? but *ye* have made it a den of robbers.
18 And the chief priests and the scribes[e] heard [it], and they sought how they might destroy him; for they feared him, because all the crowd were
19 astonished at his doctrine. And when it was evening he went forth without
20 the city. And passing by early in the morning they saw the fig-tree dried
21 up from the roots. And Peter, remembering [what Jesus had said], says to him, Rabbi, see, the fig-tree
22 which thou cursedst is dried up. And Jesus answering says to them, Have
23 faith in God. [f]Verily I say to you, that whosoever shall say to this mountain, Be thou taken away and cast into the sea, and shall not doubt in his heart, but believe that what he says takes place, whatever he shall
24 say shall come to pass for[g] him. For this reason I say to you, All things whatsoever ye pray for and ask,[h] believe that ye receive[i] it, and it shall
25 come to pass for[g] you. And when ye stand praying, forgive if ye have anything against any one, that your Father also who is in the heavens
26 may forgive you your offences.[k] [l]But if *ye* do not forgive, neither will your Father who is in the heavens forgive
27 your offences.[k] And they come again to Jerusalem. And as he walked about in the temple,[m] the chief priests and the scribes and the elders come
28 to him, and they say to him, By what authority doest thou these things? and who gave thee this authority, that thou shouldest do these things?
29 And Jesus answering[n] said to them, *I* also will ask you one thing, and answer me, and I will tell you by what authority I do these things:
30 The baptism of John, was it of heaven
31 or of men? answer me. And they reasoned with themselves, saying, If we should say, Of heaven, he will say, Why [then[o]] have ye not believed
32 him? but should we[p] say, Of men— They feared the people; for all held of John that he was truly a prophet.
33 And they answering say to Jesus, We do not know. And Jesus [answering[q]] says to them, Neither do *I* tell you by what authority I do these things.

XII. And he began to say to them in parables, A man planted a vineyard, and made a fence round [it] and dug a wine-vat, and built a tower, and let it out to husbandmen, and left the
2 country. And he sent a bondman to the husbandmen at the season, that he might receive from the husbandmen
3 of the fruit of the vineyard. But they took him, and beat [him], and sent
4 [him] away empty. And again he sent to them another bondman; and [at] him they [threw stones, and[r]] struck [him] on the head, and sent [him]
5 away with insult.[s] And [again[t]] he sent another, and him they killed;

[b] ἱερόν.
[c] Or 'vessel.'
[d] A D E N X Γ Π Σ &c. Am 'saying;' ℵ B C L Δ 13 69 Memph 'and said.'
[e] T. R. reads 'scribes and chief priests,' with E X Σ &c. 69; text ℵ A B C D K L Δ Π 1 33 Ital Vulg Memph.
[f] T. R. adds 'For,' with A C E L Δ Π Σ &c. 33 Memph; ℵ B D N 1 Ital (exc. Monac) Am omit.
[g] Literally 'shall be to.'
[h] αἰτεῖσθε.
[i] ℵ B C L Δ read 'have received;' it is in these ἐλάβετε, i.e. aorist, and 'receive' is exact enough. T. R., with A E N X Σ &c. Syrr; D 1 Ital Vulg λήμψεσθαι.
[k] παραπτώματα.
[l] Some omit ver. 26, with ℵ B L S Δ; A C D E N X Σ &c. 1 33 69 Am Syrr insert. It is different from Matt. vi. 15. (N Σ read 'who is in heaven.')
[m] ἱερόν.
[n] ℵ B C L Δ 33 Memph omit 'answering;' A D E N X Σ &c. 1 69 Am insert.
[o] T. R. has οὖν, with ℵ B C² D E N Σ &c. 1 33 69 Am; A C* L M S X Δ Memph omit.
[p] T. R. reads 'if we should,' with a few curss.
[q] ℵ B C L N Γ Δ Σ 33 Memph omit.
[r] ℵ B D L Δ 1 33 Ital Vulg Memph omit λιθοβολήσαντες; A C E N X Σ &c. Syrr insert.
[s] Many, with ℵ B D L 1 33 Ital Vulg Memph, read 'and insulted (or 'dishonoured') him.'
[t] Many omit, with ℵ B C D L Δ 33 Memph; A E N X Π Σ &c. Am Syrr have it.

and many others, beating some and
6 killing some. Having[u] yet therefore one beloved son,[v] he sent also[w] him to them the last, saying, They
7 will have respect for my son. But those husbandmen said to one another, This is the heir: come, let us kill him and the inheritance will
8 be ours. And they took him and killed him, and cast him forth out of
9 the vineyard. What therefore[x] shall the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard to
10 others. Have ye not even read this scripture, The stone which they that builded rejected, this has become the
11 corner-stone: this[y] is of [the] Lord, and it[y] is wonderful in our eyes?
12 And they sought to lay hold of him, and they feared the crowd; for they knew that he had spoken the parable of[z] them. And they left him and went away.

13 And they send to him certain of the Pharisees and of the Herodians, that they might catch him in speak-
14 ing. And they come and say to him, Teacher, we know that thou art true, and carest not for any one; for thou regardest not men's person, but teachest the way of God with truth: Is it lawful to give tribute to Cæsar or not?
15 Should we give or should we not give? But he knowing their hypocrisy said unto them, Why tempt ye me? Bring me a denarius that I may
16 see [it]. And they brought [it]. And he says to them, Whose [is] this image and superscription? And they
17 said to him, Cæsar's. And Jesus answering[a] said to them,[b] Pay what is Cæsar's to Cæsar, and what is God's to God. And they wondered at him.

18 And Sadducees come to him, that say there is no resurrection; and they
19 demanded of him saying, Teacher, Moses wrote to us that if any one's brother die, and leave a wife behind, and leave no children, that his brother shall take his wife and raise
20 up seed to his brother. There were[c] seven brethren; and the first took a wife, and dying did not leave seed;
21 and the second took her and died, and neither did he leave[d] seed; and
22 the third likewise. And the seven [took her and[e]] did not leave seed.
23 Last of all the woman also died. In the resurrection,[f] when they shall rise again,[g] of which of them shall she be wife, for the seven had her
24 as wife? And Jesus answering[h] said to them, Do not ye therefore err, not knowing the scriptures nor the power
25 of God? For when they rise from among [the] dead they neither marry nor are given in marriage, but are as angels [who are[i]] in the heavens.
26 But concerning the dead that they rise, have ye not read in the book of Moses, in the [section of the] bush, how God spoke to him, saying, I [am] the God of Abraham, and the God of Isaac, and the God of Jacob?
27 He[k] is not the God of [the] dead, but of [the] living. Ye therefore[l] greatly
28 err. And one of the scribes who had come up, and had heard them reasoning together, perceiving[m] that

[u] 'Having' A C* D E N X Σ &c. 1 69 Am Memph; 'he had' ℵ B C² L Δ 33 Syrr. (ℵ B L Δ 1 33 69 Ver Memph omit 'therefore.')

[v] T. R. reads 'one son, his beloved,' with A E N X Σ &c. 1 13 33 69; text ℵ B C D L Δ Am Memph.

[w] ℵ B L Δ 13 omit 'also.'

[x] B L Memph omit 'therefore.'

[y] 'This' and 'it' refer to 'corner-stone' grammatically.

[z] Or 'against.'

[a] ℵ B C L Δ 33 omit 'answering;' A D E N X Γ Σ &c. 1 69 Am have it.

[b] B D omit 'to them.'

[c] T. R. (not Stephens) adds 'therefore,' with C² D M Σ 33 Am; text ℵ A B C* E L X Γ Δ &c. 1 69.

[d] ℵ B C L 33 Memph read 'not leaving;' text A D E Δ Σ &c. Am Syrr.

[e] ℵ B C L (M) Δ* (13) 33 (69) omit; A D E X Σ &c. insert; Am 'acceperunt eam similiter septem;' ℵ has ἀφῆκεν. A adds ὡσαύτως.

[f] T. R. adds 'therefore,' with A C² D G K M Π Σ 1 33 Am; text ℵ B C* E L X Γ Δ &c.

[g] ℵ B C D L Δ 33 Memph omit 'when they shall rise again,' but it is probably a correction for taste; A E X Γ Π Σ &c. 1 69 Am insert.

[h] ℵ B C L Δ 33 Memph omit 'answering.'

[i] T. R. has οἱ in text, with A B E G H S V X Γ.

[k] Or 'God is not [God] of the dead, but God of the living,' according to T. R. which adds θεός a second time, with E G H M S V Γ.

[l] ℵ B C L Δ Memph omit ὑμεῖς οὖν; A D E X Σ &c. (1) 33 69 Am Syrr insert.

[m] Or 'knowing,' εἰδώς, as in ver. 15.

he had answered them well, demanded of him, Which is [the] first
29 commandment of all? And Jesus answered him, [The] first commandment of all[n] [is], Hear, Israel: the
30 Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thine understanding, and with all thy strength. This is [the] first
31 commandment.[o] And a second like it[p] [is] this: Thou shalt love thy neighbour as thyself. There is not another commandment greater than these.
32 And the scribe said to him, Right, teacher; thou hast spoken according to [the] truth. For he[q] is one, and there is none other besides him;
33 and to love him with all the heart, and with all the intelligence,[r] and with all the soul,[s] and with all the strength, and to love one's neighbour as one's self, is more than all the burnt-offerings and[t] sacrifices.
34 And Jesus, seeing that he had answered intelligently, said to him, Thou art not far from the kingdom of God. And no one dared question
35 him any more. And Jesus answering said [as he was] teaching in the temple,[u] How do the scribes say that
36 the Christ is son of David? [for[v]] David himself said [speaking] in the Holy Spirit, The Lord said to my Lord, Sit on my right hand until I put thine enemies [as] footstool[w] of
37 thy feet. David himself [therefore[x]] calls him Lord, and whence is he his son? And the mass of the peo-
38 ple[y] heard him gladly. And he said to them in his doctrine, Beware of the scribes, who like to walk about in long robes, and salutations in
39 the market places, and first seats in the synagogues, and first places at
40 suppers; who devour the houses of widows, and as a pretext make long prayers. These shall receive a
41 severer judgment.[z] And Jesus, having sat down opposite the treasury, saw how the crowd was casting money into the treasury; and many rich cast
42 in much. And a poor widow came and cast in two mites, which is a
43 farthing. And having called his disciples to [him] he said[a] to them, Verily I say unto you, This poor widow has cast in more than all who
44 have cast into the treasury: for all have cast in of that which they had in abundance, but she of her destitution has cast in all that she had, the whole of her living.

XIII. And as he was going out of the temple, one of his disciples says to him, Teacher, see what stones
2 and what buildings! And Jesus answering[b] said to him, Seest thou these great buildings? not a stone shall be left upon a stone which shall not be
3 thrown down. And as he sat on the mount of Olives opposite the temple, Peter and James and John and An-
4 drew asked him privately, Tell us, when shall these things be, and what is the sign when all these things are
5 going to be fulfilled. And Jesus answering[c] them began to say, Take
6 heed lest any one mislead you. For[d] many shall come in my name, saying, It is I, and shall mislead many.
7 But when ye shall hear of wars and

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[n] Readings vary: T. R. reads 'first of all the commandments,' with E Γ &c. 69; ℵ B L Δ Memph read '[The] first is,' omitting πάντων ἐντολή; text, with A C K (M) U Π Σ 33 Am. D X 1 read '[The] first of all.'

[o] ℵ B E L Δ Memph omit 'This is [the] first commandment;' A D X Σ &c. 1 33 69 Am Syrr insert.

[p] ℵ B L Δ Memph Theb omit 'like it;' A (D) E X Σ &c. 1 33 (69) Am Syrr versions insert.

[q] T. R. reads 'God,' with D E F G H 69 Memph; text ℵ A B K L X Γ Δ Σ &c. 1 33 Am.

[r] Here σύνεσις. In ver. 30 it is διάνοια.

[s] ℵ B L Δ 1 Memph omit 'and with all the soul.'

[t] ℵ L M Δ 1 13 33 69 have τῶν, with T. R.; others omit.

[u] ἱερόν.

[v] ℵ B L T Δ 13 69 Memph omit γάρ; A E X Σ &c. 1 33 Am Syrr insert.

[w] ℵ A L Δ Σ &c. 1 33 69 Ital Vulg Syrr have ὑποπόδιον, 'footstool;' B D T Memph ὑποκάτω, 'under.'

[x] ℵ B D L T Δ Memph omit; A E X (Σ) &c. 1 33 69 Am Syrr insert. Σ 'if then David.'

[y] Literally 'the great crowd,' ὁ πολὺς ὄχλος.

[z] κρίμα: see note on Luke xx. 47.

[a] T. R. reads 'says,' with E X &c. 1 69 Am; text ℵ A B D K L U Δ Π Σ 33 Syrr Memph.

[b] ℵ B L 33 Memph omit 'answering.'

[c] ℵ B L 33 Memph omit 'answering;' A D E X Γ Δ Π Σ &c. Am 1 13 69 insert.

[d] ℵ B L omit 'For;' A D E X Δ Σ &c. Ital Vulg Syrr Memph insert.

rumours of wars, be not disturbed, for[e] [this] must happen, but the end
8 is not yet. For nation shall rise up against nation, and kingdom against kingdom; and[f] there shall be earthquakes in [different] places, and there shall be famines and troubles:[g] these things [are the] beginnings of
9 throes. But ye, take heed to yourselves, for[h] they shall deliver you up to sanhedrims and to synagogues: ye shall be beaten and brought before rulers and kings for my sake, for
10 a testimony to them; and the gospel[i] must first be preached to all the na-
11 tions. But when they shall lead you away to deliver you up, be not careful beforehand as to what ye shall say, [nor prepare your discourse:[k]] but whatsoever shall be given you in that hour, that speak; for ye are not the speakers, but the Holy Spirit.
12 But brother shall deliver up brother to death, and father child; and children shall rise up against parents and
13 cause[l] them to be put to death. And ye will be hated of all on account of my name; but he that has endur-
14 ed to the end, he shall be saved. But when ye shall see the abomination of desolation[m] standing where it should not, (he that reads let him consider[n] [it],) then let those in
15 Judæa flee to the mountains, and him that is upon the housetop not come down into the house,[o] nor enter [into it] to take away anything out
16 of his house; and him that is in the field not return back to take his
17 garment. But woe to those that are with child and to those that give suck
18 in those days! And pray that it[p]
19 may not be in winter time; for those days shall be distress such as there has not been the like since [the] beginning of creation which God created, until now, and never shall be;
20 and if [the] Lord[q] had not cut short those[r] days, no flesh should have been saved; but on account of the elect whom he has chosen, he has cut short
21 those[r] days. And then if any one say to you, Lo, here [is] the Christ,
22 or[s] Lo, there, believe [it] not. For false Christs and false prophets will arise, and give signs and wonders to deceive, if possible, even[t] the elect.
23 But do *ye* take heed: behold,[v] I have
24 told you all things beforehand. But in those days, after that distress, the sun shall be darkened and the moon
25 shall not give its light; and the stars of heaven shall be falling down,[w] and
26 the powers which are in the heavens shall be shaken; and then shall they see the Son of man coming in clouds
27 with great power and glory; and then shall he send his[x] angels and shall gather together his[x] elect from the four winds, from end of earth to end
28 of heaven. But learn the parable from the fig-tree: when its branch already becomes tender and puts forth the leaves, ye know that the
29 summer is near. Thus also ye, when ye see these things happening, know

[e] ℵ B Memph omit *γάρ*.
[f] B D L Memph Theb (ℵ is quite defective) omit 'and;' A E X Δ Σ &c. Am versions insert.
[g] ℵ omits 'in.... troubles;' B D L Am Memph omit *καὶ ταραχαί*; A E X Δ Σ &c. 1 33 69 Syrr insert.
[h] B L Memph omit *γάρ*.
[i] Or 'glad tidings,' as elsewhere.
[k] ℵ B D L Σ 1 33 69 Am Memph omit; A E X Δ &c. Syrr insert.
[l] Though *θανατόω* means 'to kill,' yet not necessarily personally; but *ums Leben bringen*, so to bring it about,—judicially for instance; so I have put 'cause.'
[m] 'Desolation' is an active word, 'causing desolation,' 'desolating,' not an accomplished state. T. R. adds 'which is spoken of by Daniel the prophet,' with A E X Δ Σ &c. Syrr; ℵ B D L Am Memph omit.
[n] 'Weigh with intelligence so as to understand,' 'perceive.' Compare chap. viii. 17, 'perceive,' and Rom. i. 20.
[o] ℵ B L Colb Memph omit 'into the house.'
[p] T. R. reads 'your flight,' with A E X Γ Δ Π Σ &c. 1 Syrr; after *χειμῶνος* Memph; ℵ B D L 69 Am omit; D has *γένωνται*.
[q] *Κύριος*, without the article, for 'Jehovah.'
[r] Literally 'the:' E F G M Δ Σ 1 13 69 add *ἐκείνας* the first time, and Σ the second time also.
[s] ℵ L U 69 Am omit 'or.' B reads 'and.'
[t] ℵ B D omit 'even.'
[v] B L Verc Memph omit 'behold.'
[w] Or 'out of [their place]:' *ἐκπίπτοντες*, a word used by Homer, *χειρὸς ἐκπίπτων*. ℵ B C D Π detach *ἐκ* and put it before *τοῦ οὐρανοῦ*. Vulg has *decidentes*. Ital *cadent* or *erunt cadentes*.
[x] B D L omit first *αὐτοῦ*; D L 1 omit second *αὐτοῦ*.

30 that it is near, at the doors. Verily
I say unto you, This generation shall
in no wise pass away till all these
31 things take place. The heaven and
the earth shall pass away, but my
words shall in no wise pass away.
32 But of that day or[y] of that hour no
one knows, neither the angels who
are[z] in heaven, nor the Son, but the
33 Father. Take heed, watch and pray,[a]
for ye do not know when the time is:
34 [it is] as a man gone out of the
country, having left his house and
given to his bondmen the authority,
and[b] to each one his work, and com-
manded the doorkeeper that he should
35 watch. Watch therefore, for ye do not
know when the master of the house
comes: evening, or midnight, or cock-
36 crow, or morning; lest coming sud-
37 denly he find you sleeping. But what
I say to you, I say to all, Watch.

XIV. Now the passover and the [feast
of] unleavened bread was after two
days. And the chief priests and the
scribes were seeking how they might
seize him by subtlety and kill him.
2 For[c] they said, Not in the feast, lest
perhaps[d] there be a tumult of the
3 people. And when he was in Bethany,
in the house of Simon the leper, as he
lay at table, there came a woman hav-
ing an alabaster flask of ointment of
pure[e] nard, very costly; and[f] having
broken the alabaster flask, she poured
4 it out upon his head. And there were
some indignant in themselves and
saying,[g] Why has this waste been
5 made of the ointment? for this oint-
ment[h] could have been sold for more
than three hundred denarii and given
to the poor. And they spoke very
6 angrily at her. But Jesus said, Let
her alone; why do ye trouble her?
she has wrought a good work as to[i]
7 me; for ye have the poor always
with you, and whenever ye would ye
can do them good; but me ye have
8 not always. What she could she has
done. She has beforehand anointed
9 my body for the burial. And[k] verily
I say unto you, Wheresoever these[l]
glad tidings may be preached in the
whole world, what this [woman] has
done shall be also spoken of for a
memorial of her.

10 And Judas [m]Iscariote, one of the
twelve, went away to the chief priests
that he might deliver him up to them;
11 and they, when they heard it, re-
joiced, and promised him to give
money. And he sought how he could
opportunely deliver him up.

12 And the first day of unleavened
bread, when they slew the passover,
his disciples say to him, Where wilt
thou that we go and prepare, that
13 thou mayest eat the passover? And
he sends two of his disciples, and says
to them, Go into the city, and a man
shall meet you carrying a pitcher of
14 water; follow him. And wheresoever
he enters, say to the master of the
house, The Teacher says, Where is

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[y] T. R. reads 'and,' with ℵ D F S 1 13 69 Memph; text A B C E L W X Γ Δ Π Σ &c. Am.

[z] ℵ (B) D K L U W Σ Am omit οἱ, 'who are.'

[a] B D Verc Colb Taur omit 'and pray.'

[b] Some leave out 'and,' with ℵ B C* D L Am Memph; A C² E W X Δ Σ &c. 1 69 Syrr Theb insert.

[c] T. R., with A C² E W X Δ Σ &c. 1 69, reads 'And (or 'But') they said.' 'For' refers to δόλῳ, 'by subtlety.' ℵ B C D L Am Memph read 'For.'

[d] μήποτε. See Matt. v. 25.

[e] Or perhaps 'liquid,' πιστικῆς, a word only found here and John xii. 3, evidently a known kind of nard. It is by no means impossible it may be a corruption of the Latin *spicatæ*, which was the best kind of nard; hence the English translation doubtless, 'spikenard,' which is by no means to be rejected. The Greek fathers were as much at a loss as moderns, and generally, as Theophylact, understood it to mean 'pure.' This would confirm its being a Latin word. It is not of very great consequence; the sense is plain: that it was of the best and most precious kind. Cf. note to John xii. 3.

[f] ℵ B L Memph omit 'and;' A C D E W X Γ Δ Π Σ &c. 1 69 Ital Vulg Syrr insert.

[g] Some omit 'and saying,' with ℵ B C* L; A C² E W X Δ Σ &c. (1) 69 Am insert.

[h] T. R. omits 'ointment,' with E X Γ &c. Memph; (ℵ) A B C D K L U Δ Π Σ Am insert. ℵ omits τοῦτο.

[i] T. R. reads 'on' or 'toward' me, εἰς, with a few cursives; all else, ἐν ἐμοί.

[k] T. R. omits 'And,' with A C F H M U X Σ 1 69 Am Memph; ℵ B D E L Δ and others Verc insert.

[l] Some omit 'these,' reading 'the glad tidings,' with ℵ B D L 13 69 Verc Corb; A C E W X Γ Δ Π Σ &c. 1 Am versions insert.

[m] T. R. adds 'the,' with A E L W X Δ Σ &c. 1 Memph; ℵ* B C* D 69 omit.

my[n] guest-chamber where I may eat
15 the passover with my disciples? and
he[o] will shew you a large upper room
furnished ready. [p]There make ready
16 for us. And his[q] disciples went away
and came into the city, and found as
he had said to them; and they made
17 ready the passover. And when even-
ing was come, he comes with the
18 twelve. And as they lay at table and
were eating, Jesus said, Verily I say
to you, One of you shall deliver me
19 up; he who is eating with me.[r] And
they began to be grieved, and to say
to him, one by one, Is it I? [and
20 another, Is it I?[s]] But he answer-
ed and[t] said to them, One of the
twelve, he who[u] dips with me in the
21 dish. The Son of man goes indeed
as it is written concerning him, but
woe to that man by whom the Son
of man is delivered up; [it were[v]]
good for that man if he had not been
22 born. And as they were eating,
Jesus,[w] having taken bread, when he
had blessed, broke [it], and gave [it]
to them, and said, Take[x] [this]: this
23 is my body. And having taken [the[y]]
cup, when he had given thanks, he
gave [it] to them, and they all drank
24 out of it. And he said to them,
This is my blood, that of the [new[z]]
25 covenant, that shed for many. Verily
I say to you, I will no more drink
at all of the fruit of the vine, until
that day when I drink it new[a] in
26 the kingdom of God. And having
sung a hymn, they went out to the
27 mount of Olives. And Jesus says
to them, All ye shall be offended,[b] for
it is written, I will smite the shep-
herd, and the sheep shall be scattered
28 abroad. But after I am risen, I will
29 go before you into Galilee. But Peter
said to him, Even if all should be
30 offended, yet not I. And Jesus says
to him, Verily I say to thee, that
thou[c] to-day, in this night, before
[the] cock shall crow twice, thou shalt
31 thrice deny me. But he[d] said [so
much[e]] exceedingly the more,[e] If
I should have to die with thee, I
will in no wise deny thee. And
likewise said they all too.
32 And they come to a place of which
the name [is] Gethsemane, and he
says to his disciples, Sit here while I
33 shall pray. And he takes with him
Peter and James and John, and he
began to be amazed and oppressed in
34 spirit.[f] And he says to them, My soul
is full of grief even unto death; abide
35 here and watch. And, going forward
a little, he fell upon the earth; and
he prayed that if it were possible the
hour might pass away from him.
36 And he said, Abba, Father, all things
are possible to thee: take away this
cup from me; but not what I will,
37 but what thou [wilt]. And he comes
and finds them sleeping. And he says
to Peter, Simon, dost thou sleep?
Hast thou not been able to watch one
38 hour? Watch and pray, that ye
enter not into temptation. The spirit
indeed [is] willing, but the flesh weak.

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[n] T. R. reads 'the,' with A E P W X &c. Syrr Memph; text ℵ B C D L Δ Σ 1 13 69 and others Am.

[o] αὐτός (see Luke xxii. 12, ἐκεῖνος).

[p] B C L add 'And' (ℵ D κἀκεῖ): Am *et illic*; A E P W X Δ Σ &c. Syrr omit 'And.'

[q] ℵ B L Δ 1 Memph omit αὐτοῦ.

[r] Not to designate the person but the character, as adding to grief, ὁ ἐσθίων μετ' ἐμοῦ.

[s] ℵ B C L P Δ Am Syrr Memph omit: A D E W X Σ &c. 1 69 insert.

[t] Many leave out 'answered and.' A E P W X Δ Σ &c. 1 69 insert; ℵ B C D L Am Memph omit.

[u] Or 'one who.' See note to ver. 18.

[v] B L omit; Am *bonum est*; ℵ A C D P Σ &c. Am Syrr Memph insert; English requires it.

[w] ℵ A C L P W X Σ &c. Am Syrr Memph have 'Jesus;' B D omit.

[x] T. R. adds 'eat,' with E W X Σ &c. 69 Corb; ℵ A B C D K L M* P U Δ Π 1 Am Syrr Memph o mit.

[y] Many omit τό, with ℵ B C D L W X Δ Σ 1 13; others insert, as A E P Γ Π &c. 69; the Latin does not help. Perhaps 'taking a cup,' as Luke xxii. 17. 1 Cor. xi. 25 has τό.

[z] ℵ B C D L Memph omit 'new;' A E P W X Δ &c. 1 69 Am Syrr insert.

[a] καινόν, not 'anew,' but 'in a new way,' or of a new kind.

[b] Or 'find an occasion of stumbling.' T. R. adds 'in me this night,' with A E N Σ and others 1 69 (Am) Syrr; ℵ B C* D H L S V W X Γ Δ omit.

[c] T. R. leaves out 'thou,' with ℵ C D Δ; A B E L N W X Σ &c. 1 69 Am Syrr Memph insert.

[d] A C G M N S U Σ 1 69 read 'Peter' for 'he.'

[e] ℵ B C D L Memph omit μᾶλλον; A E N W X Δ Σ 1 69 &c. insert.

[f] Or 'deeply depressed.'

39 And going away, he prayed again,
40 saying the same thing. And returning, he found them again sleeping, for their eyes were heavy; and they knew not what they should answer
41 him. And he comes the third time and says to them, Sleep on now and take your rest. It is enough; the hour is come; behold, the Son of man is delivered up into the hands of sinners.
42 Arise, let us go; behold, he that delivers me up has drawn nigh.

43 And immediately, while he was yet speaking, Judas[g] comes up, [being[h]] one of the twelve, and with him a great[i] crowd, with swords and sticks, from the chief priests and the scribes
44 and the elders. Now he that delivered him up had given them a sign between them, saying, Whomsoever I shall kiss, that is he; seize him,
45 and lead [him] away safely. And being come, straightway coming up to him, he says, Rabbi, Rabbi;[k] and
46 he covered him with kisses.[l] And they laid their hands upon him
47 and seized him. But a certain one of those who stood by, having drawn his sword, struck the bondman of the high priest, and took off his ear.
48 And Jesus answering said to them, Are ye come out as against a robber, with swords and sticks to take me?
49 I was daily with you teaching in the temple, and ye did not seize me; but [it is] that the scriptures may be ful-
50 filled. And all left him and fled.
51 And a certain young man followed him with a linen cloth cast about his naked [body]; and [the young men[m]]
52 seize him; but he, leaving the linen cloth behind [him], fled from them[n] naked.

53 And they led away Jesus to the high priest. And there come together to him all the chief priests and the
54 elders and the scribes. And Peter followed him at a distance, till [he was] within the court of the high priest's palace;[o] and he was sitting with the officers and warming him-
55 self in the light [of the fire]. And the chief priests and the whole sanhedrim sought testimony against Jesus to cause him to be put to death,
56 and did not find [any]. For many bore false witness against him, and
57 their testimony did not agree. And certain persons rose up and bore false
58 witness against him, saying, *We* heard him saying, *I* will destroy this temple[p] which is made with hands, and in the course of three days I will build another not made with hands.
59 And neither thus did their testimony
60 agree. And the high priest, rising up before them all,[q] asked Jesus, saying, Answerest thou nothing? What
61 do these testify against thee? But he was silent, and answered nothing. Again the high priest asked him, and says to him, Thou art the Christ, the
62 Son of the blessed? And Jesus said, I am, and ye shall see the Son of man sitting at the right hand of power, and coming with the clouds of heaven.
63 And the high priest, having rent his clothes, says, What need have we any
64 more of witnesses? Ye have heard the blasphemy; what think ye? And they all condemned him to be guilty
65 of death. And some began to spit upon him, and cover up his face, and buffet him, and say to him, Prophesy; and the officers struck him with the palms of their hands.[r]

66 And Peter being below in the palace-court, there comes one of the maids

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[g] Some add 'Iscariote,' with A D K M U W Π Ital Vulg Syrr; ℵ B C Ë L N X Δ Σ &c. 1 69 Am Memph omit.

[h] ℵ A B C D K L N S U W Π Σ omit ὤν. T. R. has it, with E X Δ &c. 1 69.

[i] ℵ B L 13 69 Syrr Memph omit 'great;' A C D E N W X Δ Σ &c. 1 Am insert.

[k] ℵ B C D L M Δ Am Memph omit 2nd 'Rabbi.'

[l] Or 'kissed him caressingly.'

[m] ℵ B C* D L Δ Am Memph omit, reading 'they;' A E N P W X Σ &c. 1 13 69 insert the words.

[n] ℵ B C L Colb Taur Memph omit 'from them;' A D E N P X Δ Σ &c. 1 69 Am insert.

[o] 'Court of the palace,' αὐλή: see ver. 66, and note to Matt. xxvi. 69.

[p] ναός, the house itself.

[q] Literally 'in the midst.'

[r] Many for ἔβαλλον read ἔλαβον, 'received him with buffets,' as both classes of MSS read, A I N &c. and B confirmed by ℵ. The Latin gives the

67 of the high priest, and seeing Peter warming himself, having looked at him, says, And thou wast with the
68 Nazarene, Jesus. But he denied, saying, I know not nor understand what thou sayest. And he went out into the vestibule; and a cock crew.
69 And the maid, seeing him, again began to say to those that stood by,
70 This is [one] of them. And he again denied. And again, after a little, those that stood by said to Peter, Truly thou art [one] of them, for also
71 thou art a Galilean.[s] But he began to curse and to swear, I know not
72 this man of whom ye speak. And the second time a cock crew. And Peter remembered the word that Jesus said to him, Before [the] cock crow twice, thou shalt deny me thrice; and when he thought[t] thereon he wept.

XV. And immediately in the morning the chief priests, having taken counsel with the elders and scribes and the whole sanhedrim, bound Jesus and carried [him] away, and deliver-
2 ed [him] up to Pilate. And Pilate asked him, Art *thou* the King of the Jews? And he answered and said
3 to him, Thou sayest. And the chief
4 priests accused him urgently. And Pilate asked him again, saying, Answerest thou nothing? See of how many things they bear witness
5 against thee.[v] But Jesus still answered nothing, so that Pilate mar-
6 velled. But at [the] feast he released to them one prisoner, whomsoever
7 they begged [of him]. Now there was the [person] named Barabbas bound with those who had made insurrection with[w] [him], [and] that[x] had committed murder in the insur-
8 rection. And the crowd crying out[y] began to beg [that he would do] to
9 them as he had always done. But Pilate answered them saying, Will ye that I release to you the King of
10 the Jews? for he knew that the chief priests had delivered him up through
11 envy. But the chief priests stirred up the crowd that he might rather
12 release Barabbas to them. And Pilate answering said to them again, What will ye then that I do [to him] whom
13 ye call[z] King of the Jews? And they
14 cried out again, Crucify him. And Pilate said to them, What evil then has he done? But they cried out the
15 more[a] urgently, Crucify him. And Pilate, desirous of contenting the crowd, released to them Barabbas, and delivered up Jesus, when he had scourged him, that he might be cru-
16 cified. And the soldiers led him away into the court which is [called the] prætorium, and they call together the
17 whole band.[b] And they clothe him with purple, and bind round on him a crown of thorns which they had
18 plaited. And they began to salute
19 him, Hail, King of the Jews! And they struck his head with a reed, and spat on him, and, bending the knee,
20 did him homage. And when they had mocked him, they took the purple off him, and put his own clothes on him; and they lead him out that they may

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sense merely, but seems to read ἔβαλον; ἔλαβον is read even in one of Matthæi's, which he says generally agrees with the best Versions and Codices, which he puts in the very first class. Scrivener however treats it as a mistake. Griesbach and De Wette do not accept it. I notice it here, disposed to receive ἔλαβον, which is certainly supported by MSS. The sense is the same. Some of the doctors 'began to spit on him,' &c., and the attendant officers received him with these insults, a *novus gradus*, another step, as Bengel says, in the scene of His blessed humiliation. Both give a perfectly good sense. See quotations in Stud. und Krit. 138, 1843. T. R. reads ἔβαλλον, with H Σ; E M U W X 33 ἔβαλον.

[s] T. R. adds 'and thy speech is like it,' with A E N X Σ &c. Syrr; ℵ B C D L 1 Am Memph omit.

[t] A difficult word, but I think best translated thus.

[v] ℵ B C D 1 Ital Vulg Memph read 'accuse thee;' text as T. R., with A E N Δ Σ &c. 33 69 Syrr.

[w] ℵ B C D K 1 13 69 Am omit 'with,' reading στασιαστῶν, not συστασιαστῶν: the 'him' then is unnecessary. A E N X Δ Σ &c. 33 have συστασ.

[x] οἵτινες.

[y] Some read 'coming up,' ἀναβάς, with ℵ B D Am Memph, for ἀναβοήσας; text A C E N X Δ Σ &c. 1 33 69 Syrr.

[z] A D 1 13 69 Ital Vulg omit ὃν λέγετε; B omits ὃν but has λέγετε. ℵ A B C Δ 1 13 69 have τὸν βασιλέα; T. R., with E N X Σ &c. 33, omits τόν.

[a] T. R. 'much more,' with E N P X Σ &c. and others. Text ℵ A B C D G H K M Δ Π 1 33 69.

[b] See note to Matt. xxvii. 27.

21 crucify him. And they compel to go [with them] a certain passer by, Simon, a Cyrenian, coming from the field, the father of Alexander and Rufus, that he might carry his cross.
22 And they bring him to the[c] place [called] Golgotha, which, being in-
23 terpreted, is Place of a skull. And they offered him wine [to drink[d]] medicated with myrrh; but he did
24 not take [it]. And having crucified him, they part[e] his clothes amongst [themselves], casting lots on them
25 what each one should take. And it was the third hour, and they cruci-
26 fied him. And the superscription of what he was accused of was written
27 up: The King of the Jews. And with him they crucify two robbers, one on his right hand, and one on his left.
28 [And the scripture was fulfilled which says, And he was reckoned with the
29 lawless.[f]] And they that passed by reviled him, shaking their heads, and saying, Aha, thou that destroyest the temple[g] and buildest it in three
30 days, save thyself, and descend from
31 the cross. [h]In like manner the chief priests also, with the scribes, mocking with one another, said, He saved
32 others; himself he cannot save. Let the Christ the King of Israel descend now from the cross, that we may see and may believe. And they that were crucified with him reproached him.
33 And when [the] sixth hour was come, there came darkness over the whole land[i] until [the] ninth hour;
34 and at the ninth hour, Jesus cried with a loud voice, [saying,[k]] Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God,
35 why hast thou forsaken me? And some of those who stood by, when they heard [it], said, Behold, he calls
36 for Elias. And one, running and filling a sponge with vinegar, fixed[l] it on a reed, and gave him to drink, saying, Let alone, let us see if Elias
37 comes to take him down. And Jesus, having uttered a loud cry, expired.
38 And the veil of the temple[g] was rent in two from the top to the bottom.
39 And the centurion who stood by over against him, when he saw that he had expired having thus cried out, said, Truly this man was Son of God.
40 And there were women also looking on from afar off, among whom were both Mary of Magdala, and Mary the mother of James the less and of Joses,
41 and Salome; who also, when he was in Galilee, followed him and ministered to him; and many others who came up with him to Jerusalem.
42 And when it was already evening, since it was [the] preparation, that
43 is, [the day] before a sabbath, Joseph of Arimathæa, an honourable councillor, who also himself was awaiting the kingdom of God, coming,[m] emboldened himself and went in to Pilate and begged the body of Jesus.
44 And Pilate wondered if he were already dead; and having called to [him] the centurion, he inquired of
45 him if he had long died. And when he knew from the centurion, he
46 granted the body[n] to Joseph. And having bought fine linen, [and[o]] hav-

[c] T. R. omits 'the,' with A C* D E P X &c. 1; ℵ B C² F L N Δ Σ 13 33 69 have it.
[d] 'To drink' is doubtful. ℵ B C* L Δ Memph omit; A C² D E P X Σ &c. Am Syrr have it.
[e] T.R. reads 'parted,' with (69) and a few cursives; text ℵ A B C D E &c. (Σ διαμερίζονται.)
[f] Both classes of MSS, ℵ and A, and many of Matthæi leave this out. Ital Vulg and Syrr have it, not Cant nor Taur. That is, all the versions except Theb have it and most uncials including P Σ; the oldest uncials leave it out, i.e., ℵ A B C D, and so X. It is in Luke at any rate, and those who reject it suppose it first put in margin. Hence I leave it in the text with this notice.
[g] ναός, the house, properly speaking.
[h] T. R. adds 'And' or 'But,' with C³ M² Σ 33.
[i] Or 'earth.'
[k] Doubtful; ℵ B D L Memph omit; A C E P X Δ Σ &c. 1 33 69 Am insert.
[l] 'Fixed ... and' is περιθείς. After π. A C V X (Σ?) &c. have τε; V 1 69 have καί before it; ℵ B D L 33 Memph omit both.
[m] T. R. reads 'came,' with D E G H S V Am Syrr; text ℵ A B C K Γ Δ Π Σ &c. 1 33 69 Memph.
[n] ℵ B D L read πτῶμα for σῶμα; the sense is the same, only πτῶμα is the corpse. A similar variation occurs in Matt. xiv. 12, where ℵ B C D L Σ 1 13 22 33 read πτῶμα, as in Mark vi. 29, where all have it. In Matt. xxvii. 58, 59, Luke, and John, all have σῶμα.
[o] ℵ B D L Memph omit καί before καθελών; Am has it, with A C E X Δ Σ &c. 1 33 69 Syrr.

ing taken him down, he swathed him in the fine linen, and laid him in a sepulchre which was cut out of rock, and rolled a stone to the door of the
47 sepulchre. And Mary of Magdala and Mary the[p] [mother] of Joses saw where he was put.

XVI. And the sabbath being [now] past, Mary of Magdala, and Mary the [mother] of James, and Salome, bought aromatic spices that they
2 might come and embalm him. And very early on the first [day] of the week they come to the sepulchre,
3 the sun having risen. And they said to one another, Who shall roll us away the stone out of the door of the
4 sepulchre? And when they looked, they see that the stone has been rolled [away],[q] for it was very great.
5 And entering into the sepulchre, they saw a young man sitting on the right, clothed in a white robe, and they
6 were amazed and alarmed;[r] but he says to them, Be not alarmed.[r] Ye seek Jesus, the Nazarene, the crucified one. He is risen, he is not here; behold the place where they had put
7 him. But go, tell his disciples and Peter, he goes before you into Galilee; there shall ye see him, as he said to
8 you. And they went out,[s] and fled from the sepulchre. And trembling and excessive amazement possessed them, and they said nothing to any one, for they were afraid.

9 [t]Now when he had risen very early, the first [day] of the week, he appeared first to Mary of Magdala, out of whom
10 he had cast seven demons. *She* went and brought word to those that had been with him, [who were] grieving
11 and weeping. And when these heard that he was alive and had been seen
12 of her, they disbelieved [it]. And after these things he was manifested in another form to two of them as they walked, going into the country;
13 and *they* went and brought word to the rest; neither did they believe
14 them. [v]Afterwards as they lay at table he was manifested to the eleven, and reproached [them with] their unbelief and hardness of heart, because they had not believed those
15 who had seen him risen.[w] And he said to them, Go into all the world, and preach the glad tidings to all the
16 creation. He that believes and is baptised shall be saved, and he that
17 disbelieves shall be condemned. And these signs shall follow those that have believed: in my name they shall cast out demons; they shall speak
18 with new tongues; they shall take up serpents; and if they should drink any deadly thing it shall not[x] injure them; they shall lay hands upon the infirm, and they shall be well.

19 The Lord[y] therefore, after he had spoken to them, was taken up into heaven, and sat at the right hand of
20 God. And they, going forth, preached everywhere, the Lord working with [them], and confirming the word by the signs following upon [it].[z]

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[p] T. R. omits 'the,' with D E L &c.; ℵ corr A B C G Δ Σ 1 33 have it. (A Σ read 'Joseph.')

[q] (ℵ) B L ἀνακεκύλισται; ℵ D –ισμένον; A C (D) E X Δ Σ &c. 1 33 69 ἀποκ–.

[r] The one Greek word ἐκθαμβέω embraces, I think, the complex idea expressed by the two 'amazed' and 'alarmed' in English. The second time it is used I have repeated the latter only, as sufficiently recalling the idea.

[s] T. R. adds 'quickly,' with E and a few curss.

[t] I do not enter on the question of the authenticity of verses 9–20 here. I read them as scripture. Burgon has pretty well demolished the authorities against them, but he has not accounted for their peculiar character; ℵ omits, putting at verse 8 εὐαγγέλιον κατὰ Μάρκον; so B, ending κατὰ Μάρκον; L has it, but apart with a note, and so also 1; A C D X Δ Σ and all other uncials and cursives and versions have the passage. It is quoted by Irenæus and also by Hippolytus of the second or third century: *De Charism.* 245; &c., &c. Σ fails from the middle of ver. 14, the rest being lost.

[v] A D Σ 1 add δέ, 'But' or 'And.'

[w] A C* X Δ 1 33 69 insert ἐκ νεκρῶν.

[x] οὐ μή, 'in no wise.'

[y] C*(H) K L Δ 1 22 33 Syrr Memph add 'Jesus;' A C³(D) E X &c. 69 Am omit. H omits Κύριος.

[z] T. R. adds 'Amen,' with C* (D) E L X Γ Δ &c. 69 Am Memph; A C² 1 33 Syrr omit.

LUKE.

I. Forasmuch as many have undertaken to draw up a relation concerning the matters fully believed among
2 us, as those who from the beginning were eye-witnesses of and attendants on the Word have delivered them to
3 us, it has seemed good to me also, accurately acquainted from the origin with all things, to write to thee with method, most excellent Theophilus,
4 that thou mightest know the certainty of those things in which thou hast been instructed.

5 There was in the days of Herod, the king of Judæa, a certain priest, by name Zacharias, of the course of Abia, and his wife of the daughters of Aaron, and her name Elizabeth.
6 And they were both just before God, walking in all the commandments and ordinances of the Lord blameless.
7 And they had no child, because Elizabeth was barren, and they were
8 both advanced in years.[a] And it came to pass, as he fulfilled his priestly service before God in the order of
9 his course, it fell to him by lot, according to the custom of the priesthood, to enter into the temple[b] of the
10 Lord to burn incense. And all the multitude of the people were praying
11 without at the hour of incense. And an angel of [the] Lord appeared to him, standing on the right of the
12 altar of incense. And Zacharias was troubled, seeing [him], and fear fell
13 upon him. But the angel said to him, Fear not, Zacharias, because thy supplication has been heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name
14 John. And he shall be to thee joy[c] and rejoicing, and many shall rejoice
15 at his birth. For he shall be great before [the[d]] Lord, and he shall drink no wine nor strong drink; and he shall be filled with [the] Holy Ghost
16 even[e] from his mother's womb. And many of the sons of Israel shall he
17 turn to [the] Lord[f] their God. And *he* shall go before him in [the] spirit and power of Elias, to turn hearts of fathers to children, and disobedient ones to[g] [the] thoughts of just [men], to make ready for [the] Lord[f] a pre-
18 pared people. And Zacharias said to the angel, How shall I know this, for *I* am an old man, and my wife
19 advanced in years?[h] And the angel answering, said to him, *I* am Gabriel, who stand before God, and I have been sent to speak to thee, and to bring these glad tidings[i] to thee;
20 and behold, thou shalt be silent and not able to speak till the day in which these things shall take place, because thou hast not believed my words, the which[k] shall be fulfilled in their
21 time. And the people were awaiting Zacharias, and they wondered at his
22 delaying in the temple.[l] But when he came out he could not speak to

[a] Literally 'in their days.'
[b] ναός, the house itself; so vers. 21, 22.
[c] Or 'thou shalt have joy and rejoicing.'
[d] The MSS and editors vacillate greatly as to the article before Κύριου. In very many cases it is left out because Κύριος is a name, being used by the LXX for 'Jehovah,' and so in the New Testament. My impression is that it is so here. ℵ A C L Γ 1 33 have not the article. The Latin affords no help. B has τοῦ, with D E X Δ Λ Π &c. In English we must have the article.
[e] ἔτι ἐκ. The ἐκ, which gives a date, precludes Meyer's idea: ἔτι ἐν would have been 'already in,' he being still there. Cf. Gal. i. 15.
[f] Here without article, for 'Jehovah' as a name.
[g] ἐν: but 'through' would suppose other men, whereas it is here characteristic merely of their own new path. 'Thought' is φρόνησις, 'practical wisdom.'
[h] Literally 'in her days.'
[i] Or 'to bring the glad tidings of these things.'
[k] οἵτινες, 'which are such as shall be:' giving the character, not merely a relative pronoun. I have imitated an expression of the Authorised Version used elsewhere, by adding the article, which, though somewhat antiquated, gives in a measure the idea of character, and may serve to distinguish ὅστις from ὅς.
[l] ναός.

them, and they recognised that he had seen a vision in the temple. And *he* was making signs to them, 23 and continued dumb. And it came to pass, when the days of his service were completed, he departed to his house.

24 Now after these days, Elizabeth his wife conceived, and hid herself 25 five months, saying, Thus has the Lord [m] done to me in [these] days in which he looked upon [me] to take away my reproach among men.

26 But in the sixth month, the angel Gabriel was sent of God to a city of Galilee, of which [the] name [was] 27 Nazareth, to a virgin betrothed to a man whose name [was] Joseph, of the house of David; and the virgin's 28 name [was] Mary. And the angel came in to her, and said, Hail, [thou] favoured one! the Lord [is] with thee: [blessed art thou amongst 29 women.[n]] But she, [seeing[o]] [the angel], was troubled at his[p] word, and reasoned in her mind what[q] this 30 salutation might be. And the angel said to her, Fear not, Mary, for thou 31 hast found favour with God; and behold, thou shalt conceive in the womb and bear a son, and thou shalt 32 call his name Jesus. *He*[r] shall be great, and shall be called Son of [the] Highest;[s] and [the] Lord[t] God shall give him the throne of David his 33 father; and he shall reign over the house of Jacob for the ages,[v] and of his kingdom there shall not be an 34 end. But Mary said to the angel, How shall this be, since I know not 35 a man? And the angel answering said to her, [The] Holy Spirit shall come upon thee, and power of [the] Highest overshadow thee, wherefore the holy thing also which shall be 36 born shall be called Son of God. And behold, Elizabeth, thy kinswoman, she also has conceived a son in her old age, and this is the sixth month 37 to her that was called barren: for nothing shall be impossible with 38 God. And Mary said, Behold the bondmaid of [the] Lord;[w] be it to me according to thy word. And the angel departed from her.

39 And Mary, rising up in those days, went into the hill country with haste, 40 to a city of Judah, and entered into the house of Zacharias, and saluted 41 Elizabeth. And it came to pass, as Elizabeth heard the salutation of Mary, the babe leaped in her womb; and Elizabeth was filled with [the] 42 Holy Spirit, and cried out with a loud voice and said Blessed [art] thou amongst women, and blessed 43 the fruit of thy womb. And whence [is] this to me, that the mother of 44 my Lord should come to me? For behold, as the voice of thy salutation sounded[x] in my ears, the babe leaped 45 with joy in my womb. And blessed [is] she that has believed, for there shall be a fulfilment of the things 46 spoken to her from [the] Lord.[w] And Mary said, My soul magnifies the 47 Lord, and my spirit has rejoiced in 48 God my Saviour. For he has looked upon the low estate of his bondmaid; for behold, from henceforth all generations shall call me blessed. 49 For the Mighty one has done to me great things, and holy [is] his name; 50 and his mercy [is] to generations and generations[y] to them that fear 51 him. He has wrought strength with

[m] Here it is the same question as in ver. 15. ℵ C D L 33 omit the article. In any case, here it is clearly 'Jehovah.' In vers. 16, 17 we have confessedly Κύριος as a name, 'Jehovah.'

[n] ℵ B L 1 omit; A C D E X Δ &c. 33 69 insert.

[o] ℵ B D L X 1 omit; A C E W &c. Syrr insert.

[p] ℵ B (D) L X 1 omit 'his;' A C[3] &c. Am insert. Those who omit 'his' read ἐπὶ τῷ λόγῳ διεταράχθη. (D has ἐταράχθη); C* omits 'at his word.'

[q] ποταπός, 'of what nature or character:' what the aim or meaning of it was. [r] οὗτος.

[s] 'Highest' is really a name. I notice therefore the absence of 'the.' It is עליון.

[t] Κύριος, without article, for 'Jehovah:' here 'Jehovah Elohim.'

[v] Or 'for ever;' but it is plural: εἰς τοὺς αἰῶνας.

[w] Without article, for 'Jehovah.'

[x] Literally 'took place.'

[y] T. R. reads 'generations of generations,' with A C[2] D E &c. 33; ℵ F M O[a-f] S 1 13 69 read γενεὰν καὶ γενεάν, which represents the common literal Hebrew. Text: first γενεάς A B C D L Ξ and others 33 Am Syrr Memph; second γενεάς B C* L Ξ Am Syr-Pst Mem$_{pt}$.

his arm; he has scattered haughty
[ones] in the thought of their heart.
52 He has put down rulers from thrones,
53 and exalted the lowly. He has filled
the hungry with good things, and
54 sent away the rich empty. He has
helped Israel his servant, in order to
55 remember mercy, (as he spoke to
our fathers,) to Abraham and to his
56 seed for ever. And Mary abode
with her about three months, and
returned to her house.

57 But the time was fulfilled for
Elizabeth that she should bring forth,
58 and she gave birth to a son. And
her neighbours and kinsfolk heard
that [the] Lord[z] had magnified his
mercy with her, and they rejoiced
59 with her. And it came to pass on
the eighth day they came to circum-
cise the child, and they called it after
the name of his father, Zacharias.
60 And his mother answering said, No;
61 but he shall be called John. And
they said to her, There is no one
among[a] thy kinsfolk who is called
62 by this name. And they made signs
to his father as to what he might
63 wish it to be called. And having
asked for a writing-table, he wrote
saying, John is his name. And they
64 all wondered. And his mouth was
opened immediately, and his tongue,
65 and he spake, blessing God. And
fear came upon all who dwelt round
about them; and in the whole hill-
country of Judæa all these things
were the subject of conversation.
66 And all who heard them laid them
up in their heart, saying, What then
will this child be? And [the] Lord's[z]
67 hand was with him. And Zacha-
rias his father was filled with [the]
Holy Spirit, and prophesied, say-
68 ing, Blessed be [the] Lord[z] the God
of Israel, because he has visited and
wrought redemption for his people,
69 and raised up a horn of deliverance
for us in the house of David his
70 servant; as he spoke by [the] mouth
of his holy prophets, who have been
71 since the world began; deliverance
from our enemies and out of the
72 hand of all who hate us; to fulfil[b]
mercy with our fathers and remem-
73 ber his holy covenant, [the] oath
which he swore to Abraham our
74 father, to give us, that, saved out of
the hand of our[c] enemies, we should
75 serve him without fear in piety and
righteousness before him all our
76 days.[d] And thou, child, shalt be
called [the] prophet of [the] Highest;
for thou shalt go before the face of
[the] Lord[e] to make ready his ways;
77 to give knowledge of deliverance[f] to
his people by [the] remission of their
78 sins on account of [the] bowels of
mercy of our God; wherein [the]
dayspring from on high has visited
79 us, to shine upon them who were sit-
ting in darkness and in [the] shadow
of death, to guide our feet into [the]
80 way of peace.—And the child grew
and was strengthened in spirit; and
he was in the deserts until the day
of his shewing to Israel.

II. But it came to pass in those days
that a decree went out from Cæsar
Augustus, that a census should be
2 made of all the habitable world. The[g]
census itself first took place when
Cyrenius had the government of
3 Syria. And all went to be inscribed
in the census roll, each to his own
4 city: and Joseph also went up from
Galilee out of the city Nazareth to
Judæa, to David's city,[h] the which is

[z] Here again 'Jehovah.'

[a] Or 'of,' ἐκ, with ℵ A B C[a] L Δ Δ Π Ξ 33 Memph. T. R. reads ἐν, with C[2] D E &c. 1 69.

[b] ποιῆσαι, 'to work,' or 'accomplish:' what the fathers had lived on as promised mercy by faith: 'Your father Abraham saw my day and was glad.'

[c] ℵ B L W 1 13 69 omit ἡμῶν; A C D E O[a-f] R Δ Λ &c. Am Syrr Memph insert.

[d] T. R. reads 'all the days of our life,' with E and others 1 69; ℵ A B C F L R Δ &c. Ital Vulg Syrr Memph omit.

[e] See note to ver. 58.

[f] Or 'salvation.' Same word as in vers. 69, 71. 'Saved' in ver. 74 is a different word: there the same as 'our *deliverer* from the coming wrath.' 1 Thess. i. 10.

[g] (ℵ?) B D omit ἡ, reading 'This was the first census that . . .,' and many read αὕτη for αὐτή.

[h] Or 'a city of David.'

called Bethlehem, because he was of
5 the house and family of David, to be
inscribed in the census roll with Mary
who was betrothed to him [as his]
6 wife,[i] she being great with child. And
it came to pass, while they were there,
the days of her giving birth [to her
7 child] were fulfilled, and she brought
forth her first-born son, and wrapped
him up in swaddling-clothes and laid
him in the[j] manger, because there
was no room for them in the inn.

8 And there were shepherds in that
country abiding without, and keeping
9 watch by night over their flock. And
lo, an angel of [the] Lord[k] was there
by[l] them, and [the] glory of [the]
Lord[k] shone around them, and they
10 feared [with] great fear. And the
angel said to them, Fear not, for be-
hold, I announce to you glad tidings
of great joy, which shall be to all the
11 people; for to-day a Saviour has been
born to you in David's city, who is
12 Christ [the] Lord. And this is the
sign to you: ye shall find a babe
wrapped in swaddling-clothes, and[m]
13 lying in a[n] manger. And suddenly
there was with the angel a multitude
of the heavenly host, praising God
14 and saying, Glory to God in the
highest, and on earth peace, good
15 pleasure[o] in men. And it came to
pass, as the angels departed from
them into heaven, that the[p] shepherds
said to one another, Let us make our
way then now as far as Bethlehem,
and let us see this thing that is come
to pass, which the Lord has made
16 known to us. And they came with
haste, and found both Mary and
Joseph, and the babe lying in the
17 manger; and having seen [it] they
made known about the country[q] the
thing which had been said to them
18 concerning this child. And all who
heard [it] wondered at the things said
19 to them by the shepherds. But
Mary kept all these things [in her
mind], pondering [them] in her heart.
20 And the shepherds returned, glorify-
ing and praising God for all things
which they had heard and seen, as
it had been said to them.

21 And when eight days were ful-
filled for circumcising him,[r] his
name[s] was called Jesus, which was
the name given by the angel before
he had been conceived in the womb.

22 And when the days were fulfilled
for their[t] purifying according to the
law of Moses, they brought him to Je-
rusalem to present [him] to the Lord
23 (as it is written in the law of [the]
Lord: Every male that opens the
womb shall be called holy to the
24 Lord), and to offer a sacrifice accord-
ing to what is said in the law of
[the] Lord: A pair of turtle doves, or
25 two young pigeons. And behold,
there was a man in Jerusalem whose
name was Simeon; and this man
was just and pious, awaiting the
consolation of Israel, and [the] Holy
26 Spirit was upon him. And it was
divinely communicated to him by
the Holy Spirit, that he should not
see death before he should see [the]
27 Lord's Christ. And he came in the
Spirit into the temple;[v] and as the
parents brought in the child Jesus
that they might do for him according

[i] ℵ B (C* ?) D L Ξ 1 Memph omit '[as his] wife;' A (C[2] ?) E Δ &c. 33 69 Am insert.
[j] ℵ A B D L Ξ omit τῇ.
[k] Without article, for 'Jehovah:' so ver. 23,24,26.
[l] ἐπέστη: stood all at once by them.
[m] T. R. omits 'and,' with A E Δ &c. Verc Memph; ℵ[corr] B L P S Ξ 1 33 Am Syrr have it. ℵ* D omit καὶ κείμενον.
[n] T. R. has 'the,' with little authority.
[o] Or 'delight.'
[p] ἄνθρωποι is frequently used in Luke where it is absolutely unnecessary in English. Literally, 'and the men the shepherds.' ℵ B L Ξ 1 omit καὶ οἱ ἀνθ. καί is very frequently used in Luke in the sense of 'that,' as here, ἐγένετο καί. It may be a Hebraism; it offers no difficulty. It is sometimes found without ἐγένετο, but where the sense is the same. See ver. 21; and I think ver. 28, but there it may be 'and he also.'
[q] ℵ B D L Ξ ἐγνώρισαν; text διεγ- A E P R Δ &c.
[r] T. R. reads 'the child,' with D E G H M V 33 69; text ℵ A B L R Δ Ξ &c. 1 Am Memph.
[s] See note on ver. 15 as to the use of καί.
[t] Erasmus 1st 2nd 3rd ed. Steph 1550, Mill, Wetstein have all 'their.' Compl Beza Elz 'her.' A. V. I suppose followed Beza. The reading cannot be considered doubtful. D has αὐτοῦ.
[v] ἱερόν: see note to Matt. xxi. 12.

28 to the custom of the law, he [w] received
him into his arms, and blessed God,
29 and said, Lord,[x] now thou lettest thy
bondman go, according to thy word,
30 in peace; for mine eyes have seen
31 thy salvation, which thou hast pre-
pared before the face of all peoples;
32 a light for revelation of [the] Gentiles
and [the] glory of thy people Israel.
33 And his father[y] and mother won-
dered at the things which were said
34 concerning him. And Simeon blessed
them, and said to Mary his mother,
Lo, this [child] is set for the fall and
rising up of many in Israel, and for
35 a sign spoken against; (and even a
sword shall go through thine own
soul;) so that [the] thoughts may
36 be revealed from many hearts. And
there was a prophetess, Anna, daugh-
ter of Phanuel, of [the] tribe of Asher,
who was far advanced in years,[z] hav-
ing lived with [her] husband seven
37 years from her virginity, and herself
a widow up to[a] eighty-four years;
who did not depart from the temple,[b]
serving night and day with fastings
38 and prayers; and she coming up the
same hour gave praise to the Lord,[c]
and spoke of him to all those who
waited for redemption in[d] Jerusalem.
39 And when they had completed all
things[e] according to the law of [the]
Lord,[f] they returned to Galilee to their
40 own city Nazareth. And the child
grew and waxed strong [in spirit[g]],
filled with wisdom, and God's grace
was upon him.

41 And his parents went yearly to
Jerusalem at the feast of the pass-
42 over. And when he was twelve years
old, and they went up [to Jerusalem[h]]
according to the custom of the feast
43 and had completed the days, as they
returned the boy Jesus remained be-
hind in Jerusalem, and his parents[i]
44 knew not [of it]; but, supposing him
to be in the company that journeyed
together, they went a day's journey,
and sought him among their relations
45 and acquaintances: and not having
found him they returned to Jerusalem
46 seeking him. And it came to pass,
after three days they found him in
the temple,[b] sitting in the midst of
the teachers and hearing them and
47 asking them questions. And all who
heard him were astonished at his
48 understanding and answers. And
when they saw him they were amaz-
ed: and his mother said to him, Child,
why hast thou dealt thus with us?
behold, thy father and I have sought
49 thee distressed. And he said to them,
Why [is it] that ye have sought me?
did ye not know that I ought to be
[occupied] in my Father's business?
50 And they[k] understood not the thing
51 that he said to them. And he went
down with them and came to Naza-
reth, and he was in subjection to
them. And his mother kept all these
52 things in her heart. And Jesus ad-
vanced in wisdom and stature, and
in favour with God and men.

III. Now in the fifteenth year of
the government of Tiberius Cæsar,
Pontius Pilate being governor of
Judæa, and Herod tetrarch of Galilee,
and Philip his brother tetrarch of
Ituræa and the region of Trachonitis,
2 and Lysanias tetrarch of Abilene, in
the high priesthood of[l] Annas and
Caiaphas, [the] word of God came

[w] Or 'he also.' See note to ver. 15.
[x] δέσποτα: see note to Acts iv. 24.
[y] T. R. reads 'Joseph,' with A E X Δ &c. 33 69 Syrr; ℵ B D L 1 Am Memph read ὁ πατὴρ αὐτοῦ. (μήτηρ αὐτοῦ ℵ A E L Δ &c. Syrr Memph; B D 1 33 Am omit αὐτοῦ.)
[z] Literally 'many days.'
[a] T. R. reads 'about:' ὡς for ἕως. I am not quite convinced of the change being right; however, most editors so read. T. R. with E X Δ &c. Syrr; ℵ A B L Ξ 33 Am Memph ἕως. (D omits.)
[b] ἱερόν.
[c] ℵ B D L X Ξ Verc Memph read 'God.'
[d] ℵ B Ξ 1 omit ἐν; A D E L X Δ &c. insert, not versions except Syr-Hcl. If ἐν be left out, it reads 'the redemption of Jerusalem.'
[e] T. R. adds τά, 'which were,' with A B E X Ξ &c. 33; ℵ D L Δ 1 13 69 Ital Vulg omit.
[f] Without article: 'Jehovah:' so in iii. 4.
[g] T. R. reads 'in spirit,' with A E X Δ &c. 1 33 69 Brix Syrr; ℵ B D L Am Memph omit.
[h] ℵ B D L Memph omit; A C E &c. Am insert.
[i] T. R. has 'Joseph and his mother,' with A C E Δ &c. Syrr; γονεῖς ℵ B D L 1 13 33 Am Memph.
[k] αὐτοί.
[l] T. R., with a few cursives, reads ἀρχιερέων, i.e., '[being] high priests,' for ἀρχιερέως.

upon John, the son of Zacharias, in
3 the wilderness. And he came into
all the district round the Jordan,
preaching [the] baptism of repentance
4 for [the] remission of sins, as it is
written in [the] book of [the] words[n]
of Esaias the prophet:[o] Voice of one
crying in the wilderness: Prepare
ye[p] the way of [the] Lord, make
5 straight his paths. Every gorge shall
be filled up, and every mountain and
hill shall be brought low, and the
crooked [places] shall become a
straight [path], and the rough places
6 smooth ways, and all flesh shall
7 see the salvation of God. He said
therefore to the crowds which went
out to be baptised by him, Offspring
of vipers, who has forewarned you to
8 flee from the coming wrath? Produce
therefore fruits worthy of repentance;
and begin not to say in yourselves,
We have Abraham for [our] father,
for I say unto you that God is able
of these stones to raise up children to
9 Abraham. And already also the axe
is applied to[q] the root of the trees;
every tree therefore not producing
good fruit is cut down and cast into
10 [the] fire. And the crowds asked him
saying, What should[r] we do then?
11 And he answering says to them,
He that has two body coats, let him
give to him that has none; and he
that has food, let him do likewise.
12 And tax-gatherers came also to be
baptised, and they said to him, Teach-
13 er, what should[r] we do? And he said
to them, Take no more [money] than
14 what is appointed to you. And per-
sons engaged in military service also
asked him saying, And we, what
should[r] we do? And he said to them,
Oppress no one, nor accuse falsely,
and be satisfied with your pay.
15 But as the people were in expecta-
tion, and all were reasoning in their
hearts concerning John whether *he*
16 might be the Christ, John answered
all, saying, *I* indeed baptise you with
water, but the mightier than I is
coming, the thong of whose sandals
I am not fit to unloose; *he* shall bap-
tise you with[s] [the] Holy Spirit and
17 fire; whose winnowing-fan is in his
hand, and he will thoroughly purge
his threshing-floor, and will gather
the wheat into his garner, but the
chaff he will burn with fire unquench-
18 able. Exhorting[t] then many other
things also he announced [his] glad
19 tidings to the people. But Herod the
tetrarch, being reproved by him as to
Herodias, the wife of his brother,[v]
and as to all the wicked things which
20 Herod had done, added this also to
all [the rest], that he shut up John
in prison.
21 And it came to pass, all the people
having been baptised, and Jesus hav-
ing been baptised and praying, that
22 the heaven was opened, and the Holy
Spirit descended in a bodily form as
a dove upon him; and a voice came
out of heaven,[w] Thou art my beloved
Son, in thee I have found my delight.
23 And Jesus himself was beginning
to be about thirty years old; being as
was supposed son of Joseph; of Eli,
24 of Matthat, of Levi, of Melchi, of
25 Janna, of Joseph, of Mattathias, of
Amos, of Naoum, of Esli, of Naggai,
26 of Maath, of Mattathias, of Semei, of
27 Joseph, of Juda, of Joannes, of Resa,
28 of Zorobabel, of Salathiel, of Neri, of
Melchi, of Addi, of Cosam, of Elmo-
29 dam, of Er, of Joses, of Eliezer,
30 of Joreim, of Matthat, of Levi, of Si-
meon, of Juda, of Joseph, of Jonan,
31 of Eliakim, of Meleas, of Menan,
32 of Mattatha, of Nathan, of David, of
Jesse, of Obed, of Booz, of Salmon,

[n] λόγων, something more than 'words.'
[o] T. R. adds 'saying,' with A C X Δ &c. 33 69 Brix Syrr; ℵ B D L Δ 1 Am Memph omit.
[p] Or 'Make ye ready,' as i. 76.
[q] See note to Matt. iii. 10.
[r] T. R. reads 'shall,' with G (K) U 1 Ital Vulg; text ℵ (A, except ver. 14) B C D L &c. 33 69.
[s] ἐν. See note to Matt. iii. 11.

[t] 'Exhorting many things' is not quite correct English, but intelligible, and I think conveys best the sense. The ἕτερα shews there were other subjects.
[v] T. R. adds 'Philip,' with A C K X Π 33 Syrr Memph; ℵ B D E L Δ Ξ &c. 1 69 Ital Vulg omit.
[w] T. R. adds 'saying,' with A E Δ &c. 1 33 69 Syrr; ℵ B D L Am Memph omit.

of Naasson, of Aminadab, of Aram, of
Esrom, of Phares, of Juda, of Jacob,
of Isaac, of Abraham, of Terah, of
Nachor, of Seruch, of Ragau, of Pha-
lek, of Eber, of Sala, of Caïnan, of Ar-
phaxad, of Sem, of Noe, of Lamech,
of Methusala, of Enoch, of Jared, of
Maleleel, of Caïnan, of Enos, of Seth,
of Adam, of God.

IV. But Jesus, full of [the] Holy Spirit, returned from the Jordan, and was led by[x] the Spirit in[y] the wilder-
ness forty days, tempted of the devil; and in those days he did not eat anything, and when they were finished[z]
he hungered. And the devil said to him, If thou be Son of God, speak to
this stone, that it become bread. And Jesus answered unto[a] him saying, It is written, Man shall not live by bread alone, but by every word of God.[b]

And [the devil[c]], leading him up into a high mountain,[d] shewed him all the kingdoms of the habitable
world in a moment of time. And the devil said to him, I will give thee all this power, and their glory; for it is given up to me, and to whomsoever I
will I give it. If therefore thou wilt do homage before me, all[e] [of it]
shall be thine. And Jesus answering him said,[f] It is written, Thou shalt do homage to [the] Lord[g] thy God, and him alone shalt thou serve.

And he led him to Jerusalem, and set him on the edge of the temple,[h] and said to him, If thou be[i] Son of
God, cast thyself down hence; for it is written, He shall give charge to his angels concerning thee to keep thee;
and on [their] hands shall they bear thee, lest in any wise thou strike thy
foot against a stone. And Jesus answering said to him, It is said, Thou shalt not tempt [the] Lord[g] thy
God. And the devil, having completed every temptation, departed from him for a time.[k]

And Jesus returned in the power of the Spirit to Galilee; and a rumour went out into the whole surrounding
country about him; and *he* taught in their synagogues, being glorified of all.

And he came to Nazareth, where he was brought up; and he entered, according to his custom, into the synagogue on the sabbath day, and
stood up to read. And [the] book of the prophet Esaias was given to him; and having unrolled the book he found the place where it was
written, [The] Spirit of [the] Lord[g] is upon me, because he has anointed me to preach glad tidings to [the] poor; he has sent me [l] to preach to captives deliverance, and to [the] blind sight, to send forth [the] crushed deliver-
ed, to preach [the] acceptable year
of [the] Lord.[g] And having rolled up the book, when he had delivered it up to the attendant, he sat down; and the eyes of all in the synagogue were
fixed upon him. And he began to say to them, To-day this scripture is
fulfilled in your ears. And all bore witness to him, and wondered at the words of grace which were coming out of his mouth. And they said, Is
not this the son of Joseph? And he said to them, Ye will surely say to me this parable, Physician, heal thyself; whatsoever we have heard

[x] ἐν. Compare chap. iii. 16.
[y] T. R. reads 'into,' with A E W Δ Ξ &c. 1 33 69 Am Memph; text ℵ B D L Verc Ver.
[z] T. R. adds 'afterwards,' with A E W Δ Ξ &c. 1 33 69 Syrr Brix Corb; text ℵ B D L Am Memph.
[a] It is not αὐτῷ here but πρὸς αὐτόν: 'unto' does not offend the ear as 'to.'
[b] ℵ B L Memph omit 'but by every word of God.'
[c] ℵ B D L 1 Verc omit; A E Δ &c. Am Syrr insert.
[d] ℵ B L Ver Am omit 'into a high mountain.'
[e] T. R. reads 'all things,' with Am and a few cursives; text ℵ A B D L Ξ and the others, 1 33 69 Syrr Memph.
[f] T. R. adds 'Get thee behind me, Satan,' with A E W Δ &c.; ℵ B D L Ξ 1 22 33 Am and others omit. T.R. also adds 'for,' with U W Δ Δ 69 Ver; ℵ A B D E L Ξ &c. 1 33 Am Syrr Memph omit.
[g] Κύριος, as the name 'Jehovah.'
[h] ἱερόν: see Matt. iv. 5; xxi. 12.
[i] T. R. adds 'the,' with little or no authority.
[k] ἄχρι καιροῦ, 'till [another] season.' See Acts xiii. 11.
[l] T. R. adds 'to heal the broken in heart,' with A E F W Δ &c. 1 Brix Syrr: ℵ B D L Ξ 13 33 69 Am Memph omit.

has taken place in Capernaum do
24 here also in thine own country. And
he said, Verily I say to you, that no
prophet is acceptable in his [own]
25 country. But of a truth I say to you,
There were many widows in Israel
in the days of Elias, when the heaven
was shut up for three years and six
months, so that a great famine came
26 upon all the land, and to none of
them was Elias sent but to Sarepta
of Sidonia,[m] to a woman [that was] a
27 widow. And there were many lepers
in Israel in the time of Elisha the
prophet, and none of them was
cleansed but Naaman the Syrian.
28 And they were all filled with rage in
the synagogue, hearing these things;
29 and rising up they cast him forth out
of the city, and led him up to the
brow of the mountain upon which
their city was built, so that they
might[n] throw him down the precipice;
30 but he, passing through the midst of
31 them, went his way, and descended
to Capernaum, a city of Galilee, and
32 taught them on the sabbaths. And
they were astonished at his doctrine,
for his word was with authority.
33 And there was in the synagogue
a man having a spirit of an unclean
demon, and he cried with a loud
34 voice, saying, Eh![o] what have we to
do with thee, Jesus, Nazarene? hast
thou come to destroy us? I know
thee who thou art, the Holy [One]
35 of God. And Jesus rebuked him,
saying, Hold thy peace, and come
out from[p] him. And the demon,
having thrown him down into the
midst, came out from him without
36 doing him any injury. And astonish-
ment came upon all, and they spoke
to one another, saying, What word
[is] this? for with authority and
power he commands the unclean
37 spirits, and they come out. And a
rumour went out into every place of
the country round concerning him.
38 And rising up out of[p] the synagogue,
he entered into the house of Simon.
But Simon's mother-in-law was
suffering under a bad fever; and
39 they asked him for her. And stand-
ing over her, he rebuked the fever,
and it left her; and forthwith stand-
40 ing up she served them. And when
the sun went down, all, as many as
had persons sick with divers diseases,
brought them to him, and having
laid his hands on every one of them,
41 he healed them; and demons also
went out from many, crying out and
saying, Thou art[q] the Son of God.
And rebuking them, he suffered them
not to speak, because they knew him
to be the Christ.
42 And when it was day he went out,
and went into a desert place, and
the crowds sought after[r] him, and
came up to him, and [would have]
kept him back that he should not go
43 from them. But he said to them, I
must needs announce the glad tidings
of the kingdom of God to the other
cities also, for for this I have been[s]
44 sent forth. And he was preaching
in the synagogues of Galilee.

V. And it came to pass, as the crowd
pressed on him to hear the word of
God, that[t] he was standing by the
2 lake of Gennesaret: and he saw two
ships standing by the lake, but the
fishermen, having come down from
3 them, were washing their nets. And
getting into one of the ships, which
was Simon's, he asked him to draw
out a little from the land; and he
sat down and taught the crowds out
4 of the ship. But when he ceased
speaking, he said to Simon, Draw out
into the deep [water] and let down

[m] T.R. reads 'of Sidon,' with E Δ &c. Syrr; text ℵ A B C D L X Γ 1 13 69 Ital Vulg Memph.
[n] T.R. reads 'in order to,' with A C E Δ &c.; text ℵ B D L 1 13 22 33 69 Memph.
[o] See note to Mark i. 24.
[p] T.R. reads 'of,' ἐξ, with A C E Q X Δ &c.; ℵ B D L V Ξ 1 13 22 69 Ital Vulg ἀπ'. In ver. 38, the same (exc. V), with C Q 33, also read ἀπό for ἐκ.

[q] T. R. adds 'the Christ,' with A E Q Δ &c. Syrr Brix Mon; ℵ B C D F L R X Ξ 33 Am Memph omit.
[r] T. R. omits 'after,' with E G H K Π; ℵ A B C D F L M Q X Ξ &c. 1 33 69 insert.
[s] T. R. reads 'am I,' with A E Q R Γ Δ &c.; text ℵ B C D L X 1 13 33 69.
[t] καί, used as 'that,' as ver. 17 and often in Luke. One might almost say, 'he was standing also.'

your nets for a haul. And Simon answering said to him, Master, having laboured through the whole night we have taken nothing, but at thy word I will let down the net. And having done this, they enclosed a great multitude of fishes. And their net broke. And they beckoned to their partners[v] who were in the other ship to come and help them, and they came, and filled both the ships, so that they were sinking. But Simon Peter, seeing it, fell at Jesus' knees, saying, Depart from me, for I am a sinful man, Lord. For astonishment had laid hold on him and on all those who were with him at the haul of fishes which they had taken; and in like manner also on James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, Fear not; henceforth thou shalt be catching men. And having run the ships on shore, leaving all they followed him.

And it came to pass as he was in one of the cities, that[w] behold, there was a man full of leprosy, and seeing Jesus, falling upon his face, he besought him saying, Lord, if thou wilt, thou art able to cleanse me. And stretching forth his hand he touched him, saying, I will; be thou cleansed: and immediately the leprosy departed from him. And *he* enjoined him to tell no one; but go, shew thyself to the priest, and offer for thy cleansing as Moses ordained, for a testimony to them. But the report concerning him was spread abroad still more, and great crowds came together to hear and to be healed[x] from their infirmities. And *he* withdrew himself, and was about in the desert [places] and praying.[y]

And it came to pass on one of the days, that[w] he was teaching, and there were Pharisees and doctors of the law sitting by, who were come out of every village of Galilee and Judæa and [out of] Jerusalem; and [the] Lord's[z] power was [there] to heal them. And lo, men bringing upon a couch a man who was paralysed; and they sought to bring him in, and put [him] before him. And not finding what[a] way to bring him in, on account of the crowd, going up on the housetop they let him down through the tiles, with his little couch, into the midst before Jesus. And seeing their faith, he said,[b] Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason [in their minds], saying, Who is this who speaks blasphemies? Who is able to forgive sins but God alone? But Jesus, knowing their reasonings, answering said to them, Why reason ye in your hearts? which is easier, to say, Thy sins are forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of man has power[c] on earth to forgive sins, he said to the paralysed man, I say to thee, Arise, and take up thy little couch and go to thine house. And immediately standing up before them, having taken up that whereon he was laid, he departed to his house, glorifying God. And astonishment seized all, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

And after these things he went forth and saw a tax-gatherer, Levi by name, sitting at the receipt of taxes, and said to him, Follow me. And having left all, rising up, he followed him. And Levi made a great entertainment for him in his house, and there was a great crowd of tax-gatherers and others who were at table with them. And their scribes and

[v] Here μετόχοις: in ver. 10, it is κοινωνοί.
[w] καί, used for 'that.' See note ver. 1.
[x] T. R. adds 'by him,' with (A) C² E Δ &c. 33; ℵ B C* D L 1 22 69 Ital Vulg Memph omit.
[y] Literally 'And' (or 'But,' δέ) 'he was withdrawing himself in the deserts and praying.' He was at that time waiting, occupied with prayer.
[z] Κύριος without article, 'Jehovah.'
[a] T. R. reads 'by what,' with a few cursives.
[b] T. R. adds 'to him,' with A E &c.; C D Memph add 'to the paralysed man.' ℵ B L Ξ 33 Am omit.
[c] Or 'authority,' ἐξουσία: see Matt. ix. 6, x. 1.

the Pharisees[d] murmured at his disciples, saying, Why do ye eat and drink with[e] tax-gatherers and sinners?
31 And Jesus answering said to them, They that are in sound health have not need of a physician, but those that
32 are ill. I am not come to call righteous persons, but sinful ones to repen-
33 tance. And they said to him, Why[f] do the disciples of John fast often and make supplications, in like manner those also of the Pharisees, but thine
34 eat and drink? And he[g] said to them, Can ye make the sons of the bride-chamber fast when the bridegroom is
35 with them? But days will come when also the bridegroom will have been taken away from them; then shall
36 they fast in those days. And he spoke also a parable to them: No one puts a piece of a new garment upon an old garment, otherwise he will both rend[h] the new, and the[i] piece which is from the new will[j] not suit with
37 the old. And no one puts new wine into old skins, otherwise the new wine will burst the skins, and it will be poured out, and the skins will be
38 destroyed; but new wine is to be put into new skins, and both are preserv-
39 ed.[k] And no one having drunk old wine [straightway[l]] wishes for new, for he says, The old is better.[m]

VI. And it came to pass on [the] second-first[n] sabbath, that he went through[o] cornfields, and his disciples were plucking the ears and eating [them], rubbing [them] in their
2 hands. But some of the Pharisees said to them,[p] Why do ye what is not lawful to do[q] on the sabbath?
3 And Jesus answering said to them, Have ye not read so much as this, what David did when he hungered,
4 he and those who were with him, how[r] he entered into the house of God and took the shew-bread and ate, and gave to those also who were with him, which it is not lawful that [any] eat, unless the priests alone?
5 And he said to them, The Son of man is Lord of the sabbath also.
6 And it came to pass on another sabbath also[s] that he entered into the synagogue and taught; and there was a man there, and his right hand
7 was withered. And the scribes and the Pharisees were watching[t] if he would heal on the sabbath, that they might find something of which
8 to accuse him. But *he* knew their thoughts, and said to the man who had the withered hand, Get up, and stand in the midst. And having risen
9 up he stood [there]. Jesus therefore said to them, I will ask you if it is[v] lawful on the sabbath to do good or to do evil? to save life or
10 to destroy [it]? And having looked around on them all, he said to him,[w] Stretch out thy hand. And he did [so[x]] and his hand was restored as

[d] ℵ B C D L R Ξ 1 33 Ital Vulg Memph put 'Pharisees' first.
[e] T. R. omits τῶν. The article makes the two one class, hence 'the' is better left out in English; C* D omit καὶ ἁμαρτωλῶν.
[f] B L Ξ 33 Memph omit διὰ τί.
[g] ℵ B C D L R X Ξ 1 33 69 Brix Memph read 'Jesus.'
[h] Or 'cut up,' σχίσει. Or, again we might say, 'the new will rend.' T. R. reads 'rends,' σχίζει, with A E &c. Am Syrr Memph; text ℵ B C D L X 33 and others.
[i] Or 'No one having cut a patch out of a new garment puts [it] on an old garment, but if not he will both cut [up] the new and the,' with ℵ B D L (X) Ξ 1 (13) 22 33 (69) Syrr; A C R &c. omit ἀπό. A C R X &c. 13 69 Ital Vulg omit σχίσας.
[j] T. R. reads 'does,' with E &c. Am Syrr Memph.
[k] ℵ B L 1 33 Memph omit 'and both are preserved;' A C D E R &c. 69 Ital Vulg Syrr insert.
[l] 'Straightway' is doubtful; ℵ B C* L 1 Memph omit; A C³ E R X Δ &c. 33 69 Am insert.
[m] ℵ B L Memph Syr-Pst read 'good.' (D omits the verse.)
[n] ℵ B L 1 22 33 69 Memph omit 'second-first;' but A C D E R X Δ &c. have it, so Am Verc Corb Brix Syr-Hcl.
[o] T. R. adds 'the,' with C D E R &c. 33 69 Memph; text ℵ A B L Δ Π 1.
[p] ℵ B C* L X 1 Verc Colb Memph omit 'to them;' A E R Δ &c. 33 69 Am Syrr insert. (D αὐτῷ.)
[q] ℵ A C E &c. have ποιεῖν; B D R 69 Am omit.
[r] ℵ has ὡς, with A C E Δ &c.; B D omit; πῶς L R X 1 13 33 69 Memph.
[s] ℵ B L X 1 13 33 69 omit 'also;' A E R Δ &c. ins.
[t] T. R. adds 'him,' with ℵ B D L X 69 Syrr Memph; A E F^w R Δ &c. 1 and most curss. omit.
[v] Some, with T. R., read 'ask you something, Is it,' Some 'I will ask you, What is,' with A and many others. Text ℵ B D L Am Memph. (ℵ B L Am Memph read 'I ask.')
[w] T. R. reads 'the man,' with ℵ D L X 1 33 69 Am Memph; text A B E Δ &c. Syrr.
[x] T. R. has 'so,' with K Π and many cursives.

11 the other.[y] But they were filled with madness, and they spoke together among themselves what they should do to Jesus.

12 And it came to pass in those days that he went out into the mountain to pray, and he spent the night in
13 prayer to God. And when it was day he called his disciples, and having chosen out twelve from them, whom
14 also he named apostles: Simon, to whom also he gave the name of Peter, and Andrew his brother, [and[z]] James and John, [and[z]] Philip and
15 Bartholomew, [and[z]] Matthew and Thomas, James the [son] of Alphæus and Simon who was called Zealot,
16 [and[z]] Judas [brother] of James, and Judas Iscariote, who was also[a] [his]
17 betrayer; and having descended with them, he stood on a level place, and a crowd of his disciples, and a great multitude of the people from all Judæa and Jerusalem, and the sea coast of Tyre and Sidon, who came to hear him and to be healed of their
18 diseases; and those that were beset by
19 unclean spirits[b] were healed. And all the crowd sought to touch him, for power went out from him and healed
20 all. And he, lifting up his eyes upon his disciples, said, Blessed [are] ye poor, for yours is the kingdom of God.
21 Blessed ye that hunger now, for ye shall be filled. Blessed ye that weep
22 now, for ye shall laugh. Blessed are ye when men shall hate you, and when they shall separate you [from them], and shall reproach [you], and cast out your name as wicked, for
23 the Son of man's sake: rejoice in that day and leap for joy, for behold, your reward is great in the heaven, for after this manner did their fathers
24 act toward the prophets. But woe to you rich, for ye have received
25 your consolation. Woe to you that are filled[c], for ye shall hunger. Woe to you who laugh now, for ye shall
26 mourn and weep. Woe,[d] when all men speak well of you, for after this manner did their fathers to the false
27 prophets. But to you that hear I say, Love your enemies; do good to
28 those that hate you; bless those that curse you; [e]pray for those who use
29 you despitefully. To him that smites thee on the cheek, offer also the other; and from him that would take away thy garment, forbid not thy body coat
30 also. [f]To every one that asks of thee, give; and from him that takes away
31 what is thine, ask it not back; and as ye wish that men should do to you, do ye also to them in like man-
32 ner. And if ye love those that love you, what thank is it to you? for even sinners love those that love
33 them. And if ye do good to those that do good to you, what thank is it to you? for even sinners do the same.
34 And if ye lend to those from whom ye hope to receive, what thank is it to you? [for[g]] even sinners lend to sinners that they may receive the
35 like. But love your enemies, and do good, and lend, hoping for nothing in return, and your reward shall be great, and ye shall be sons of [the[h]] Highest; for *he* is good to the un-
36 thankful and wicked. Be ye therefore[i] merciful, even as your Father
37 also is merciful. And judge not, and ye shall not[j] be judged; condemn not, and ye shall not[j] be condemned. Remit, and it shall be remitted to you.

[y] T. R. reads 'whole as the other,' with E M S V Γ Λ 69; ℵ A B D Q Δ &c. 1 33 Ital Vulg Syrr Memph omit 'whole;' 'as the other' A D E Q Δ &c. 1 69 Syrr; ℵ B L 33 Am Memph omit.

[z] T. R. omits 'and,' with A E X &c.; ℵ B D L and others have it. The MSS vary in detail.

[a] ℵ B L Ital Vulg Memph omit 'also.'

[b] T. R., with E X Δ &c. 1 69 Syrr, reads 'spirits; and they were;' ℵ A B D L Q 33 Ital Vulg Memph omit καί.

[c] ℵ B L Q X Ξ Λ Δ Ξ 1 13 22 33 69 Memph add 'now;' A D E P &c. Ital (exc. Brix) Vulg omit.

[d] T. R. adds 'to you,' with D Δ 13 69 Memph; ℵ A B E P Q X Ξ &c. 1 33 omit. (ℵ B K L S X Ξ 1 13 69 omit it the second time in ver. 25.)

[e] T. R. adds 'and,' with some cursives.

[f] T. R. adds 'And,' δέ, with A D E P X Δ Ξ &c. 33 69; ℵ B K L R Π 1 omit it.

[g] ℵ B L Ξ Memph omit γάρ.

[h] T. R. adds 'the' in text, with some cursives.

[i] ℵ omits οὖν, with B D L Ξ 1 33 Memph; A E P X Δ &c. Am Brix Syrr insert.

[j] A strong negative, οὐ μή, hard to put into English: 'in no wise.'

38 Give, and it shall be given to you; good measure, pressed down, and shaken together, and running over, shall be given[k] into your bosom: for with the same measure with which ye mete it shall be measured to you again.

39 And he spoke also[l] a parable to them: Can a blind [man] lead a blind [man]? shall not both fall into [the] 40 ditch? The[m] disciple is not above his teacher, but every one that is perfect- 41 ed shall be as his teacher. But why lookest thou on the mote which is in the eye of thy brother, but perceivest not the beam which is in thine own 42 eye? or[n] how canst thou say to thy brother, Brother, allow [me], I will cast out the mote that is in thine eye, thyself not seeing the beam that is in thine eye? Hypocrite, cast out first the beam out of thine eye, and then thou shalt see clear to cast out the mote which is in the eye of thy 43 brother. For there is no good tree which produces corrupt fruit, nor[o] a corrupt tree which produces good 44 fruit; for every tree is known by its own fruit, for figs are not gathered[k] from thorns, nor grapes vintaged from 45 a bramble. The good man, out of the good treasure of his heart, brings forth good; and the wicked [man[p]] out of the wicked,[q] brings forth what is wicked: for out of the abundance 46 of the heart his mouth speaks. And why call ye me, Lord, Lord, and do 47 not the things that I say? Every one that comes to me, and hears my words and does them, I will shew 48 you to whom he is like. He is like a man building a house, who dug and went deep, and laid a foundation on the rock; but a great rain coming, the stream broke upon that house, and could not shake it, for it had been 49 founded on the rock.[r] And he that has heard and not done, is like a man who has built a house on the ground without foundation, on which the stream broke, and immediately it fell, and the breach of that house was great.

VII. And when he had completed all his words in the hearing of the people, 2 he entered into Capernaum. And a certain centurion's bondman who was dear to him was ill and about to die; 3 and having heard of Jesus, he sent to him elders of the Jews, begging him that he might come and save[s] his 4 bondman. But they, being come to Jesus, besought him diligently, saying, He is worthy to whom thou 5 shouldest[t] grant this, for he loves our nation and himself has built the synagogue for us. 6 And Jesus went with them. But already, when he was not far from the house, the centurion sent to him friends, saying to him, Lord, do not trouble thyself, for I am not worthy that thou shouldest enter 7 under my roof. Wherefore neither did I count myself worthy to come to thee. But say by a word and my ser- 8 vant shall be healed. For *I* also am a man placed under authority, having under myself soldiers, and I say to this [one], Go, and he goes; and to another, Come, and he comes; and to my bondman, Do this, and he 9 does [it]. And Jesus hearing this wondered at him, and turning to the crowd following him said, I say to you, Not even in Israel have I 10 found so great faith. And they who had been sent returning to the house found the bondman, who was ill,[v] in good health.

11 And it came to pass afterwards[w] he went into a city called Nain, and many of his disciples and a great

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[k] This is an example of Luke's use of the third person active with a passive sense, or impersonal statement of the fact.

[l] T. R. omits 'also,' with A E P Δ &c. Memph; ℵ B C D F[w] L R X Ξ 13 33 69 Ital Vulg insert.

[m] See Matt. x. 24.

[n] (ℵ) B omit ἢ; A C D E P Δ &c. insert. ℵ adds δέ.

[o] ℵ B L Ξ 1 13 69 Memph add πάλιν, 'again.'

[p] ℵ B D L 1 Memph omit; A C E Δ Ξ &c. insert.

[q] T. R. repeats 'treasure of his heart,' with A C E Δ &c. 33 Syrr; ℵ B D L Ξ 1 (69) Am omit; Memph adds 'treasure' only.

[r] ℵ B L Ξ 33 read 'on account of its having been well built.' (Æth has this after the T. R.)

[s] Or 'cure,' 'make perfectly well:' cf. Mt. xiv. 36.

[t] T. R. reads 'he shall,' with G K M S U V Γ Δ.

[v] ℵ B[1] L 1 omit 'who was ill.' D om. 'bondman.'

[w] Or 'on the following [day]:' cf. ix. 37.

12 crowd went with him. And as he drew near to the gate of the city, [x]behold, a dead man was carried out, the only son of his mother, and she a widow, and a very considerable crowd of the city [was[y]] with her.
13 And the Lord, seeing her, was moved with compassion for her, and said to
14 her, Weep not; and coming up he touched the bier, and the bearers stopped. And he said, Youth, I say
15 to thee, Wake up. And the dead sat up and began to speak; and he gave
16 him to his mother. And fear seized on all, and they glorified God, saying, A great prophet has been raised up[z] amongst us; and God has visited his
17 people. And this report went out in all Judæa concerning him, and in all the surrounding country.
18 And the disciples of John brought him word concerning all these things:
19 and John, having called two of his disciples, sent to Jesus,[a] saying, Art *thou* he that is coming, or are we to
20 wait for[b] another? But the men having come to him said, John the baptist has sent us to thee, saying, Art *thou* he that is coming, or are we
21 to wait for[b] another? In that[c] hour[d] he healed many of diseases and plagues and evil spirits, and to many
22 blind he granted sight. And Jesus[e] answering said to them, Go, bring back word to John of what ye have seen and heard: that blind see, lame walk, lepers are cleansed, deaf hear, dead are raised, poor are evangelized;
23 and blessed is whosoever shall not
24 be offended in me. And the messengers of John having departed, he began to speak to the crowds concerning John: What went ye out into the wilderness to behold? a reed
25 shaken by the wind? But what went ye out to see? a man clothed in delicate garments? Behold, those who are in splendid clothing and live luxuriously are in the courts of kings.
26 But what went ye out to see? a prophet? Yea, I say to you, and [what is] more excellent than a prophet.
27 This is he concerning whom it is written, Behold, I[f] send my messenger before thy face, who shall prepare
28 thy way before thee; for I say[g] unto you, Among them that are born of women a greater [prophet[h]] is no one than John [the baptist[i]]; but he who is a little one[k] in the kingdom of
29 God is greater than he. (And all the people who heard [it], and the taxgatherers, justified God, having been baptised with the baptism of John;
30 but the Pharisees and the lawyers rendered null as to themselves the counsel of God, not having been baptised
31 by him.) [l]To whom therefore shall I liken the men of this generation,
32 and to whom are they like? They are like children sitting in the market-place, and calling one to another and saying, We have piped to you, and ye have not danced; we have mourned to you,[m] and ye have not
33 wept. For John the baptist has come neither eating bread nor drinking wine, and ye say, He has a demon.
34 The Son of man has come eating and drinking, and ye say, Behold an eater and wine-drinker,[n] a friend of tax-
35 gatherers and sinners; and wisdom has been justified of all her children.
36 But one of the Pharisees begged

[x] καί, for 'that,' necessarily left out in English.
[y] T. R. has 'was' in text, with ℵ B L Ξ 33 69 Memph; Stephens, with ℵ B C[c] S L V Ξ 1 33, puts it before 'widow;' A E K R X Δ &c. omit it.
[z] T. R. reads 'is risen up,' with E R X Δ &c. 69: text ℵ A B C (D ἐξῆγ.) L Ξ 1 13 33.
[a] ℵ has τὸν Ἰησοῦν, with T. R. and A D E X Δ &c. Syrr; B R L Ξ 13 33 69 Vere Corb Am κύριον.
[b] See note to Matt. xi. 3.
[c] T. R. reads 'And in the same,' with A D E R Δ Ξ &c. 33 Am Syrr; text ℵ B L 1 13 69 Memph.
[d] ℵ[c] L 69 read 'day.'
[e] ℵ B D Ξ Am Memph omit ὁ Ἰησοῦς; A E L R Δ &c. 1 33 69 Colb Brix Syrr as T. R.
[f] T. R. reads 'I,' that is, has ἐγώ, with A E X Δ &c. 33 Syrr: ℵ B D L Ξ 1 Ital Vulg Memph omit.
[g] ℵ L X Æth ἀμὴν λέγω; B Ξ 33 Memph omit γάρ.
[h] ℵ B K L M X Ξ Π 1 33 omit; A (D puts the phrase in ver. 26) E Δ &c. Am Brix Syrr insert.
[i] ℵ B L Ξ 1 Memph omit; A (D) E X Δ &c. 33 69 Ital Vulg Syrr insert.
[k] μικρότερος, a comparative: see Matt. xi. 11.
[l] T. R. adds 'And the Lord said,' with a few cursives Brix.
[m] ℵ B D L Ξ 13 Am Memph omit 'to you.'
[n] See note to Matt. xi. 19.

him that he would eat with him. And entering into the house of the Phari-
37 see he took his place at table; and behold, a woman in the city, who was a sinner, and [o] knew that he was sitting at meat in the house of the Pharisee, having taken an alabaster box of
38 myrrh, and standing at his feet behind [him] weeping, began to wash his feet with tears; and she wiped them with the hairs of her head, and kissed [p] his feet, and anointed [them]
39 with the myrrh. And the Pharisee who had invited him, seeing it, spoke with himself saying, This [person] if he were a prophet would have known who and what the woman is who touches him, for she is a sinner.
40 And Jesus answering said to him, Simon, I have somewhat to say to thee. And he says, Teacher, say [it].
41 There were two debtors of a certain creditor: one owed five hundred de-
42 narii and the other fifty; but [q] as they had nothing to pay, he forgave both of them [their debt]: [say,[r]] which of them therefore will love him most?
43 And Simon answering said, I suppose he to whom he forgave the most. And he said to him, Thou hast
44 rightly judged. And turning to the woman he said to Simon, Seest thou this woman? I entered into thy house; thou gavest me not water on my feet, but she has washed my feet with tears, and wiped them with her
45 hair.[s] Thou gavest me not a kiss, but she from the time I came in has
46 not ceased kissing my feet. My head with oil thou didst not anoint, but she has anointed my feet with
47 myrrh. For which cause I say to thee, Her many sins are forgiven; for she loved much; but he to whom
48 little is forgiven loves little. And he said to her, Thy sins are forgiven.
49 And they that were with [them] at table began to say within themselves, Who is this who forgives also sins?
50 And he said to the woman, Thy faith has saved thee; go in peace.

VIII. And it came to pass afterwards that [t] he went through [the country] city by city, and village by village, preaching and announcing the glad tidings of the kingdom of God; and
2 the twelve [were] with him, and certain women who had been healed of wicked spirits and infirmities, Mary who was called Magdalene,[u] from
3 whom seven demons had gone out, and Joanna, wife of Chuza, Herod's steward, and Susanna, and many others, who ministered to him [v] of
4 their substance. And a great crowd coming together, and those who were coming to him out of each city, he
5 spoke by parable: The sower went out to sow his seed; and as he sowed, some fell along the way, and it was trodden under foot, and the birds of
6 the heaven devoured it up; and other fell upon the rock, and having sprung up, it was dried up because it had
7 not moisture; and other fell in the midst of the thorns, and the thorns having sprung up with [it] choked it;
8 and other fell into [w] the good ground, and having sprung up bore fruit a hundredfold. As he said these things he cried, He that has ears to hear,
9 let him hear. And his disciples asked him [saying[x]], What may this pa-
10 rable be? And he said, To you it is given to know the mysteries of the kingdom of God, but to the rest in parables, in order that seeing they may not see, and hearing they may
11 not understand. But the parable is this: The seed is the word of God.
12 But those by the wayside are those who hear; then comes the devil and

[o] T. R. omits 'and,' with D E L Ξ &c. 1 33 Am.
[p] Or 'ardently kissed,' 'covered with kisses;' and so ver. 45: cf. xv. 20; Acts xx. 37.
[q] ℵ has δέ, as T. R., with A E I X Δ &c. 1 33 69 Memph; B D L P Ξ Am omit.
[r] ℵ B D L Ξ 1 Ital Vulg Syr-Crt & Pst Memph omit 'say;' (A) E I P X Δ &c. 33 69 insert.
[s] T. R. reads 'the hair of her head,' with E Δ &c. 33 69; ℵ A B D I K L P X Ξ Π 1 Ital Vulg Syrr Memph omit τῆς κεφαλῆς.
[t] καί: so ver. 22.
[u] Or 'of Magdala.'
[v] ℵ has αὐτῷ, with A L M X Π 1 33 Memph; αὐτοῖς, 'them,' B D E Δ &c. 69 Am Syr-Crt & Pst.
[w] T. R. reads 'upon,' with D Verc Colb.
[x] ℵ B D L R Ξ 1 33 Am Memph Syr-Crt & Pst omit λέγοντες; A E X Δ &c. 69 Brix Monac insert.

takes away the word from their heart that they may not believe and be
13 saved. But those upon the rock, those who when they hear receive the word with joy; and these have no root, who believe for a time, and in time of trial
14 fall away. But that that fell where the thorns were,[y] these are they who having heard go away and are choked under cares and riches and pleasures of life,[z] and bring no fruit to perfec-
15 tion. But that in the good ground, these are they who[a] in an honest and good heart, having heard the word keep it, and bring forth fruit with pa-
16 tience. And no one having lighted a lamp covers it with a vessel or puts it under a couch, but sets it on a lamp-stand, that they who enter in may see
17 the light. For there is nothing hid which shall not become manifest, nor secret which shall not be known and
18 come to light. Take heed therefore how ye hear; for whosoever has, to him shall be given, and whosoever has not, even what he seems to have shall be taken from him.

19 And his mother and his brethren came to him, and could not get to
20 him because of the crowd. And it was told him [saying[b]], Thy mother and thy brethren stand without, wish-
21 ing to see thee. But he answering said to them, My mother and my brethren are those who hear the word of God and do [it[c]].

22 And it came to pass on one of the days, that he entered into a ship, himself and his disciples; and he said to them, Let us pass over to the other side of the lake; and they set
23 off from shore. And as they sailed, he fell asleep; and a sudden squall of wind came down on the lake, and they were filled [with water], and
24 were in danger; and coming to [him] they woke him up, saying, Master, master, we perish. But he, rising up, rebuked the wind and the raging of the water; and they ceased, and there
25 was a calm. And he said to them, Where is your faith? And, being afraid, they were astonished, saying to one another, Who then is this, that he commands even the winds and the water, and they obey him?

26 And they arrived in the country of the Gadarenes,[d] which is over against
27 Galilee. And as he got out [of the ship] on the land, a certain man out of the city met him, who had demons a long time, and put on no clothes, and did not abide in a house, but in
28 the tombs. But seeing Jesus,[e] he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus Son of the Most High God? I beseech thee tor-
29 ment me not. For he had commanded the unclean spirit to go out from the man. For very often[f] it had seized him; and he had been bound, kept with chains and fetters, and breaking the bonds he was driven by the
30 demon into the deserts. And Jesus asked him saying, What is thy name? And he said, Legion: for many de-
31 mons had entered into him. And they besought[g] him that he would not command them to go away into the
32 bottomless pit. And there was there a herd of many swine feeding on[h] the mountain, and they besought him that he would suffer them to enter into
33 those; and he suffered them. And the demons, going out from the man, entered into the swine, and the herd rushed down the precipice into the
34 lake, and were choked. But they that fed [them], seeing what had

[y] Or 'into the thorns.'
[z] *βίου*, life as such in this world.
[a] Or 'are such as,' *οἵτινες*.
[b] ℵ B D L Δ Ξ 1 22 33 Ital Vulg Memph Syr-Crt & Pst omit 'saying;' A E X &c. 69 insert.
[c] T. R. inserts 'it' with E X &c. 69 Memph.
[d] Or 'Gerasenes,' (C ver. 37) B D Ital Vulg; 'Gergesenes' ℵ L X Ξ 1 33 Memph; text A E R Δ &c. 69 Syrr. See Matt. viii. 28; Mark v. 1.
[e] T. R., with A E R Δ &c. 1 69, adds *καί*, reading 'and crying out he fell;' text ℵ B (D) L X Ξ 33.
[f] Or 'of a long time.'
[g] Or 'he besought.' T. R. has *παρεκάλει*, but ℵ B C D F L S 1 13 33 69 have *παρεκάλουν*, and so almost all versions. But it must be remembered that the verb singular follows a neuter plural. A. V. probably read *παρεκάλει*, as Stephens and Beza have it.
[h] *ἐν*.

happened, fled, and [i]told [it] to the
35 city and to the country. And they went out to see what had happened, and came to Jesus, and found the man from whom the demons had gone out, sitting, clothed and sensible, at the feet of Jesus. And they were
36 afraid. And they also[j] who had seen it told them how the possessed man
37 had been healed. And all the multitude of the surrounding country of the Gadarenes[k] asked him to depart from them, for they were possessed with great fear; and he, entering into
38 the ship, returned. But the man out of whom the demons had gone besought him that he might be with him.
39 But he[l] sent him away, saying, Return to thine house and relate how great things God has done for thee. And he went away through the whole city, publishing how great things Jesus had done for him.

40 And it came to pass when Jesus returned, the crowd received him gladly,[m] for they were all expecting
41 him. And behold, a man came, whose name was Jairus, and he was [a] ruler of the synagogue, and falling at the feet of Jesus besought him to
42 come to his house, because he had an only daughter, about twelve years old, and she[n] was dying. And as he
43 went the crowds thronged him. And a woman who had a flux of blood since twelve years, who, having spent all her living on physicians, could
44 not be cured by any one, coming up behind, touched the hem of his garment, and immediately her flux of
45 blood stopped. And Jesus said, Who has touched me? But all denying, Peter and those with him said, Master, the crowds close thee in and press upon thee, and sayest thou,
46 Who has touched me? And Jesus said, Some one has touched me, for *I* have known that power has gone out
47 from me. And the woman, seeing that she was not hid, came trembling, and falling down before him declared[o] before all the people for what cause she had touched him, and how she
48 was immediately healed. And he said to her, [Be of good courage,[p]] daughter; thy faith has healed thee;
49 go in peace. While he was yet speaking, comes some one from the ruler of the synagogue, saying to him, Thy daughter is dead; do not
50 trouble the teacher. But Jesus, hearing it, answered him saying,[q] Fear not: only believe, and she shall be
51 made well. And when he came to[r] the house he suffered no one to go in but Peter and John and James[s] and the father of the child and the mother.
52 And all were weeping and lamenting her. But he said, Do not weep, for[t]
53 she has not died, but sleeps. And they derided him, knowing that she
54 had died. But he, having turned them all out and[v] taking hold of her
55 hand, cried saying, Child, arise. And her spirit returned, and immediately she rose up; and he commanded [something] to eat to be given to her.
56 And her parents were amazed; but he enjoined them to tell no one what had happened.

IX. And having called together the twelve,[w] he gave them power and

[i] T. R. adds 'departing,' with a few cursives; ℵ A B C D &c. have γεγονός and omit ἀπελθόντες.
[j] ℵ B C D L P X 33 69 Memph omit 'also.'
[k] 'Gergesenes' ℵ C² L P X 1 13 22 33 Memph; 'Gerasenes' B C* D Ital Vulg; text ℵ^corr A E R Δ &c. Syrr.
[l] T. R. reads 'Jesus,' with A C E P R X Δ &c. 33 69 Am Syrr; ℵ B D L 1 Memph omit.
[m] ἀπεδέξατο, 'received with welcome.' See Acts xv. 4. In 2 Macc. iii. 9, φιλοφρόνως is added. It is only used by Luke (ix. 11; Acts ii. 41; xv. 4; xviii. 27; xxiv. 3; xxviii. 30).
[n] αὐτῆ.
[o] T. R. adds 'to him,' with C* E P R Δ &c.; ℵ A B C² D L X Ξ Π 1 33 69 Ital Vulg Memph Syr-Crt & Pst omit.
[p] ℵ B D L Ξ 1 Ital Vulg Memph omit; A C E P R X Δ &c. 33 69 Syrr insert. ℵ also omits 'to her.'
[q] ℵ B L X Δ Ξ 1 33 omit 'saying.'
[r] T. R., with D V, reads 'entered into.'
[s] T. R. reads 'Peter and James and John,' with ℵ A L S X Δ 33 Am Syr-Crt & Pst Memph; text B C D E R Δ &c. 1 69 Ital.
[t] T. R. omits γάρ, 'for,' with A E R &c. Am; ℵ B C D F L X Δ 1 33 69 Syrr Memph insert.
[v] ℵ B D L X 1 Am omit 'having turned them all out and' (C* omits ἔξω only); A E R Δ &c. 33 69 Brix Monac Syrr insert.
[w] T. R. 'his twelve disciples,' with E F H U; ℵ C L X Δ Ξ 33 69 Am Memph ἀποστόλους; A B² D R Δ and many others 1 Syr-Crt & Pst omit.

authority over all demons, and to heal
2 diseases, and sent them to proclaim
the kingdom of God and to heal the
3 sick.[x] And he said to them, Take
nothing for the way, neither staff,[y]
nor scrip, nor bread, nor money; nor
4 to have two body coats apiece. And
into whatsoever house ye enter, there
5 abide and thence go forth. And as
many as may not receive you, going
forth from that city, shake off[z] even
the dust from your feet for a witness
6 against them. And going forth they
passed through the villages, announcing the glad tidings and healing
7 everywhere. And Herod the tetrarch
heard of all the things which were
done [by him[a]], and was in perplexity,
because it was said by some that John
was risen from among [the] dead,
8 and by some that Elias had appeared,
and by others that one[b] of the old
9 prophets had risen again. And Herod
said, John *I* have beheaded, but who
is this of whom I[c] hear such things?
and he sought to see him.

10 And the apostles having returned
related to him whatever they had
done. And he took them and withdrew apart into [a desert place of[d]]
11 a city called Bethsaida. But the
crowds knowing [it] followed him;
and he received them and spake to
them of the kingdom of God, and
cured those that had need of healing.
12 But the day began to decline, and the
twelve came and said to him, Send
away the crowd that they may go[e]
into the villages around, and [into]
the fields, and lodge and find victuals,
for here we are in a desert place.
13 And he said to them, Give *ye* them
to eat. And they said, We have not
more than five loaves and two fishes,
unless *we* should go and buy food for
14 all this people; for they were about
five thousand men. And he said to
his disciples, Make them sit down in
15 companies by fifties. And they did
so, and made them all sit down.
16 And taking the five loaves and the
two fishes, looking up to heaven he
blessed them, and broke and gave to
the disciples to set before the crowd.
17 And they all ate and were filled;
and there was taken up of what had
remained over and above to them in
fragments twelve hand-baskets.[f]

18 And it came to pass as he was
praying alone, his disciples were
with him, and he asked them say-
ing, Who do the crowds say that I
19 am? But they answering said, John
the baptist; but others, Elias; and
others, that one[g] of the old prophets
20 has risen again. And he said to
them, But ye, who do ye say that
I am? And Peter answering said,
21 The Christ of God. But, earnestly
charging them, he enjoined [them]
22 to say this to no man, saying, The
Son of man must suffer many things,[h]
and be rejected of the elders and
chief priests and scribes, and be
killed, and the third day be raised up.
23 And he said to [them] all, If any one
will come after me, let him deny him-
self and take up his cross daily[i] and

[x] ℵ has ασθενις with (-νεῖς) A D L Ξ 1 33; the others read ἀσθενοῦντας. (B omits τοὺς ἀσθ.)

[y] T. R. reads 'staves,' with A Δ &c.; text ℵ B C* D E* F L M(X) Ξ 1 13 22 33 69 Ital Vulg Syrr Theb.

[z] Aorist: 'have it done.' ℵ B C* D L X Ξ 1 33 omit καί, 'even;' A C³ E Δ &c. Am Syrr insert.

[a] ℵ B C* D L Ξ 69 Memph omit 'by him;' A C³ E X Δ &c. 1 33 Am Syrr insert.

[b] Literally 'a prophet, one of the old [ones].'

[c] T. R. has ἐγώ. ℵ B C* L Ξ Memph omit.

[d] The readings vary: probably these words are inserted from Matthew or Mark. B (D) L X Ξ 33 Memph omit. ℵ has τόπον ἔρημον only, but is corrected; Am has 'a desert place which is Bethsaida.' T. R. is in A C E Δ &c.

[e] T. R. reads 'go away,' with E X Δ &c. 1; text ℵ A B C D L R Ξ 33 69 and other cursives.

[f] Or possibly 'twelve hand-baskets of fragments.' Meyer and Alford rest on the absence of τῶν; but this I think a mistake. The article would make κλασμάτων 'that out of which some remained.' So it seems to be in the quotation from Sophocles. I am aware Matthew has τῶν, but he has τὸ περισσεῦον. The mass of fragments was there before his mind, and τῶν comes regularly after τό. But here τὸ περισσεῦσαν αὐτοῖς is complete, and κλασμάτων comes in to characterise the surplus. After all it is a question of style.

[g] Or 'some prophet of the old ones:' see note to ver. 8, there εἷς, here τις. (ℵ B C L X Δ Ξ 1 13 33 read τις in ver. 8 also.)

[h] Or 'suffer much.'

[i] 'Daily,' with ℵ A B K L M R Ξ Π 1 13 33 69 Am Syrr Memph; C D E X Δ &c. Ital (exc. Brix) omit.

24 follow me; for whosoever shall desire to save his life shall lose[j] it, but whosoever shall lose[j] his life for my
25 sake, he shall save it. For what shall a man profit if he shall have gained the whole world, and have destroyed, or come under the penalty of the loss
26 of himself? For whosoever shall have been ashamed of me and of my words, of him will the Son of man be ashamed when he shall come in his glory, and [in that] of the Father,
27 and of the holy angels. But I say unto you of a truth, There are some of those standing here who shall not[k] taste death until they shall have seen the kingdom of God.

28 And it came to pass after these words, about eight days, that[l] taking Peter and John and James he went
29 up into a mountain[m] to pray. And as he prayed the fashion of his countenance became different and his
30 raiment white [and] effulgent. And lo, two men talked with him, who[n]
31 were Moses and Elias, who, appearing in glory, spoke of his departure which he was about to accomplish in Jeru-
32 salem. But Peter and those with him were oppressed with sleep: but having fully awoke up they saw his glory, and the two men who stood
33 with him. And it came to pass as they departed from him, Peter said to Jesus, Master,[o] it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moses, and one for Elias: not knowing what
34 he said. But as he was saying these things, there came a cloud and overshadowed[p] them, and they feared
35 as they[q] entered into the cloud: and there was[r] a voice out of the cloud saying, This is my beloved[s] Son:
36 hear him. And as the voice was[t] [heard] Jesus was found alone: and they kept silence, and told no one in those days any of the things they had seen.

37 And it came to pass on the following day, when they came down from the mountain, a great crowd met
38 him. And lo, a man from the crowd cried out saying, Teacher, I beseech thee look upon my son, for he is mine
39 only child: and behold, a spirit takes him, and suddenly he cries out, and it tears him with foaming, and with difficulty departs from him after
40 crushing him. And I besought thy disciples that they might cast him
41 out, and they could not. And Jesus answering said, O unbelieving and perverted generation, how long[v] shall I be with you and suffer you? Bring
42 hither thy son. But as he was yet coming, the demon tore him and dragged him all together. And Jesus rebuked the unclean spirit, and healed the child and gave him back to his
43 father. And all were astonished at the glorious greatness of God. And as all wondered at all the things which [Jesus[w]] did,[x] he said to his
44 disciples, Do ye let these words sink into your ears. For the Son of man is about to be delivered into men's
45 hands. But they understood not this saying, and it was hid from them that they should not perceive it. And they feared to ask him con-
46 cerning this saying. And a reasoning came in amongst them, who should
47 be [the] greatest of them. And Jesus,

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[j] I am not satisfied with 'lose' here, but it must be assimilated to what immediately follows. It is the same as 'destroyed' in verse 25. It means both 'lose' and 'destroy.'

[k] οὐ μή, a strengthened negative: 'in no wise.'

[l] καί. See note on chapter v. 1.

[m] As to 'a mountain,' see note on Matt. v. 1.

[n] οἵτινες: the force in English is found in 'who indeed,' or 'who were no other than.'

[o] ἐπιστάτα: not 'teacher.'

[p] See note to Matt. xvii. 5; Mark ix. 7.

[q] T. R., with A D E P R X Δ &c. 1 33 69, reads 'those,' ἐκείνους. I have put 'they,' with ℵ B C L Memph, as it seems a change made to refer it to Moses and Elias.

[r] ἐγένετο, 'took place.'

[s] ℵ B L Ξ Memph have ὁ ἐκλελεγμένος (1 ὁ ἐκλεκτός: cf. xxiii. 35); A C D E P R X Δ &c. 33 69 Am Syrr ἀγαπητός, 'beloved,' as T. R.

[t] ἐν τῷ γενέσθαι.

[v] Literally 'until when.'

[w] Many, with ℵ B D L Ξ 1 Am Memph, read 'he,' but ℵ is incorrect here. A C E W X Δ &c. Syrr Brix insert ὁ Ἰησοῦς, with T. R.

[x] T. R. reads 'had done,' aorist, with E X Δ &c.; 'did' ℵ A B C D L W Ξ 1 33 69 Ital Vulg Syrr.

seeing the reasoning of their heart,
having taken a little child set it by
48 him, and said to them, Whosoever
shall receive this little child in my
name receives me, and whosoever
shall receive me receives him that sent
me. For he who is the least among
49 you all, *he* is[y] great. And John an-
swering said, Master,[z] we saw some
one casting out[a] demons in thy name,
and we forbad[b] him, because he fol-
50 lows not with us. And Jesus said to
him, Forbid[c] [him] not, for he that is
not against you is for you.[d]

51 And it came to pass when the days
of his receiving up were fulfilled, that[e]
he stedfastly set his face to go to Jeru-
52 salem. And he sent messengers be-
fore his face. And having gone they
entered into a village of the Samari-
tans that they might make ready for
53 him. And they did not receive him,
because his face was [turned as] go-
54 ing to Jerusalem. And his disci-
ples James and John seeing [it] said,
Lord, wilt thou that we speak [that]
fire come down from heaven and con-
55 sume them, as also Elias did[f]? But
turning he rebuked them [and said,
Ye know not of what spirit ye are[g]].
56 And they went to another village.
57 And it came to pass[h] as they went in
the way, one said to him, I will follow
thee wheresoever thou goest, Lord.[i]
58 And Jesus said to him, The foxes have
holes and the birds of the heaven
roosting-places, but the Son of man
has not where he may lay his head.

59 And he said to another, Follow me.
But he said, Lord, allow me to go
60 first and bury my father. But Jesus[j]
said to him, Suffer the dead to bury
their own dead, but do thou go and
61 announce the kingdom of God. And
another also said, I will follow thee,
Lord, but first allow me to bid adieu
62 to those at my house. But Jesus said
to him, No one having laid his hand
on [the] plough and looking back is
fit for the kingdom of God.

X. Now after these things the Lord
appointed seventy others also, and
sent them two and two before his
face into every city and place where
2 he himself was about to come. And[k]
he said to them, The harvest indeed
[is] great, but the workmen few;
supplicate therefore the Lord of the
harvest that he may send out work-
3 men into his harvest. Go: behold *I*[l]
send you forth as lambs in the midst
4 of wolves. Carry neither purse nor
scrip nor sandals, and salute no one
5 on the way. And into whatsoever
house ye enter, first say, Peace to
6 this house. And if[m] a son of peace
be there, your peace shall rest upon
it; but if not it shall turn to you
7 again. And in the same house abide,
eating and drinking such things as
they have;[n] for the workman is
worthy of his hire. Remove not from
8 house to house. And into whatsoever
city ye may enter and they receive
9 you, eat what is set before you, and
heal the sick in it, and say to them,

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[y] T. R. reads 'shall be,' with A D E Δ &c. 69 Syrr; text ℵ B C L X Ξ 1 33 Am Memph.

[z] ἐπιστάτα.

[a] T. R. adds τά, with H and a few cursives.

[b] Or 'hindered,' prohibited.'

[c] Or 'hinder,' 'prohibit.'

[d] T. R. reads 'against us is for us,' with E &c.; text B C D K L M Ξ Π 33 Ital Vulg Syrr Memph. A X Δ have ἡμῶν, 'us,' the second time, and so has ℵ, but it has been tampered with. [e] καί.

[f] Many, with ℵ B L Ξ Am omit 'as also Elias did;' A C D E X Δ &c. 1 33 69 Syrr have it.

[g] The words from 'and said' to 'ye are' are, to say the least, doubtful. D F K M U Γ Δ Π 1 69 Syrr Am and most Latin copies insert; ℵ A B C E L Δ Ξ &c. 33 omit. T. R. adds besides, 'For the Son of man has not come to destroy men's lives, but to save [them],' with F[w] K M U Γ Δ Π 1 69 Syrr Am; ℵ A B C D E L X Δ Ξ &c. 33 omit. The added words may come as alleged from Matt., but the occasion and words are very different. Alf. receives both, though with marks of doubt; Meyer rather defends the first words, but rejects decidedly the latter.

[h] ℵ B C L X Ξ 33 69 Memph Syr-Crt & Pst omit 'it came to pass.'

[i] ℵ B D L Ξ 1 Am Memph omit 'Lord;' A C E X Δ &c. Syrr Brix Monac insert.

[j] ℵ omits 'Jesus,' with B D L Ξ 33 Memph; A C E X Δ &c. 1 69 Ital (exc. Verc) Vulg Syrr insert.

[k] T. R. has οὖν, 'Therefore,' with A E X Δ &c.; δέ ℵ B C D L Ξ 1 13 33 69 (Am).

[l] ℵ A B Verc omit ἐγώ.

[m] T. R. adds 'indeed,' and Elzv. (not Stephens) for 'a,' has 'the,' with a few cursives.

[n] Or 'as may be [offered you] by them.'

10 The kingdom of God is come nigh to you. But into whatsoever city ye may have entered[o] and they do not receive you, go out into its streets and
11 say, Even the dust of your city which cleaves to us on the feet[p] do we shake off against you; but know this, that the kingdom of God is come nigh.[q]
12 [r]I say to you that it shall be more tolerable for Sodom in that day than
13 for that city. Woe to thee, Chorazin! woe to thee, Bethsaida! for if the works of power which have taken place in you had taken place in Tyre and Sidon, they had long ago repented, sitting in sackcloth and ashes.
14 But it shall be more tolerable for Tyre and Sidon in the judgment than
15 for you. And thou, Capernaum, who hast been raised up to heaven,[s] shalt
16 be brought down even to hades. He that hears you hears me, and he that rejects you rejects me, and he that rejects me rejects him that sent me.
17 And the seventy returned with joy, saying, Lord, even the demons are subject to us through thy name.
18 And he said to them, I beheld Satan as lightning falling out of heaven.
19 Behold, I give[t] you the power[u] of treading upon serpents and scorpions and over all the power of the enemy, and nothing shall in anywise injure
20 you. Yet in this rejoice not, that the spirits are subjected to you, but rejoice[v] that your names are written
21 in the heavens. In the same hour Jesus[w] rejoiced in spirit[x] and said, I praise thee, Father, Lord of the heaven and of the earth that thou hast hid these things from wise and prudent, and hast revealed them to babes: yea, Father, for thus has it
22 been well-pleasing in thy sight. [y]All things have been delivered to me by my Father, and no one knows who the Son is but the Father, and who the Father is but the Son, and he to whomsoever the Son is pleased to
23 reveal [him]. And having turned to the disciples privately he said, Blessed are the eyes which see the
24 things that ye see. For I say to you that many prophets and kings have desired to see the things which ye behold, and did not see [them]; and to hear the things which ye hear, and did not hear [them].
25 And behold, a certain lawyer stood up tempting him, and saying, Teacher, having done what, shall I inherit life
26 eternal? And he said to him, What is written in the law? how readest
27 thou? But he answering said, Thou shalt love the Lord thy God with[z] all thy heart, and with[a] all thy soul, and with[a] all thy strength, and with[a] all thine understanding; and thy neigh-
28 bour as thyself. And he said to him, Thou hast answered right: this do
29 and thou shalt live. But he, desirous of justifying[b] himself, said to Jesus,

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[o] T. R. reads 'may enter,' with A E R X Δ &c.; text ℵ B C D L Ξ 1 13 69 Am. The same read εἰσέλθητε in ver. 5, with F[w] X also.

[p] T. R. omits 'on the feet,' with E Δ and a few others. A C L X Ξ and others 'on our feet.'

[q] T. R. adds 'to you,' with A C E R X Δ &c. 69 Syrr Brix; text ℵ B D L Ξ 1 13 33 Am.

[r] T. R. adds 'But,' with ℵ D M S V Ξ Memph; A B C E L R X Δ &c. 1 33 69 Am Syrr omit.

[s] ℵ has μὴ ἕως οὐρανοῦ ὑψωθήσῃ, with B D L Ξ; A C E R W X Δ &c. 33 69 Am Syrr (Memph) ἢ ἕως οὐρανοῦ ὑψωθεῖσα as text; C D* 1 insert ἢ after ὑψ.

[t] ℵ B C* L X 1 Am read 'I have given;' text A D E W Δ &c. 33 69 Syrr.

[u] ἐξουσία: see Matt. x. i. The second 'power' in this verse is δύναμις.

[v] T. R. adds 'rather,' with X and some cursives; ℵ A B C D E F[w] L W Δ &c. 1 33 69 and most cursives Ital Vulg Syrr Memph omit.

[w] A C E L W X Δ &c. 33 have 'Jesus;' ℵ B D Ξ Am Memph omit.

[x] ℵ B C D K L X Ξ Π 1 33 read 'Holy Spirit.'

[y] Tisch. (7th and 8th eds.) and Alford (in brackets) introduce here 'And turning to the disciples he said.' So Meyer and De Wette. But they are mistaken as to Elzv. and B. ℵ B D L M Ξ Π 1 13 22 33 69 Am Memph reject it; so Eras. (1) and Beza. Stephens has it, with A C E W X Δ &c. Syrr. Griesb. rejects it. As these editors had not ℵ and are mistaken as to B, I have left it out with Elzv. and added this note. It is more likely to have been put in than left out. It is in ver. 23.

[z] ἐξ.

[a] ἐν. T. R. has ἐξ the three times, with A C E X Δ &c. 33 69, as in Mark xii. 30. ἐν ℵ B (D) L Ξ 1.

[b] These aorists are difficult to express in English: it is the difference of having himself in that condition, and putting himself into it. See ix. 60, 61 and others. T. R. gives the sense of 'getting justified;' the reading of most editors, δικαιῶσαι, gives the sense of having got into that

30 And who is my neighbour? And
Jesus replying said, A certain man
descended from Jerusalem to Jericho
and fell into [the hands of] robbers,
who also, having stripped him and
inflicted wounds, went away leaving
31 him in a half-dead state. And a
certain priest happened to go down
that way, and seeing him, passed on
32 on the opposite side; and in like man-
ner also a Levite, being at the spot,
came and looked [at him] and passed
33 on on the opposite side. But a certain
Samaritan journeying came to him,
and seeing [him[c]], was moved with
34 compassion, and came up [to him]
and bound up his wounds, pouring
in oil and wine; and having put him
on his own beast, took him to [the]
35 inn and took care of him. And on
the morrow [as he left[d]], taking out
two denaria he gave them to the inn-
keeper, and said to him,[e] Take care
of him, and whatsoever thou shalt
expend more, *I* will render to thee
36 on my coming back. Which [now[f]]
of these three seems to thee to have
been neighbour of him who fell into
37 [the hands of] the robbers? And he
said, He that shewed him mercy.
And Jesus[g] said to him, Go and do
thou likewise.

38 And it came to pass as they went
that he[h] entered into a certain village;
and a certain woman, Martha by
name, received him into her house.
39 And she had a sister called Mary,
who also, having sat down at the feet
of Jesus,[i] was listening to his word.

40 Now Martha was distracted with
much serving, and coming up she
said, Lord, dost thou not care that
my sister has left me to serve alone?
Speak to her therefore that she may
41 help me. But Jesus[k] answering said
to her, Martha, Martha, thou art care-
ful and troubled about many things;
42 but there is need of one, and Mary
has chosen the good part, the which
shall not be taken from her.

XI. And it came to pass as he was
in a certain place praying, when he
ceased, one of his disciples said to
him, Lord, teach us to pray, even as
2 John also taught his disciples. And
he said to them, When ye pray, say,
[l]Father,[m] thy name be hallowed;
3 thy kingdom come;[n] give us our
4 needed bread for each day; and re-
mit us our sins, for we also remit to
every one indebted to us; and lead
5 us not into temptation.[o] And he said
to them, Who among you shall have
a friend, and shall go to him at mid-
night and say to him, Friend, let me
6 have three loaves, since a friend of
mine on a journey is come to me and
I have nothing to set before him;
7 and he within answering should say,
Do not disturb me; the door is al-
ready shut, and my children are with
me in bed; I cannot rise up to give
8 [it] thee?—I say to you, Although[p]
he will not get up and give [them] to
him because he is his friend, because
of his shamelessness, at any rate,[q]
he will rise and give him as many as
9 he wants. And *I* say to you, Ask, and

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state; he wanted to make the case out that he was so, not that he was obtaining it. T. R. reads δικαιοῦν, with A E Δ &c. 1 33 69; δικαιῶσαι ℵ B C[3] D L X Ξ.

[c] T. R. has αὐτόν in text, with A C D E X Δ &c. 69 Syrr; ℵ B L Ξ 1 33 omit.

[d] ℵ B D L X Ξ 1 33 Ital (exc. Monac) Vulg Syr-Crt & Pst Memph omit; A C E &c. insert.

[e] ℵ has 'to him,' with A C E X Δ &c. Verc Brix Syrr; B D L Ξ 1 33 Am Memph omit.

[f] T. R. has οὖν, 'now,' with A C (D) E X Δ &c. 33 69 Syrr; ℵ B L Ξ 1 Am omit.

[g] T. R. reads 'Jesus therefore,' with A C[3] E P &c. Monac; text ℵ B C* D F L X Δ Ξ 1 33 69 (Ital Vulg) Verc Memph.

[h] καὶ αὐτός.

[i] Many read, with ℵ B C D L Ξ Ital (exc. Ver) Vulg Memph Syr-Crt & Pst, 'the Lord,' perhaps rightly.

[k] ℵ has 'the Lord,' with B L Am; Ἰησοῦς A C D E P Δ &c. 1 69 Syrr Memph.

[l] T. R. adds 'Our,' with A C D E L P X Δ &c. 69 Syrr Memph; ℵ B 1 22 Am omit.

[m] T. R. adds 'who art in the heavens,' with A C D E P &c. Ital Syrr Memph; ℵ B L 1 22 Am omit.

[n] T. R. adds 'thy will be done as in heaven also on the earth,' with ℵ A C D E P X Δ &c. 33 69 Syrr Memph; B L 1 22 Corb Am omit.

[o] T. R. adds 'but deliver us from evil,' with A C D E R X Δ &c. 33 69 Ital Syrr Memph; ℵ* B L 1 22 Am omit.

[p] Or 'even though,' 'even if:' εἰ καί.

[q] διά γε. 'Yet' is feeble. So Luke xviii. 5; 1 Cor. ix. 2, ἀλλά γε, 'at least,' 'at any rate.'

it shall be given to you; seek, and ye shall find; knock, and it shall be
10 opened to you. For every one that asks receives; and he that seeks finds; and to him that knocks it will
11 be opened. But of whom of you that is a father shall a son ask bread, and [the father] shall give him a stone? or[r] also a fish, and instead of a fish
12 shall give him a serpent? or if also he shall ask an egg, shall give him a
13 scorpion? If therefore ye, being evil, know how to give good gifts to your children, how much rather shall the Father who is of[s] heaven give [the] Holy Spirit to them that ask him?

14 And he was casting out a demon, and it was dumb; and it came to pass, the demon being gone out, the dumb [man] spoke. And the crowds
15 wondered. But some from among them said, By Beelzebub the[t] prince of the demons casts he out demons.
16 And others tempting [him] sought
17 from him a sign out of heaven. But he knowing their thoughts said to them, Every kingdom divided against itself is brought to desolation: and a
18 house set against a house falls; and if also Satan is divided against himself, how shall his kingdom subsist? because ye say that I cast out demons
19 by Beelzebub. But if *I* by Beelzebub cast out demons, your sons—by whom do they cast [them] out? For this reason *they* shall be your judges.
20 But if by the finger of God I cast out demons, then the kingdom of God is
21 come upon you. When the strong [man] armed keeps his own house,[v]
22 his goods are in peace; but when the stronger than he coming upon [him] overcomes him, he takes away his panoply in which he trusted, and he will divide the spoil [he has taken]
23 from him. He that is not with me is against me, and he that gathers
24 not with me scatters. When the unclean spirit has gone out of the man, he goes through dry places seeking rest; and not finding [any] he says, I will return to my house whence I
25 came out. And having come, he
26 finds it swept and adorned. Then he goes and takes seven other spirits worse than himself, and entering in, they dwell there; and the last condition of that man becomes worse than
27 the first. And it came to pass as he spake these things, a certain woman, lifting up her voice out of the crowd, said to him, Blessed is the womb that has borne thee, and the paps which
28 thou hast sucked. But he[w] said, Yea rather, blessed are they who hear the word of God and keep [it[x]].

29 But as the crowds thronged together, he began to say, This generation is a wicked generation;[y] it seeks
a[z] sign, and a sign shall not be given
30 to it but the sign of Jonas.[a] For as Jonas was[b] a sign to the Ninevites, thus shall also the Son of man be to
31 this generation. A queen of the south shall rise up in the judgment with the men of this generation and shall condemn them: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, more than
32 Solomon is here. Men of Nineveh shall stand up in the judgment with this generation and shall condemn it: for they repented at the preaching of Jonas; and behold, more than Jonas
33 is here. But no one having lit a lamp sets it in secret, nor under the corn-measure,[c] but on the lamp-stand, that they who enter in may see the light.

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[r] T. R. reads 'if,' with a few cursives.
[s] Or 'the Father, who from heaven will give.'
[t] T. R. omits 'the,' τῷ, with D E R X Δ &c. 1; ℵ A B C K L M Π 33 69 insert.
[v] Or 'court,' αὐλή: see note to Matt. xxvi. 69.
[w] αὐτός.
[x] T. R. has 'it' in text, with E X &c. 1 69 Syr-Crt & Pst Memph; ℵ A B C D L Δ Ξ 33 Ital Am omit.
[y] T. R. reads 'this generation is wicked,' with C E Δ &c.; ℵ A B D L X Ξ 1 33 69 and others Ital Vulg Memph insert γενεά.
[z] T. R. 'seeks after a,' with C D E X Δ &c. 1 33 69; text ℵ A B L Ξ.
[a] T. R. adds 'the prophet,' with A C E Δ &c. nearly all cursives Syrr Brix; ℵ B D L Ξ Am omit.
[b] Or 'became,' ἐγένετο.
[c] 'Corn-measure' is the same word in the Greek as is translated 'bushel' in Matt. v. 15; Mark iv. 21.

34 The lamp of the body is thine[d] eye: when[e] thine eye is simple, thy whole
body also is light; but when it is
35 wicked, thy body also is dark. See
therefore that the light which is in
36 thee be not darkness. If therefore thy whole body [is] light, not having any part dark, it shall be all light as when the lamp lights thee with its brightness.

37 But as he spoke, a certain[f] Pharisee asked him that he would dine
with him; and entering in he placed
38 himself at table. But the Pharisee seeing [it] wondered that he had not
39 first washed before dinner. But the Lord said to him, Now do ye Pharisees cleanse the outside of the cup and of the dish, but your inward [parts] are full of plunder and wicked-
40 ness. Fools, has not he who has made the outside made the inside
41 also? But rather give alms of what ye have, and behold, all things are
42 clean to you. But woe unto you, Pharisees, for ye pay tithes of mint and rue and every herb, and pass by the judgment and the love of God: these ye ought to have done, and not
43 have left those aside. Woe unto you, Pharisees, for ye love the first seat in the synagogues and salutations in the
44 market-places. Woe unto you,[g] for ye are as the sepulchres which appear not, and the men walking over them
45 do not know [it]. And one of the doctors of the law answering says to him, Teacher, in saying these things
46 thou insultest us also. And he said, To you also woe, doctors of the law, for ye lay upon men burdens heavy to bear, and yourselves do not touch the burdens with one of your fingers.

47 Woe unto you, for ye build the sepulchres of the prophets, but your
48 fathers killed them. Ye bear witness then and consent to the works of your fathers; for *they* killed them, and *ye* build [their sepulchres[h]].
49 For this reason also the wisdom of God has said, I will send to them prophets and apostles, and of these shall they kill and drive out by per-
50 secution, that the blood of all the prophets which has been poured out from the foundation of the world may be required of this generation,
51 from the blood of Abel to the blood of Zacharias, who perished between the altar and the house; yea, I say to you, it shall be required of this
52 generation. Woe unto you, the doctors of the law, for ye have taken away the key of knowledge; yourselves have not entered in, and those who were entering in ye have hindered.
53 And as he said these things to them,[i] the scribes and the Pharisees began to press him urgently, and to make
54 him speak of many things; watching him, [and seeking[k]] to catch something out of his mouth, [that they might accuse him[l]].

XII. In those [times], the myriads of the crowd being gathered together, so that they trod one on another, he began to say to his disciples first,[m] Beware[n] of the leaven of the Pharisees,
2 which is hypocrisy; but there is nothing covered up which shall not be revealed, nor secret that shall not
3 be known; therefore whatever ye have said in the darkness shall be heard in the light, and what ye have spoken in the ear in chambers shall be proclaimed upon the housetops.

[d] T. R. reads 'the,' with E X Δ &c. 1 33 69; text ℵ* A B C D M Ital Vulg Syrr Memph.

[e] T. R. adds 'therefore,' with A C E Δ &c. 1 33 69 Syrr; ℵ B D L Δ Ital Vulg Memph omit.

[f] ℵ B L 1 13 69 omit 'certain,' τις; A C (D) E(X) Δ &c. 33 Am Syrr insert.

[g] T. R. adds 'scribes and Pharisees, hypocrites,' with A D (omit ὑποκριταί D) E X Δ &c. 69 Syrr; ℵ B C L 1 33 Am Memph omit.

[h] ℵ B D L omit; A C E X Δ &c. (1) 33 (13 69) Colb Brix Am Syrr Memph insert.

[i] ℵ B C L 33 Memph read 'And as he went out thence;' A D E X Δ &c. 1 Am Syrr as T. R.; D X Ital Syr-Crt add also 'before the people.'

[k] ℵ B L 1 Memph omit; A C D E X Δ &c. 33 69 (nearly all) Ital Vulg Syrr insert 'seeking.'

[l] ℵ B L Memph omit. D Brix Syr-Crt 'that they might find [whereof] to accuse him.'

[m] Some join πρῶτον with 'beware,' as Meyer, De Wette: 'first of all beware:' but needlessly, I think. It was the first thing on his heart to tell them. Not as Bengel, 'first to the disciples, and then, verse 54, to the multitude.'

[n] See note to Matt. xvi. 6.

4 But I say to you, my friends, Fear not[o] those who kill the body and after this
5 have no more that they can do. But I will shew you whom ye shall fear: Fear him who after he has killed has authority to cast into hell; yea, I say
6 to you, Fear *him*. Are not five sparrows sold for two assaria?[p] and one of them is not forgotten before God.
7 But even the hairs of your head are all numbered. Fear not therefore,[q] ye are better than many sparrows.
8 But I say to you, Whosoever shall confess me before men, the Son of man will confess him also before the
9 angels of God; but he that shall have denied me before men shall be de-
10 nied[r] before the angels of God; and whoever shall say a word against the Son of man it shall be forgiven him; but to him that speaks injuriously against the Holy Spirit it shall not
11 be forgiven. But when they bring you before the synagogues and rulers and the authorities, be not careful how or what ye shall answer, or what
12 ye shall say; for the Holy Spirit shall teach you in the hour itself what should be said.

13 And a person said to him out of the crowd, Teacher, speak to my brother to divide the inheritance with me.
14 But he said to him, Man, who established me [as] a judge or a divider
15 over you? And he said to them, Take heed and keep yourselves from all[s] covetousness, for [it is] not because a man is in abundance [that] his life
16 is in his possessions. And he spoke a parable to them, saying, The land of a certain rich man brought forth
17 abundantly. And he reasoned within himself saying, What shall I do? for I have not [a place] where I shall lay
18 up my fruits. And he said, This will I do: I will take away my granaries and build greater, and there I will lay up all my produce and my good
19 things; and I will say to my soul, Soul, thou hast much good things laid by for many years; repose thyself,
20 eat, drink, be merry. But God said to him, Fool, this night thy soul shall be required[t] of thee; and whose shall
21 be what thou hast prepared? Thus is he who lays up treasure for himself, and is not rich toward God.

22 And he said to his disciples, For this cause I say unto you, Be not careful for[u] life, what ye shall eat, nor for
23 the body, what ye shall put on. The life is more than food, and the body
24 than raiment. Consider the ravens, that they[v] sow not nor reap; which have neither storehouse nor granary; and God feeds them. How much
25 better are ye than the birds? But which of you by being careful can
26 add to his stature[w] one[x] cubit? If therefore ye cannot [do] even what is least, why are ye careful about the
27 rest? Consider the lilies how they grow: they neither toil nor spin; but I say unto you, Not even Solomon in all his glory was clothed as one of
28 these. But if God thus clothe the grass, which to-day is in the field and to-morrow is cast into [the] oven, how much rather you, O ye of little
29 faith? And ye, seek not what ye shall eat or what ye shall drink, and
30 be not in anxiety; for all these things do the nations of the world seek after, and your Father knows that ye have
31 need of these things; but seek his[y] kingdom, and [all[z]] these things shall

[o] See Matt. x. 28.
[p] See note to Matt. x. 29.
[q] ℵ has οὖν, with A D E Q X Δ &c. 1 33 69 Am Syrr; B L R Verc Ver Colb Memph omit.
[r] ἀπαρνέομαι, stronger than ἀρνέομαι, the first 'denied:' cf. Matt. xvi. 24; xxvi. 34.
[s] T. R. omits 'all,' with E Δ and others; ℵ A B D Q R T X and others 1 33 69 versions insert.
[t] This is a plain proof of the use of the third person active in Luke for the mere existence of the fact, or the passive: cf. xvi. 4.
[u] T. R. adds 'your,' with E T X Δ &c. 33 69 Verc Syr-Crt & Pst Memph; ℵ A B D L Q 1 Am omit. It is τῇ ψυχῇ in opposition to τῷ σώματι. 'Life' and 'soul' are the same word in Greek.
[v] Or 'for they.'
[w] Or 'growth:' see note to Matt. vi. 27.
[x] ℵ B D Memph omit ἕνα.
[y] T. R. reads 'kingdom of God,' with A E Q T X Δ &c. 1 33 69 Am Syrr; αὐτοῦ ℵ B D L Verc Colb Memph.
[z] 'All' is very doubtful: it is not in ℵ B Q Δ and many other uncials Verc; A D T X and others 1 33 69 Am (Syrr) Memph insert.

32 be added to you. Fear not, [a] little
flock, for it has been the good plea-
sure of your Father to give you
33 the kingdom. Sell what ye possess
and give alms; make to yourselves
purses which do not grow old, a trea-
sure which does not fail in the hea-
vens, where thief does not draw near
34 nor moth destroy. For where your
treasure is, there also will your heart
35 be. Let your loins be girded about, and
36 lamps burning; and ye like men who
wait their own lord whenever he may
leave [b] the wedding, that when he
comes and knocks they may open to
37 him immediately. Blessed are those
bondmen whom the lord [on] coming
shall find watching; verily I say
unto you, that he will gird himself
and make them recline at table, and
38 coming up will serve them. And if
he come [c] in the second watch, and
come in the third watch, and find
[them] thus, blessed are those [bond-
39 men]. [d] But this know, that if the
master of the house had known in
what hour the thief was coming, he
would have watched, and not have
suffered his house to be dug through.
40 And ye therefore, [e] be ye ready, for in
the hour in which ye do not think [it]
41 the Son of man comes. And Peter
said to him, [f] Lord, sayest thou this
42 parable to us or also to all? And the
Lord said, Who then is the faithful
and prudent steward, whom his lord
will set over his household, to give the
43 measure of corn in season? Blessed
is that bondman whom his lord [on]
44 coming shall find doing thus; verily
I say unto you, that he will set him
45 over all that he has. But if that bond-
man should say in his heart, My lord
delays to come, and begin to beat
the menservants and the maidser-
vants, and to eat and to drink and
46 to be drunken, the lord of that bond-
man shall come in a day when he
does not expect it, and in an hour
he knows not of, and shall cut him
in two and appoint his portion with
47 the unbelievers. But that bondman
who knew his own lord's will, and
had not prepared [himself] nor done
his will, shall be beaten with many
48 [stripes]; but he who knew [it] not,
and did things worthy of stripes, shall
be beaten with few. And to every one
to whom much has been given, much
shall be required from him; and to
whom [men] have committed much,
49 they will ask from him the more. I
have come to cast a fire on the earth;
and what will I if already it has been
50 kindled? But I have a baptism to
be baptised with, and how am I strait-
ened until it shall have been accom-
51 plished! Think ye that I have come
to give peace in the earth? Nay, I
52 say to you, but rather division: for
from henceforth there shall be five
in one house divided; three shall be
divided against two, and two against
53 three: father [g] against son, and son
against father; mother against daugh-
ter, and daughter against mother; a
mother-in-law against her daughter-
in-law, and a daughter-in-law against
her mother-in-law.
54 And he said also to the crowds,
When ye see a [h] cloud rising out of the
west, straightway ye say, A shower
55 is coming; and so it happens. And
when [ye see] the south wind blow,

[a] There is an emphatic article, impossible to translate into English: '[you who are] the little flock.' It is the character Christ gives to them as attached to Him in the midst of the world.

[b] Or 'return from.' T. R. reads, with G K X Γ Λ 1 69, 'whenever he shall leave,' ἀναλύσει for ἀνάλυσιν; text ℵ A B D P Q Δ and most others 33.

[c] ℵ B L (T) X 33 omit the first 'he come' and the first 'watch,' and repeat 'if he.'

[d] ℵ* omits οἱ δοῦλοι ἐκεῖνοι, B D L only οἱ δοῦλοι; A E P Q T X Δ &c. 1 33 69 Am Syrr insert both. I am inclined to leave out οἱ δοῦλοι, 'bondmen,' making ἐκεῖνοι more emphatic.

[e] ℵ B L Q T Ital Vulg Memph omit 'therefore;' A E P X Δ &c. 1 33 69 insert; D has δέ.

[f] B D L R X 33 Ital (exc. Brix Monac) omit 'to him.'

[g] T. R., with A E X Δ Λ Π &c. 1 33 69 Syrr, connects 'shall be divided,' in singular, with 'father;' ℵ B D L T U Ital Vulg Memph as in text. It is noticeable that from 'father' to 'mother' the noun is in the dative: 'mother-in-law' to 'mother-in-law' it is an accusative; is it because of the nearer relationship of the former?

[h] T. R. reads 'the cloud,' with D E T Γ Δ &c.; ℵ A B L X Δ 1 33 69 omit τήν.

ye say, There will be heat; and it
56 happens. Hypocrites, ye know how
to judge of the appearance of the
earth and of the heaven; how [is it
then that] ye do not discern this
57 time? And why even of yourselves
58 judge ye not what is right? For[i] as
thou goest with thine adverse party
before a magistrate, strive in the way
to be reconciled with him, lest[j] he
drag thee away to the judge, and the
judge shall[k] deliver thee to the officer,
and the officer cast thee into prison.
59 I say unto thee, Thou shalt in no wise
come out thence until thou hast paid
the very last mite.

XIII. Now at the same time there were
present some who told him of the
Galileans whose blood Pilate mingled
2 with [that of] their sacrifices. And
he[l] answering said to them, Think ye
that these Galileans were sinners be-
yond all the Galileans because they
3 suffered such things? No, I say to
you, but if ye repent not, ye shall all
4 perish in the same manner. Or those
eighteen on whom the tower in Si-
loam fell and killed them, think ye
that *they*[m] were debtors beyond all
the[n] men who dwell in Jerusalem?
5 No, I say to you, but if ye repent not,
ye shall all perish in like manner.
6 And he spoke this parable: A certain
[man] had a fig-tree planted in his
vineyard, and he came seeking fruit
7 upon it and did not find [any]. And
he said to the vinedresser, Behold,
[these] three years I come seeking
fruit on this fig-tree and find none:
cut it down; why does it also render
8 the ground useless? But he answer-
ing says to him, Sir, let it alone for
this year also, until I shall dig about
9 it and put dung, and if it shall bear
fruit—but if not, after that thou shalt
cut it down.

10 And he was teaching in one of the
11 synagogues on the sabbath. And lo,
[there was[o]] a woman having a spirit
of infirmity eighteen years, and she
was bent together and wholly unable
12 to lift her head up. And Jesus, see-
ing her, called to [her], and said to
her, Woman, thou art loosed from
13 thine infirmity. And he laid his
hands upon her; and immediately
she was made straight, and glorified
14 God. But the ruler of the synagogue,
indignant because Jesus healed on
the sabbath, answering said to the
crowd, There are six days in which
[people] ought to work; in these[p]
therefore come and be healed, and
15 not on the sabbath day. The Lord
therefore[q] answered him and said,
Hypocrites![r] does not each one of
you on the sabbath loose his ox or his
ass from the manger and leading [it]
16 away, water [it]? And this [woman],
who is a daughter of Abraham, whom
Satan has bound, lo, [these] eighteen
years, ought she not to be loosed from
17 this bond on the sabbath day? And
as he said these things, all who were
opposed to him were ashamed; and
all the crowd rejoiced at all the
glorious things which were being
done by him.

18 And he said, To what is the king-
dom of God like? and to what shall
19 I liken it? It is like a grain of mus-
tard [seed] which a man took and
cast into his garden; and it grew and
became a great tree, and the birds of
20 heaven lodged in its branches. And
again he said, To what shall I liken

[i] The 'For' here is the practical conclusion the Lord draws as to the need of Israel's reconciling itself with God. 'Hearing what I say, that is what you have to do.' Meyer takes ὡς as 'since;' but it appears to me forced.

[j] μήποτε. See Matt. v. 25.

[k] T. R. reads 'deliver,' omitting 'shall,' with E L X Δ &c. 1 33 Ital Vulg; text ℵ A B D T 69.

[l] T. R. reads 'Jesus,' with A D E X Δ &c. 1 33 69 Syrr; ℵ B L T Am omit. (See Burgon, *Last Twelve Verses*, p. 221.)

[m] αὐτοί, with ℵ A B K L T X Π 33 69 Am; T. R. reads οὗτοι, 'these,' with E Γ Δ &c. 1 Memph. D omits.

[n] T. R. omits 'the,' with E X Γ Δ &c. 33; ℵ A B D L M T Δ 69 insert. (1 omits τοὺς ἀνθ.)

[o] T. R. has ἦν, with A (D) E Γ Δ &c. 1 69 Syr-Crt & Pst; ℵ B L T X 33 Ital Vulg Memph omit.

[p] ℵ A B L T X Π 1 69 read 'in them.'

[q] ℵ B D L 1 69 Ital (exc. Monac) Vulg Memph δέ, 'but,' instead of 'therefore;' T. R. οὖν, with A E T X Γ Δ &c.

[r] T. R. reads 'Hypocrite,' with D V X 1; text ℵ A B E L T Δ &c. 69 Ital (exc. Brix) Am Memph.

21 the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal until the whole was leavened.

22 And he went through one city and village after another, teaching, and
23 journeying to Jerusalem. And one said to him, Sir, [are] such as are to be saved[s] few in number? But he
24 said unto them, Strive with earnestness to enter in through the narrow door,[t] for many, I say to you, will seek to enter in and will not be able.
25 From the time that the master of the house shall have risen up and shall have shut the door, and ye shall begin to stand without and to knock at the door, saying, Lord,[v] open to us; and he answering shall say to you, I know you not whence
26 ye are: then shall ye begin to say, We have eaten in thy presence and drunk, and thou hast taught in our
27 streets; and he shall say, I tell you, I do not know you[w] whence ye are; depart from me, all [ye] workers of
28 iniquity. There shall be the weeping and the gnashing of teeth, when ye shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but yourselves cast
29 out. And they shall come from east and west, and from[x] north and south, and shall lie down at table in the
30 kingdom of God. And behold, there are last who shall be first, and there are first who shall be last.

31 The same hour[y] certain Pharisees came up, saying to him, Get out and go hence, for Herod is desirous to kill
32 thee. And he said to them, Go, tell that fox, Behold, I cast out demons and accomplish cures to-day and to-morrow, and the third [day] I am
33 perfected; but I must needs walk to-day and to-morrow and the [day] following, for it must not be that a prophet perish out of Jerusalem.
34 Jerusalem, Jerusalem, the [city] that kills the prophets and stones those that are sent unto her, how often would I have gathered thy children together, as a hen her brood under
35 her wings, and ye would not. Behold, your house is left unto you;[z] and[a] I say unto you, that ye shall not[b] see me until it come that ye say, Blessed [is] he that comes in the name of [the] Lord.[c]

XIV. And it came to pass, as he went into the house of one of the rulers, [who was] of the Pharisees, to eat
2 bread on [the] sabbath, that[d] *they* were watching him. And behold,
3 there was a certain dropsical [man] before him. And Jesus answering
4 spoke unto the doctors of the law and Pharisees, saying, Is it lawful to heal on the sabbath?[e] But they were
5 silent. And taking him he healed him and let him go. And answering
6 he said to them, Of which of you shall an ass[f] or ox fall into a well, that he does not straightway pull him up on
7 the sabbath day? And they were not able to answer him to these things.

7 And he spoke a parable to those that were invited, remarking how they chose out the first places, say-
8 ing to them, When thou art invited by any one to a wedding, do not lay thyself down in the first place at table, lest perhaps a more honourable
9 than thee be invited by him, and he

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[s] Spared in the judgment of the nation by Messiah, so as to enter into the kingdom: 'the remnant.'

[t] T.R. reads 'gate,' with A E X Γ Δ Λ &c. 33 69; text ℵ B D L 1; T has both.

[v] T. R. adds a second 'Lord,' with A D E T X Δ &c. 1 33 69 and most Syrr; text ℵ B L Am Memph.

[w] B L R T omit ὑμᾶς; D has οὐδέποτε εἶδον ὑμᾶς.

[x] Most omit 'from,' but B L R (T) have it.

[y] T. R. reads 'day,' with B^3 E Γ Γ Δ &c. Ital Vulg Memph Syrr; text ℵ Δ B^* D L R X 1 69 and some cursives.

[z] T.R. adds 'desolate,' with D E X Δ and others 33 Syrr; ℵ A B K L R S V Γ Δ Π 1 69 and many other cursives Am omit.

[a] T. R. reads 'verily I say,' with many cursives.

[b] οὐ μή.

[c] That is, 'Jehovah.'

[d] καί, 'that.'

[e] Many add ἢ οὔ, 'or not,' perhaps rightly, with ℵ B D L 1 13 69 Memph; A E X Δ &c. 33 Am omit.

[f] Many read 'son' for 'ass;' but as ℵ, Ital (exc. Brix) and Vulg read 'ass' (with K L X Π 1 33 Memph), I have changed nothing. Griesb. has marked ὄνος with ∾, i.e., the change not sufficiently though largely warranted. De Wette calls 'son' faulty, but decides nothing further.

who invited thee and him come and say to thee, Give place to this [man], and then thou begin with shame to
10 take the last place. But when thou hast been invited, go and put thyself down in the last place, that when he who has invited thee comes, he may say to thee, Friend, go up higher: then shalt thou have honour before all[g] that are lying at table with thee;
11 for every one that exalts himself shall be abased, and he that abases himself shall be exalted.

12 And he said also to him that had invited him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsfolk, nor rich neighbours, lest it may be they also should invite thee in return, and a recompense be made
13 thee. But when thou makest a feast,
14 call poor, crippled, lame, blind: and thou shalt be blessed; for they have not [the means] to recompense thee; for it shall be recompensed thee in the resurrection of the just.

15 And one of those that were lying at table with [them], hearing these things, said to him, Blessed [is] he who shall eat bread in the kingdom
16 of God. And he said to him, A certain man made a great supper
17 and invited many. And he sent his bondman at the hour of supper to say to those who were invited, Come, for already all things are ready.
18 And all began, without exception, to excuse themselves. The first said to him, I have bought land, and I must go out and see it; I pray thee hold
19 me for excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee hold
20 me for excused. And another said, I have married a wife, and on this ac-
21 count I cannot come. And the[h] bondman came up and brought back word of these things to his lord. Then the master of the house, in anger, said to his bondman, Go out quickly into the streets and lanes of the city, and bring here the poor and crippled and lame
22 and blind.[i] And the bondman said, Sir, it is done as thou hast command-
23 ed, and there is still room. And the lord said to the bondman, Go out into the ways and fences[k] and compel to come in, that my house may be
24 filled; for I say to you, that not one of those men who were invited shall taste of my supper.

25 And great crowds went with him; and, turning round, he said to them,
26 If any man come to me, and shall not hate his own father and mother, and wife, and children, and brothers, and sisters, yea, and his own life too,
27 he cannot be my disciple; and whoever does not carry his cross and come after me cannot be my disciple.
28 For which of you, desirous of building a tower, does not first sit down and count the cost, if he have what [is
29 needed] to complete it; in order that,[l] having laid the foundation of it, and not being able to finish it, all who see
30 it do not begin to mock at him, saying, This man began to build and
31 was not able to finish? Or what king, going on his way to engage in war with another king, does not, sitting down first, take counsel whether he is able with ten thousand to meet him coming against him with twenty
32 thousand? and if not, while he is yet far off, having sent an embassy, he
33 asks for terms[m] of peace. Thus then every one of you who forsakes not all that is his own cannot be my disciple.
34 Salt [then[n]] [is] good, but if the salt also[o] has become savourless, where-
35 with shall it be seasoned? It is proper

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[g] T. R. omits 'all,' with D E Γ Δ &c. most cursives Ital Vulg; ℵ A B L X 1 33 69 Syrr Memph insert.

[h] T. R. reads 'that,' with E X Γ Δ &c. Syrr; ℵ A B D K L P R Π 1 69 Ital Vulg Memph omit.

[i] ℵ B D E and others 33 read 'blind and lame.'

[k] Meyer is wrong in saying it does not mean 'enclosures;' but 'fences' is better here perhaps.

[l] 'In order that.... not:' ἵνα μήποτε.

[m] πρός.

[n] T. R., with A D E R Δ &c. 1 33 Am versions, omits 'then;' ℵ B L X 69 insert.

[o] T. R. omits 'also,' with A E R Γ Δ &c. 1 33 69 Memph; ℵ B D L X Am Syr-Crt & Pst insert.

neither for land nor for dung; it is cast out.[p] He that hath ears to hear, let him hear.

XV. And all the tax-gatherers and the sinners were coming[q] near to him
2 to hear him; and [r]the Pharisees and the scribes murmured, saying, This [man] receives sinners and eats with
3 them. And he spoke to them this
4 parable, saying, What man of you having a hundred sheep, and having lost one of them, does not leave the ninety and nine in the wilderness and go after that which is lost, until
5 he find it? and having found it, he lays it upon his own shoulders, re-
6 joicing; and being come to the house, calls together the friends and the neighbours, saying to them, Rejoice with me, for I have found my lost
7 sheep. I say unto you, that thus there shall be joy in heaven for one repenting sinner, [more] than for ninety and nine righteous who[s] have no
8 need of repentance. Or, what woman having ten drachmas, if she lose one drachma, does not light a lamp and sweep the house and seek care-
9 fully till she find it? and having found it she calls together the friends and[t] neighbours, saying, Rejoice with me, for I have found the drachma
10 which I had lost. Thus, I say unto you, there is[v] joy before the angels of
11 God for one repenting sinner. And he said, A certain man had two sons;
12 and the younger of them said to the father, Father, give to me the share of the property that falls [to me]. And he divided to them what he was
13 possessed of.[w] And after not many days the younger son gathering all together went away into a country a long way off, and there dissipated his
14 property, living in debauchery. But when he had spent all there arose a violent famine throughout that coun-
15 try, and he began to be in want. And he went and joined himself to one of the citizens of that country, and he sent him into his fields to feed swine.
16 And he longed to fill his belly with the husks[x] which the swine were eat-
17 ing; and no one gave to him. And coming to himself, he said, How many hired servants of my father's have abundance of bread, and *I* perish
18 here[y] by famine. I will rise up and go to my father, and I will say to him, Father, I have sinned against heaven
19 and before thee; [z]I am no longer worthy to be called thy son: make
20 me as one of thy hired servants. And he rose up and went to his own father. But while he was yet a long way off, his father saw him, and was moved with compassion, and ran, and fell upon his neck, and covered him with
21 kisses. And the son said to him, Father, I have sinned against heaven and before thee; [a]I am no longer
22 worthy to be called thy son. But the father said to his bondmen, Bring out the best robe and clothe him in [it], and put a ring on his hand and
23 sandals on his feet; and bring the fatted calf and kill it, and let us eat
24 and make merry: for this my son was dead and has come to life, [b]was lost and has been found. And they be-
25 gan to make merry. And his elder son was in the field; and as, coming [up], he drew nigh to the house, he
26 heard music and dancing. And hav-

[p] Literally 'they cast it out:' see note to chap. xvi. 4 for proofs of this construction in Luke.

[q] Literally 'drawing near;' but this presents the idea of their doing it only at this time, whereas it is usual.

[r] ℵ B D L insert 'both;' T. R., with A E X Δ &c. and cursives Memph omits.

[s] Or 'such as,' οἵτινες.

[t] ℵ B L omit τάς; A E X Δ 1 33 69 &c. insert. D has τὰς γείτονας καὶ φίλας.

[v] γίνεται, 'takes place.'

[w] τὸν βίον, 'what they had to live on.'

[x] The word translated 'husks' is a food called St. John's bread; it was eaten by animals and sometimes by destitute persons.

[y] T. R. omits 'here,' with A E P Q X Δ &c. 33 69; ℵ B D L R U 1 13 and others Syrr Ital Vulg Memph insert; ὧδε is after λιμῷ in ℵ B L, but there is ἐγὼ δέ before it, thus easily admitting of a misapprehension, εγωδελιμωωδε.

[z] T. R. reads 'and,' with G M P X Am Syrr; ℵ A B D E L Q R Δ &c. Memph omit.

[a] T. R. adds 'and,' with E P Q R X Δ &c. 33 69 Syrr; ℵ A B D K L Π 1 Ital Vulg Memph omit.

[b] T. R. adds 'and,' with E Γ Δ &c. 33 Syrr; ℵ A B D L P Q R X 1 69 Ital Vulg Memph omit.

ing called one of the servants, he inquired what these things might be.
27 And he said to him, Thy brother is come, and thy father has killed the fatted calf because he has received him
28 safe and well. But he became angry and would not go in. And [c] his father
29 went out and besought him. But he answering said to his [d] father, Behold, so many years I serve thee, and never have I transgressed a commandment of thine; and to me hast thou never given a kid that I might make merry
30 with my friends: but when this thy son, who has devoured thy substance with harlots, is come, thou hast killed
31 for him the fatted calf. But he said to him, Child, *thou* art ever with me,
32 and all that is mine is thine. But it was right to make merry and rejoice, because this thy brother was dead and has come to life again, and was lost and has been found.

XVI. And he said also to [his [e]] disciples, There was a certain rich man who had a steward, and he was accused to him as wasting his goods.
2 And having called him, he said to him, What [is] this that I hear of thee? give the reckoning of thy stewardship, for thou canst be no
3 longer steward. And the steward said within himself, What shall I do; for my lord is taking the stewardship from me? I am not able to dig; I
4 am ashamed to beg. I know what I will do, that when I shall have been removed from the stewardship I may
5 be received [f] into their houses. And having called to [him] each one of the debtors of his own lord, he said to the first, How much owest thou to
6 my lord? And he said, A hundred baths of oil. And he said to him, Take thy writing and sit down quick-
7 ly and write fifty. Then he said to another, And thou, how much dost thou owe? And he said, A hundred cors of wheat. And he says [g] to him, Take thy writing and write eighty.
8 And the lord praised the unrighteous steward because he had done prudently. For the sons of this world are, for their own generation, more
9 prudent than the sons of light. And *I* say to you, Make to yourselves friends with the mammon of unrighteousness, that when it fails [h] ye may be received into the eternal ta-
10 bernacles. He that is faithful in the least is faithful also in much; and he that is unrighteous in the least is
11 unrighteous also in much. If therefore ye have not been faithful in the unrighteous mammon, who shall en-
12 trust to you the true? and if ye have not been faithful in that which is another's, who shall give to you your
13 own? No servant can serve two masters, for either he will hate the one and will love the other, or he will cleave to the one and despise the other. Ye cannot serve God and mammon.
14 And the Pharisees also, [i] who were covetous, heard all these things, and
15 mocked him. And he said to them, Ye are they who justify themselves before men, but God knows your hearts; for what amongst men is highly thought of is an abomination
16 before God. The law and the prophets [were] until John: from that time the glad tidings of the kingdom of God are announced, and every one
17 forces his way into it. But it is easier that the heaven and the earth should pass away than that one tittle of the
18 law should fail. Every one who puts away his wife and marries another commits adultery; and every one that marries one put away from a husband commits adultery.

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[c] T. R. reads 'Therefore,' with E P Q Δ &c. 69 Am: text ℵ A B D L R X 1 33 Ital Memph.

[d] A B D G P R Δ 69 add αὐτοῦ: others omit.

[e] Many read 'the,' with ℵ B D L R 69; A E P X Δ &c. 1 33 Am Syrr Memph have αὐτοῦ.

[f] See ver. 9; chap. vi. 38, 44; xii. 20; xiv. 35; compare xxi. 16.

[g] ℵ has λέγει δέ; D ὁ δὲ λέγει; A E P X Δ &c. 1 33 καὶ λέγει; B L R 13 69 Am Memph omit καί.

[h] Readings vary—'fails' or 'shall have failed.' ℵ has ἐκλίπῃ, with B* D L R Π 1 Am; ἐκλειπῃ A B³ X 69 Syr-Pst Memph. T. R. reads 'ye fail,' with E F P Δ &c.

[i] ℵ B D L R and versions omit 'also.'

19 Now there was a[j] rich man and he
was clothed in purple and fine linen,
making good cheer in splendour
20 every day. And [there was] a[j] poor
man, by name Lazarus, [who] was[k]
21 laid at his gateway full of sores, and
desiring to be filled with the crumbs[l]
which fell from the table of the rich
man; but the dogs also coming licked
22 his sores. And it came to pass that
the poor man died, and that he was
carried away by the angels into the
bosom of Abraham. And the rich
23 man also died and was buried. And
in hades lifting up his eyes, being in
torments, he sees Abraham afar off,
24 and Lazarus in his bosom. And he
crying out said, Father Abraham,
have compassion on me, and send
Lazarus that he may dip the tip of his
finger in water and cool my tongue,
25 for I am suffering in this flame. But
Abraham said, Child, recollect that
thou[m] hast fully received[n] thy good
things in thy lifetime, and likewise
Lazarus evil things. But now he is
comforted here,[o] and thou art in
26 suffering. And besides all this, be-
tween us and you a great chasm is
fixed, so that those who desire to pass
hence to you cannot, nor do they who
[desire to cross] from there pass over
27 unto us. And he said, I beseech thee
then, father, that thou wouldst send
28 him to the house of my father, for I
have five brothers, so that he may
earnestly testify to them, that they
also may not come to this place of
29 torment. But[p] Abraham says to
him,[q] They have Moses and the pro-
30 phets: let them hear them. But he
said, Nay, father Abraham, but if one
from the dead should go to them, they
31 will repent. And he said to him, If
they hear not Moses and the prophets,
not even if one rise from among [the]
dead will they be persuaded.

XVII. And he said to his[r] disciples,
It cannot be but that offences[s] come,
but woe [to him] by whom they come!
2 It would be [more] profitable for him
if a millstone[t] were hanged about
his neck and he cast into the sea, than
that he should be a snare[v] to one of
3 these little ones. Take heed to your-
selves: [w]if thy brother should sin,[x]
rebuke him; and if he should repent,
4 forgive him. And if he should sin
against thee seven times in the day,
and seven times[y] should return to
thee, saying, I repent, thou shalt for-
give him.
5 And the apostles said to the Lord,
6 Give more faith to us. But the
Lord said, If ye have[z] faith as a grain
of mustard [seed], ye had said to this
sycamine tree, Be thou rooted up, and
be thou planted in the sea, and it
7 would have obeyed you. But which
of you [is there] who, having a bond-
man ploughing or shepherding, when
he comes in out of the field, will say,[a]
Come and lie down immediately[b] to
8 table? But will he not say to him,
Prepare what I shall sup on, and gird
thyself and serve me that I may eat

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[j] Literally 'a certain.'

[k] Many read 'And a poor man, by name Lazarus, was,' with ℵ B D L X 33 Memph; A E Δ &c. 1 69 Am Syrr as T. R., adding ἦν and ὅς.

[l] Many leave out 'crumbs:' so ℵ* B L; ℵ³ A D E P X Δ &c. 1 33 69 Am Syrr Memph insert.

[m] T. R. has σύ in text, with (A) E X Δ &c. 1 33.

[n] ἀπέλαβες: the word means 'to receive all,' 'the sum of what we have to get.'

[o] T. R. omits 'here,' with 1 and a few other cursives.

[p] T. R. omits 'But,' with E and others 69; ℵ A B D F K L U V X Δ Π 1 Verc Am Memph insert.

[q] ℵ B L have not 'to him.'

[r] T. R. reads 'the,' with E Δ &c. 1; ℵ A B D F L M U X 69 Ital Vulg Syrr insert.

[s] σκάνδαλον. The word is often used. It means the part of a fall-trap that makes the trap fall when touched. It is difficult to get a good and known English word.

[t] Or 'a great millstone:' see Matt. xviii. 6. ℵ B D L 1 69 read λίθος μυλικός, and so Ital Vulg Memph.

[v] σκανδαλίσῃ: see note to verse 1.

[w] T. R. adds 'and,' with A E Δ &c. 1 69; ℵ B D L X 33 Ital Vulg Memph omit.

[x] T. R. adds 'against thee,' with D E X Δ &c. 33 69; ℵ A B L 1 Am Syrr Memph omit.

[y] T. R. adds 'in the day,' with A E Δ &c. Am Syrr; ℵ B D L X Memph omit.

[z] T. R. reads 'If ye had,' with D E G H and many cursives Ital Vulg; text ℵ A B F L X Δ and others 1 33 69.

[a] ℵ B D L X 1 69 Ital Vulg Memph add 'to him.'

[b] Or 'will immediately say [to him], Come and....'

and drink; and after that *thou* shalt
9 eat and drink? Is he thankful to
the[c] bondman because he has done
what was ordered?[d] I judge not.[e]
10 Thus ye also, when ye shall have done
all things that have been ordered you,
say, We are unprofitable bondmen;[f]
we have done what it was our duty
to do.
11 And it came to pass as he was going
up to Jerusalem, that[g] he passed
through the midst of Samaria and
12 Galilee. And as he entered into a
certain village ten leprous men met
13 him, who stood afar off. And they
lifted up [their] voice saying, Jesus,
14 Master, have compassion on us. And
seeing [them] he said to them, Go,
shew yourselves to the priests. And
it came to pass as they were going
15 they were cleansed. And one of them,
seeing that he was cured, turned back,
16 glorifying God with a loud voice, and
fell on [his] face at his feet giving him
thanks: and he[h] was a Samaritan.
17 And Jesus answering said, Were not
the ten cleansed? but the nine, where
18 [are they]? There have not been
found to return and give glory to God
19 save this stranger. And he said to
him, Rise up and go thy way: thy
faith has made thee well.
20 And having been asked by the
Pharisees, When is the kingdom of
God coming? he answered them and
said, The kingdom of God does not
21 come with observation; nor shall
they say, Lo here, or, Lo[i] there; for
behold, the kingdom of God is in the
22 midst of you. And he said to the dis-
ciples, Days are coming,[k] when ye
shall desire to see one of the days of
23 the Son of man, and shall not see [it].
And they will say to you, Lo here, or
Lo there; go not, nor follow [them].
24 For as the lightning shines which
lightens from [one end] under heaven
to [the other end] under heaven, thus[l]
shall the Son of man be in his day.
25 But first he must suffer many things
and be rejected of this generation.
26 And as it took place in the days of
Noe, thus also shall it be in the days
27 of the Son of man: they ate, they
drank, they married, they were given
in marriage, until the day that Noe
entered into the ark, and the flood
came and destroyed all [of them];
28 and in like manner as took place in
the days of Lot: they ate, they drank,
they bought, they sold, they planted,
29 they builded; but on the day that Lot
went out from Sodom, it rained fire
and sulphur from heaven, and de-
30 stroyed all [of them]: after this [man-
ner] shall it be in the day that the Son
31 of man is revealed. In that day, he
who shall be on the housetop, and his
stuff in the house, let him not go down
to take it away; and he that is in
the field, let him likewise not return
32 back. Remember the wife of Lot.
33 Whosoever shall seek to save his life
shall lose it, and whosoever shall lose it
34 shall preserve it. I say to you, In that
night there shall be two [men] upon
one bed; [m] one shall be seized and the
35 other shall be let go. Two [women]
shall be grinding together; the[n] one
shall be seized and the other shall be
36 let go. [Two [men] shall be in the
field; the one shall be seized and the
37 other let go.[o]] And answering they
say to him, Where, Lord? And he said

[c] T. R. reads 'that,' with E Δ &c. 1 33 69 Am; ℵ[2] A B D L X Memph omit. ℵ omits τῷ δ. as well.
[d] T. R. adds 'him,' with D X 69 Am Memph; A B E L Δ &c. 1 omit. ℵ, by homœoteleuton, omits from 'ordered' to 'ordered.'
[e] B L X 1 Verc Memph omit 'I judge not;' ℵ *hiat*; A D E Δ &c. 33 69 Am Syrr insert.
[f] T. R. adds 'for,' with E X Δ &c. Syrr; text ℵ A B D L 1 Ital Vulg Memph.
[g] Literally 'and;' used often, as we have seen, for 'that' in Luke.
[h] αὐτός.
[i] ℵ B L omit 'Lo;' A D E X Δ &c. 1 33 69 Am insert.
[k] Or 'will come.'
[l] T. R. adds 'also,' with D and some cursives; ℵ A B E L R X Δ 1 69 &c. Am Syrr Memph omit.
[m] T. R. reads 'the one,' with B 1 69.
[n] So ℵ[2] B D R 1 69 Elzv.; Stephens omits 'the,' with A E &c.
[o] Scholz alone admits this verse, on the ground of homœoteleuton, i.e. omission from the other verse ending the same. All uncial MSS, save U and the peculiar one called D, omit it, and almost all editors, even Matthæi: but as De Wette and Scrivener suppose it may be genuine, and it is in many versions, as Syrr and almost all MSS of

to them, Where the body [is], there [p] the eagles will be gathered together.
1 (XVIII.) And he spoke also a parable to them to the purport that they [q] should always pray and not
2 faint saying, There was a [r] judge in a [r] city, not fearing God and not re-
3 specting man: and there was a [s] widow in that city, and she came to him, saying, Avenge me of mine adverse
4 party. And he would not for a time; but afterwards he said within himself, If even I fear not God and respect
5 not man, at any rate because this widow annoys me I will avenge her, that she may not by perpetually com-
6 ing completely harass me. And the Lord said, Hear what the unjust
7 judge says. And shall not [t] God at all avenge his elect, who cry to him day and night, and he bears [u] long as to
8 them? I say unto you that he will avenge them speedily. But when the Son of man comes, shall he indeed find faith on the earth?
9 And he spoke also to some, who trusted in themselves that they were righteous and made nothing of all
10 the rest [of men], this parable: Two men went up into the temple [v] to pray; the one a Pharisee, and the
11 other a tax-gatherer. The Pharisee, standing, prayed thus to himself: [w] God, I thank thee that I am not as the rest of men, rapacious, unjust, adulterers, or even as this tax-gather-
12 er. I fast twice in the week, I tithe
13 everything I gain. And the tax-gatherer, standing afar off, would not lift up even his eyes to heaven, but smote upon his breast, saying, O God, have compassion on me, the sinner.
14 I say unto you, This [man] went down to his house justified rather than that [other]. For every one who exalts himself shall be humbled, and he that humbles himself shall be exalted.
15 And they brought to him also infants that he might touch them, but the disciples when they saw [it] re-
16 buked them. But Jesus calling them to [him] said, Suffer little children to come to me, and do not forbid them, for of such is the kingdom of God.
17 Verily I say to you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.
18 And a certain ruler asked him saying, Good teacher, having done what,
19 shall I inherit eternal life? But Jesus said to him, Why callest thou me good? There is none good but one,
20 God. Thou knowest the commandments: Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and
21 thy mother. And he said, All these things have I kept from my [x] youth.
22 And when Jesus had heard this, [y] he said to him, One thing is lacking to thee yet: Sell all that thou hast and distribute to the poor, and thou shalt have treasure in the heavens, [z] and
23 come, follow me. But when he heard this he became very sorrowful, for he
24 was very rich. But when Jesus saw that he became very sorrowful, he said, How difficultly shall those who have riches enter into the kingdom
25 of God; for it is easier for a camel to enter [a] through a needle's eye than for a rich man to enter into the kingdom
26 of God. And those who heard it said,

Itala, I leave it as a matter of criticism. It affects no question, and is at any rate in Matthew. ℵ omits both verses 35 and 36, but verse 35 is put in by the first corrector. Steph. 3rd ed. omits it; Steph. 4th Beza and Elzevir editions insert it.

[p] ℵ B L U Δ 69 Memph add 'also.'

[q] T. R. omits 'they,' αὐτούς, with D E G H Δ 1; ℵ A B K L Q R and others 69 insert.

[r] Literally 'a certain judge in a certain city.'

[s] T. R., not Stephens, reads 'a certain widow,' with Δ 1 Am Syr-Crt & Pst Memph; ℵ A B and all else omit τις.

[t] Or 'would not.' T.R. reads, with A E L Δ &c., ποιήσει. ℵ B D Q and many others 33 69 Tisch. Lach., Meyer, De Wette, Alford, ποιήσῃ: but 'shall' gives the force at any rate. Griesb. and Scholz change nothing.

[u] T. R. reads 'although bearing,' with E Δ &c. 69; text ℵ A B D L Q X Π 1.

[v] ἱερόν.

[w] ὁ Θεός, as ver. 13; but there 'O' is necessary.

[x] B D omit 'my.'

[y] ℵ B D L 1 33 69 Syr-Crt & Pst omit ταῦτα.

[z] T. R. reads 'in heaven,' with E I P X Δ &c. Am. τοῖς οὐρ. B D Memph; οὐρανοῖς ℵ A L R.

[a] A D M P 1 Ital Vulg read διελθεῖν for εἰσελθεῖν.

27 And who can be saved? But he
said, The things that are impossible
28 with men are possible with God. And
Peter said, Behold, *we* have left all
29 things[b] and have followed thee. And
he said to them, Verily I say to you,
There is no one who has left home,[c]
or parents, or brethren, or wife, or
children, for the kingdom of God's
30 sake, who shall not receive manifold
more at this time, and in the coming
age life eternal.

31 And he took the twelve to [him]
and said to them, Behold, we go up
to Jerusalem, and all things that are
written of the Son of man by the pro-
32 phets shall be accomplished; for he
shall be delivered up to the nations,
and shall be mocked, and insulted,
33 and spit upon. And when they have
scourged [him] they will kill him;
and on the third day he will rise
34 again. And they[d] understood nothing
of these things. And this word was
hidden from them, and they did not
know what was said.

35 And it came to pass when he came
into the neighbourhood of Jericho, a
certain blind man sat by the wayside
36 begging. And when he heard the
crowd passing, he inquired what
37 this might be. And they told him that
Jesus the Nazaræan was passing by.
38 And he called out saying, Jesus, Son
39 of David, have mercy on me. And
those who were going before re-
buked him that he might be silent;
but he cried out so much the more,
Son of David, have mercy on me.
40 And Jesus stood still, and command-
ed him to be led to him. And when
he drew nigh he asked him [say-
41 ing[e]], What wilt thou that I shall do
to thee? And he said, Lord, that I
42 may see. And Jesus said to him, See:
43 thy faith has healed[f] thee. And imme-
diately he saw, and followed him, glo-
rifying God. And all the people when
they saw [it] gave praise to God.

XIX. And he entered and passed
2 through Jericho. And behold, [there
was] a man by name called Zacchæus,
and he was chief tax-gatherer, and
3 he[g] was rich. And he sought to see
Jesus who he was:[h] and he could not
for the crowd, because he was little
4 in stature. And running on before,
he got up into a sycamore that he
might see him, for he was going to
5 pass [i]that [way]. And when he
came up to the place, Jesus looked
up and saw him, and said to him,
Zacchæus, make haste and come
down, for to-day I must remain in
6 thy house. And he made haste and
came down, and received him with
7 joy. And all murmured when they
saw [it], saying, He has turned in
8 to lodge with a sinful man. But
Zacchæus stood and said to the Lord,
Behold, Lord, the half of my goods I
give to the poor, and if I have taken
anything from any man by false
accusation, I return [him] fourfold.
9 And Jesus said to him, To-day salva-
tion is come to this house, inasmuch
10 as he also is a son of Abraham; for
the Son of man has come to seek and
to save that which is lost.

11 But as they were listening to these
things, he added and spake a parable,
because he was near to Jerusalem
and they thought that the kingdom
of God was about to be immediately
12 manifested. He said therefore, A
certain high-born man went to a
distant country to receive for himself
13 a kingdom and return. And having
called his own ten bondmen,[j] he gave
to them ten minas, and said to them,
14 Trade while I am coming.[k] But his
citizens hated him, and sent an

[b] Some read 'having left what was our own,' with B D L (1 69) Memph; but ℵ is as T. R. and so A E P R X Δ &c. 33 Am Brix Syrr.

[c] Or 'house.' [d] αὐτοί.

[e] ℵ B D L X Memph omit; A E Q R Δ &c. 1 33 69 Am Syrr insert.

[f] It is the same word in Greek as 'saved.'

[g] οὗτος, 'this [man];' we should say 'the man.'

[h] Literally 'who he is.'

[i] T. R. adds δέ, with A 1 69 and others; ℵ A B E L Q R Δ &c. omit: the sense is the same.

[j] Or 'ten bondmen of his.'

[k] The same sense as 'till I come,' as T. R., with E Δ &c.: he was to go and return (ver. 12); while he was away and not yet come they were to trade. Text ℵ A B D K L R Π 1.

embassy after him, saying, We will not that this [man] should reign over
15 us. And it came to pass on his arrival back again, having received the kingdom, that[l] he desired these bondmen to whom he gave the money to be called to him, in order that he might know what every one
16 had gained by trading.[m] And the first came up, saying, [My] Lord, thy
17 mina has produced ten minas. And he said to him, Well [done], thou good bondman; because thou hast been faithful in that which is least, be thou in authority over ten cities.
18 And the second came, saying, [My] Lord, thy mina has made five minas.
19 And he said also to this one, And
20 thou, be over five cities. And another came, saying, [My] Lord, lo, [there is] thy mina, which I have kept laid
21 up in a towel. For I feared thee because thou art a harsh man: thou takest up what thou hast not laid down, and thou reapest what thou
22 hast not sowed. [n]He says to him, Out of thy mouth will I judge thee, wicked bondman: thou knewest that *I* am a harsh man, taking up what I have not laid down and reaping what I
23 have not sowed. And why didst thou not give my money to [the[o]] bank; and *I* should have received it, at my
24 coming, with interest? And he said to those that stood by, Take from him the mina and give [it] to him who
25 has the ten minas. And they said to
26 him, Lord, he has ten minas. For I say unto you, that to every one that has shall be given; but from him that has not, that even which he has shall
27 be taken from him. Moreover those mine enemies, who would not [have] me to reign over them,[p] bring them here and slay [them] before me.

28 And having said these things, he went on before, going up to Jeru-
29 salem. And it came to pass as he drew near to Bethphage and Bethany at[q] the mountain called [the mount] of Olives, he sent two of his
30 disciples, saying, Go into the village over against [you], in which ye will find, on entering it, a colt tied up, on which no [child] of man[r] ever sat at any time: loose it and lead it
31 [here]. And if any one ask you, Why do ye loose [it]? thus shall ye say to him, Because the Lord has need
32 of it. And they that were sent, having gone their way, found as he had
33 said to them. And as they were loosing the colt, its masters said to
34 them, Why loose ye the colt? And they said, Because[s] the Lord has
35 need of it: and they led it to Jesus; and having cast their own garments on the colt, they put Jesus on [it].
36 And as he went, they strewed their clothes in the way.

37 And as he drew near, already at the descent of the mount of Olives, all the multitude of the disciples began, rejoicing, to praise God with a loud voice for all the works of power which they
38 had seen, saying, Blessed the king that comes in the name of [the] Lord:[t] peace in heaven, and glory in the
39 highest. And some of the Pharisees from the crowd said to him, Teacher,
40 rebuke thy disciples. And he answering said to them,[v] I say unto you, If these shall be silent, the stones will
41 cry out. And as he drew near, seeing
42 the city, he wept over it, saying, If thou hadst known, even thou, even at

[l] καί, 'and:' see chap. xvii. 11.

[m] Some object to say '*gained* by trading,' but I think they have not noticed the force of the connection of τί and διεπραγματεύσατο; nor that the later use of πραγματεύω itself is 'making money by trading.'

[n] T. R. adds 'And,' with A F Δ &c. 33; ℵ B E[e] G L M R S[e] U Λ 1 69 Am Syrr Memph omit; D 'and he said,' ὁ δὲ εἶπεν.

[o] T. R. has τήν, 'the,' with K and many cursives; ℵ A B D E L R Δ &c. 1 33 69 omit.

[p] Compare ver. 14, where the expressions are the same, but the change of tense requires in English the form given to the sentence here.

[q] πρός: see note to Matt. xxi. 1.

[r] Literally 'no one of men.'

[s] T. R. omits 'Because,' with E R Δ &c. 1 33 Colb; ℵ A B D K L M Π 69 Am ColS byrr Memph insert.

[t] For 'Jehovah.'

[v] ℵ B L Memph omit 'to them;' A D E R Δ &c. all cursives Ital Vulg Syrr insert.

least in this thy day, the things that are for thy peace: but now they are
42 hid from thine eyes; for days shall come upon thee, that[w] thine enemies shall make a palisaded mound about thee, and shall close thee around, and
44 keep thee in on every side, and shall lay thee even with the ground, and thy children in thee; and shall not leave in thee a stone upon a stone: because thou knewest not the season of thy visitation.

45 And entering into the temple,[x] he began to cast out those that sold and
46 bought in it, saying to them, It is written, My house is a house of prayer, but *ye* have made it a den of robbers.

47 And he was teaching day by day in the temple:[x] and the chief priests and the scribes and the chief of the
48 people sought to destroy him, and did not find what they could do, for all the people hung on him to hear.

XX. And it came to pass on one of the[y] days, as he was teaching the people in the temple,[x] and announcing the glad tidings, the chief[z] priests and the scribes with the elders came
2 up, and spoke to him saying, Tell us by what authority thou doest these things, or who is it who has given
3 thee this authority? And he answering said to them, *I* also will ask you
4 [one] thing,[a] and tell me: The baptism of John, was it of heaven or of
5 men? And they reasoned among themselves, saying, If we should say, Of heaven, he will say, Why[b] have
6 ye not believed him? but if we should say, Of men, the whole people will stone us, for they are persuaded that
7 John was a prophet. And they answered, they did not know whence.

8 And Jesus said to them, Neither do *I* tell you by what authority I do these things.

9 And he began to speak to the people this parable: A[c] man planted a vineyard and let it out to husbandmen, and left the country for a long
10 time. And in the season he sent to the husbandmen a bondman, that they might give to him of the fruit of the vineyard; but the husbandmen, having beaten him, sent [him]
11 away empty. And again he sent another bondman; but they, having beaten him also, and cast insult upon
12 him, sent [him] away empty. And again he sent a third; and they, having wounded him also, cast [him] out.
13 And the lord of the vineyard said, What shall I do? I will send my beloved son: perhaps when they see[d]
14 him they will respect [him]. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir; [come,[e]] let us kill him, that the inheri-
15 tance may become ours. And having cast him forth out of the vineyard, they killed [him]. What therefore shall the lord of the vineyard do to
16 them? He will come and destroy those husbandmen, and will give the vineyard to others. And when they heard it they said, May it never be!
17 But he looking at them said, What then is this that is written, The stone which they that builded rejected, this
18 has become the corner-stone? Every one falling on this stone shall be broken, but on whomsoever it shall
19 fall, it shall grind him to powder. And the chief priests and the scribes sought the same hour to lay hands on him, and they feared the people; for

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[w] *καί* used as we have often seen it: or we might say, 'days shall come upon thee; and thine enemies.'

[x] *ἱερόν*.

[y] T. R. reads 'those,' with A C E R Δ &c. 33 69; ℵ B D L Q 1 Ital Vulg Syr-Crt & Pst Memph 'the:' 'the days' refers to chap. xix. 47.

[z] A E Γ Δ Λ &c. omit 'chief;' ℵ B C D L M Q R 1 33 69 versions have it.

[a] A C D E K Q Δ &c. read 'one thing;' ℵ B L R 1 33 69 Memph read 'something,' omitting *ἕνα*.

[b] T. R. adds 'then,' with A C D K M Q Π 1 33 Am; B E L R Δ &c. 69 Memph omit.

[c] T. R. adds τις, 'certain,' with A 69 Syrr; ℵ B C D E L Q R Δ &c. 1 33 Ital Vulg Memph omit.

[d] ℵ B C D L Q 1 33 Memph omit *ἰδόντες*.

[e] T. R. reads 'come,' with ℵ C D E L R Δ &c. 33 69 Syr-Crt & Pst Memph; A B K M Q Π 1 Am omit.

they knew that he had spoken this parable of[f] them.

19 And having watched [him], they sent out suborned persons, pretending to be just men, that they might take hold of[g] him in [his] language, so that they might[h] deliver him up to the power and authority of the
21 governor. And they asked him saying, Teacher, we know that thou sayest and teachest rightly, and acceptest no [man's] person, but teach-
22 est with truth the way of God: Is it lawful for us to give tribute to Cæsar,
23 or not? But perceiving their deceit he said to them, Why do ye tempt
24 me? Shew me a denarius. Whose image and superscription has it? And
25 answering they said, Cæsar's. And he said to them, Pay therefore what is Cæsar's to Cæsar, and what is God's
26 to God. And they were not able to take hold of him in [his] expressions before the people, and, wondering at his answer, they were silent.

27 And some of the Sadducees, who deny that there is any resurrection, coming up [to him], demanded of
28 him saying, Teacher, Moses wrote to us, If any one's brother, who has a wife, die, and he[i] die childless, his brother shall take the wife and raise
29 up seed to his brother. There were then seven brethren: and the first, having taken a wife, died childless;
30 and the second [took the woman, and
31 *he* died childless[k]]; and the third took her: and in like manner also the
32 seven[l] left no children and died; and
33 last of all the woman also died. In the resurrection therefore of which of them does she become wife, for the
34 seven had her as wife? And Jesus[m] said to them, The sons of this world[n]
35 marry and are given in marriage, but they who are counted worthy to have part in that world,[n] and the resurrection from among [the] dead, neither
36 marry nor are given in marriage; for neither can they die any more, for they are equal to angels, and are sons of God, being sons of the resurrection.
37 But that the dead rise, even Moses shewed in the [section of the] bush, when he called the Lord[o] the God of
38 Abraham and the God of Isaac and the God of Jacob; but he is not God of [the] dead but of [the] living; for
39 all live for him. And some of the scribes answering said, Teacher, thou
40 hast well spoken. For[p] they did not dare any more to ask him anything.

41 And he said to them, How do they say that the Christ is David's son,
42 and David himself says in the book of Psalms, The Lord said to my Lord,
43 Sit at my right hand until I put thine enemies [as] footstool of thy feet?
44 David therefore calls him Lord, and how is he his son?

45 And, as all the people were listen-
46 ing, he said to his disciples,[q] Beware of the scribes, who like to walk about in long robes, and who love salutations in the market-places, and first seats in the synagogues, and first
47 places at suppers;[r] who devour the houses of widows, and as a pretext make long prayers. These shall receive a severer judgment.[s]

XXI. 1 And he looked up and saw the rich casting their gifts into the trea-
2 sury; but he saw also a certain poor widow casting therein two mites.
3 And he said, Verily I say unto you, that this poor widow has cast in more

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[f] Or 'against.'

[g] I think verse 26 proves the referring of ἐπιλάβωνται to the scribes—as Meyer and Alford after him—a mistake.

[h] T. R. reads 'in order to' (see iv. 29), with A E Δ &c. 1 33 69; text ℵ B C D L.

[i] αὐτός.

[k] The reading is confused here. ℵ B D L leave out the words in brackets; A E P Δ &c. 1 33 69 Syrr Am insert.

[l] T. R. (not Stephens) adds 'and,' with G K M Γ 1 69 Am Syrr; text ℵ A B D E L Δ and others 33 Memph.

[m] T. R. adds 'answering,' with A E P R Δ &c.; ℵ B D L Ital (exc. Monac) Vulg Memph omit.

[n] Or 'age.'

[o] Κύριος without article, for 'Jehovah.'

[p] T. R. reads 'And,' with A D E P Q R Δ &c. 1 69 Ital Vulg Syrr; ℵ B L 33 Memph 'For.'

[q] ℵ has τοῖς μαθηταῖς αὐτοῦ, with A E L P R Δ &c. Ital Vulg; B D omit αὐτοῦ.

[r] Or 'in feasts.'

[s] κρίμα, the sentence passed on the thing charged as guilt, even the charge itself as ground of judgment; not the fact of condemnation.

than all; for all these out of their abundance have cast into the gifts [of God[t]]; but she out of her need has cast in all the living which she had.

5 And as some spoke of the temple, that it was adorned with goodly stones and consecrated offerings, he
6 said, [As to] these things which ye are beholding, days are coming in which there shall not be left stone upon stone which shall not be thrown
7 down. And they asked him saying, Teacher, when then shall these things be; and what [is] the sign when these
8 things are going to take place? And he said, See that ye be not led astray, for many shall come in my name, saying, *I* am [he], and the time is drawn nigh: go ye not [therefore[v]]
9 after them. And when ye shall hear of wars and tumults, be not terrified, for these things must first take place,
10 but the end is not immediately. Then he said to them, Nation shall rise up against nation, and kingdom against
11 kingdom; there shall be both great earthquakes in different places, and famines and pestilences; and there shall be fearful sights and great signs
12 from heaven. But before all these things they shall lay their hands upon you and persecute you, delivering [you] up to synagogues and prisons, bringing [you] before kings and governors on account of my name;
13 but it shall turn out to you for a testi-
14 mony. Settle therefore in your hearts not to meditate beforehand [your]
15 defence, for *I* will give you a mouth and wisdom which all your opposers shall not be able to reply to or[w] resist.
16 But ye will be delivered up even by parents and brethren and relations and friends, and they shall put to
17 death [some] from among you, and ye will be hated of all for my name's
18 sake. And a hair of your head shall
19 in no wise[x] perish. By your patient
20 endurance gain your souls.[y] But when ye see Jerusalem encompassed with armies, then know that its de-
21 solation is drawn nigh. Then let those who are in Judæa flee to the mountains, and those who are in the midst of it depart out, and those who are in the country not enter into it;
22 for these are days of avenging, that all the things that are written may be
23 accomplished. But[z] woe to them that are with child and to them who give suck in those days, for there shall be great distress upon the land
24 and wrath upon[a] this people. And they shall fall by the edge of the sword, and be led captive into all the nations; and Jerusalem shall be trodden down of [the] nations until [the] times of [the] nations be ful-
25 filled. And there shall be signs in sun and moon and stars, and upon the earth distress of nations in perplexity [at] the roar of the sea and
26 rolling waves,[b] men ready to die through fear and expectation of what is coming on the habitable earth, for the powers of the heavens shall
27 be shaken. And then shall they see the Son of man coming in a cloud
28 with power and great glory. But when these things begin to come to

[t] ℵ B L X 1 Memph omit; A D E Q Δ &c. 33 69 Ital Vulg Syrr insert.

[v] B D L X Memph omit (ℵ leaves out by carelessness the sentence, 'and the time is drawn nigh'); A E Δ &c. 1 33 69 Am Brix insert.

[w] T. R. reads 'nor,' with E X Δ &c. 33; 'or' ℵ A B K L R Π 1 13; ℵ B L 69 put 'resist,' before 'reply to.'

[x] *οὐ μή*: see note to Matt. xvi. 28.

[y] Or 'possess your souls.' In the first sense, that of the text, it is the same as Matt. xxiv. 13; Luke xvii. 33; Matt. xvi. 25; Luke ix. 24, &c.; compare Mark xiii. 13. For the second, *κτάομαι* certainly means 'possess,' as *κτήτορες*, Acts iv. 34; see 1 Thess. iv. 4, which does not mean, evidently, 'obtain a wife,' as alleged. Compare Matt. x. 9; Luke xviii. 12. There is the idea in the word of 'having by getting.' Kypke's interpretation, 'preserving our lives,' seems out of place. The idea is, 'they would have Messiah's deliverance,' and it is so worded as to leave a better one to the killed, though some would win life here below.

[z] ℵ has *δέ*, with A C E R X Δ &c. 1 33 69 versions; B D L Ital (exc. Brix) omit.

[a] T. R. reads *ἐν*, 'among,' with E Δ and others; ℵ A B C D K L M R X Π 1 33 69 Ital Vulg Memph omit.

[b] T. R. reads 'in perplexity, sea and rolling waves roaring,' with D E Δ &c.; text ℵ A B C L M R X 1 33 69 Ital Vulg Syrr Memph.

pass, look up and lift up your heads, because your redemption draws nigh.
29 And he spoke a parable to them: Behold the fig-tree and all the trees;
30 when they already sprout, ye know of your own selves, [on] looking [at them], that already the summer is
31 near. So also ye, when ye see these things take place, know that
32 the kingdom of God is near. Verily I say unto you, that this generation shall in no wise pass away until all
33 come to pass. The heaven and the earth shall pass away, but my words
34 shall in no wise pass away. But take heed to yourselves lest possibly your hearts be laden with surfeiting and drinking and cares of life, and that day come upon you suddenly
35 unawares; for as a snare shall it come upon all them that dwell upon
36 the face of the whole earth. Watch therefore,[c] praying at every season, that ye may be accounted worthy to escape all these things which are about to come to pass, and to stand before the Son of man.
37 And by day he was teaching in the temple,[d] and by night, going out, he remained abroad on the mountain
38 called [the mount] of Olives; and all the people came early in the morning to him in the temple[d] to hear him.

XXII. Now the feast of unleavened bread, which [is] called the passover,
2 drew nigh, and the chief priests and the scribes sought how they might kill him; for they feared the people.
3 And Satan entered into Judas, who was surnamed[e] Iscariote, being of the
4 number of the twelve. And he went away and spoke with the chief priests and[f] captains as to how he should
5 deliver him up to them. And they were rejoiced, and agreed to give
6 him money. And he came to an agreement to do it, and sought an opportunity to deliver him up to them away from the crowd.
7 And the day of unleavened bread came, in which the passover was to
8 be killed. And he sent Peter and John, saying, Go and prepare the passover
9 for us, that we may eat [it]. But they said to him, Where wilt thou
10 that we prepare [it]? And he said to them, Behold, as ye enter into the city a man will meet you, carrying an earthen pitcher of water; follow him into the house where
11 he goes in; and ye shall say to the master of the house, The teacher says to thee, Where is the guest-chamber where I may eat the pass-
12 over with my disciples? And *he*[g] will shew you a large upper room
13 furnished: there make ready. And having gone they found it as he had said to them; and they prepared the passover.
14 And when the hour was come, he placed himself at table, and the
15 [twelve[h]] apostles with him. And he said to them, With desire I have desired to eat this passover with you
16 before I suffer. For I say unto you, that I will not eat any more at all of it until it be fulfilled in the
17 kingdom of God. And having received a cup, when he had given thanks he said, Take this and divide
18 it among yourselves. For I say unto you, that I will not drink at all[i] of the fruit of the vine until the king-
19 dom of God come. And having taken a loaf, when he had given thanks, he broke [it], and gave [it] to them, saying, This is my body which is given for you: this do in remem-
20 brance of me. In like manner also the cup, after having supped, saying, This cup [is] the new covenant in

[c] Many read 'But watch,' with ℵ B D Verc; A C E L R Δ &c. Am Syrr Memph 'Watch therefore,' as T. R.
[d] ἱερόν.
[e] ℵ B D L X 69 Memph read 'called.'
[f] T. R. adds 'the,' with C S U Λ; ℵ A B E L P R X Δ &c. 1 69 omit; C P Ital (exc. Brix) Syr add 'and the scribes.'
[g] ἐκεῖνος, 'that' man.
[h] 'Twelve' is doubtful, but has the support of A C E (L) P R (X) Δ &c. Am Syrr Memph; ℵ B D Ital (exc. Brix Monac) omit; L X omit 'apostles.'
[i] ℵ B (D G) K L M Π (1) add ἀπὸ τοῦ νῦν.

my blood, which is poured out for
21 you. Moreover, behold, the hand
of him that delivers me up [is] with
22 me on the table; and[k] the Son of
man indeed goes as it is determined,
but woe unto that man by whom
23 he is delivered up. And they[l] began
to question together among them-
selves who then it could be of them
24 who was about to do this. And there
was also a strife among them which
of them should be held to be [the]
25 greatest. And he said to them, The
kings of the nations rule over them,
and they that exercise authority over
26 them are called benefactors. But
ye [shall] not [be] thus; but let the
greater among you be as the younger,
27 and the leader as he that serves. For
which [is] greater, he that is at table
or he that serves? [Is] not he that
is at table? But *I* am in the midst
28 of you as the one that serves. But *ye*
are they who have persevered with
29 me in my temptations. And *I* ap-
point unto you, as my Father has
30 appointed unto me, a kingdom, that
ye may eat and drink at my table
in my kingdom, and sit on thrones
judging the twelve tribes of Israel.
31 And the Lord said,[m] Simon, Simon,
behold, Satan has demanded to have
32 you,[n] to sift [you] as wheat; but *I*
have besought for thee that thy faith
fail not; and thou, when once thou
hast been restored,[o] confirm thy
33 brethren. And he said to him, Lord,
with thee I am ready to go both to
34 prison and to death. And he said, I
tell thee, Peter, [the] cock shall not[p]
crow to-day before that thou shalt
thrice deny that thou knowest me.
35 And he said to them, When I sent
you without purse and scrip and san-
dals, did ye lack anything? And they
36 said, Nothing. He said therefore
to them, But now he that has a purse
let him take [it], in like manner also
a scrip, and he that has none let him
sell his garment and buy a sword;
37 for I say unto you, that this that is
written must yet[q] be accomplished
in me, And he was reckoned with
[the] lawless: for also the things
38 concerning me have an end. And
they said, Lord, behold here are two
swords. And he said to them, It is
enough.
39 And going forth he went according
to his[r] custom to the mount of Olives,
and the[s] disciples also followed him.
40 And when he was at the place he
said to them, Pray that ye enter not
41 into temptation. And he was with-
drawn from them about a stone's
throw, and having knelt down he
42 prayed, saying, Father, if thou wilt
remove this cup from me: — but
then,[t] not my will, but thine be
43 done. And an angel appeared to
him from heaven strengthening him.
44 And being in conflict he prayed more
intently. And his sweat became as
great drops of blood, falling down
45 upon the earth.[v] And rising up from
his[w] prayer, coming to the[x] disciples,
he found them sleeping from grief.
46 And he said to them, Why sleep ye?
rise up and pray that ye enter not into
temptation.
47 [y]As he was yet speaking, behold, a
crowd, and he that was called Judas,
one of the twelve, went on before
them, and drew near to Jesus to kiss
48 him. And Jesus said to him, Judas,
deliverest thou up the Son of man
with a kiss?
49 And they who were around him,

[k] ℵ B D L T Memph read 'for.' [l] *αὐτοί.*
[m] B L T Memph Theb omit *εἶπε δὲ ὁ Κύριος.*
[n] In middle voice this is the force of *ἐξαιτέομαι.* It is not here, I think, as Alford says, 'and got you,' though so used sometimes. The idea is, 'a request to be given up into a person's hands.'
[o] Literally 'hast returned back.'
[p] *οὐ μή*; see ix. 27. (ℵ B L Q T X omit *μή.*)
[q] ℵ A B D H L Q T X 1 Ver Brix Memph omit *ἔτι.* [r] *τό.*
[s] T. R. reads 'his,' with E Q Δ* &c. 69 Syr-Crt & Pst; ℵ A B D L M² T Δ² 1 13 Am Memph omit.
[t] 'But then,' *πλήν.*
[v] A B R T Brix. omit vers. 43, 44; ℵ has them, with D F Q and almost all others. [w] *τῆς.*
[x] T. R. (not Stephens) adds *αὐτοῦ*, reading 'his,' with 1 and some other cursives Am Syrr Memph Theb.
[y] T.R. has *δέ*, 'But,' with D E H S V Γ Δ (Syrr) ℵ A B L R T X and others 1 69 Am omit.

seeing what was going to follow, said [to him[z]], Lord, shall we smite with
50 [the] sword? And a certain one from among them smote the bondman of the high priest and took off his right
51 ear. And Jesus answering said, Suffer thus far; and having touched
52 his[a] ear, he healed him. And Jesus said to the chief priests and captains of the temple[b] and elders, who were come against him, Have ye come out as against a robber with swords and
53 sticks? When I was day by day with you in the temple[b] ye did not stretch out your hands against me; but this is your hour and the power of darkness.

54 And having laid hold on him, they led him [away], and they led [him[c]] into the house of the high priest.
55 And Peter followed afar off. And they having lit a fire in the midst of the court and sat down together, Peter
56 sat among them. And a certain maid, having seen him sitting by the light, and having fixed her eyes upon him, said, And this [man] was with
57 him. But he denied [him[d]], saying,
58 Woman, I do not know him. And after a short time another seeing him said, And *thou* art of them. But
59 Peter said, Man, I am not. And after the lapse of about one hour another stoutly maintained it, saying, In truth this [man] also was with him,
60 for also he is a Galilæan. And Peter said, Man, I know not what thou sayest. And immediately, while he was yet speaking, [the[e]] cock crew.
61 And the Lord, turning round, looked at Peter; and Peter remembered the word of the Lord, how he said to him,
Before [the] cock crow[f] thou shalt
62 deny me thrice. And Peter,[g] going forth without, wept bitterly.

63 And the men who held him[h]
64 mocked him, beating [him]; and covering him up,[i] asked him saying, Prophesy, who is it that struck thee?
65 And they said many other injurious things to him.

66 And when it was day, the elderhood of the people, both [the] chief priests and scribes, were gathered together, and led him into their[j] council, saying, If *thou* art the Christ, tell us.
67 And he said to them, If I tell you, ye
68 will not at all believe; and if I should[k] ask [you], ye would not answer me
69 at all, nor let me go:[l] but[m] henceforth shall the Son of man be sitting on the right hand of the power of God.
70 And they all said, *Thou* then art the Son of God? And he said to them,
71 *Ye* say that I am. And they said, What need have we any more of witness, for we have heard ourselves
1 out of his mouth? (XXIII.) And the whole multitude of them, rising up, led him to Pilate.

2 And they began to accuse him, saying, We have found this [man] perverting our[n] nation, and forbidding to give tribute to Cæsar, saying that he
3 himself is Christ, a king. And Pilate demanded of him saying, Art *thou* the king of the Jews? And he an-
4 swering him said, Thou sayest. And Pilate said to the chief priests and the crowds, I find no guilt in this
5 man. But they insisted, saying, He stirs up the people, teaching throughout all Judæa, beginning from Galilee
6 even on to here. But Pilate, having

[z] Many omit 'to him,' with ℵ B L T X Monac Memph; A E R Δ &c. 1 69 Am Syrr insert.
[a] ℵ B L R T 1 omit αὐτοῦ after ὠτίου.
[b] ἱερόν.
[c] T. R. reads 'him,' with E X Δ &c. 69 Memph; ℵ A B D K L M R T Π 1 Ital Vulg omit.
[d] ℵ B K L M S T X Π 1 Syr-Crt & Pst Memph omit 'him;' A D* E Δ &c. 69 Am insert.
[e] T. R. has 'the' in text, with a few cursives.
[f] ℵ B K L M T X Π 69 Memph add 'to-day.'
[g] ℵ B D K L M T X Π 1 Memph omit ὁ Πέτρος, reading 'he.'
[h] T. R. reads 'Jesus,' with A E X Δ &c. 1 69 Syrr; text ℵ B D L M T Π Ital Vulg Memph.
[i] T. R. adds 'smote his face and,' with A (D) E X Δ &c. 69 Am Syrr; ℵ B K L M T Π Memph omit.
[j] T. R., with A Δ 1 69, adds 'own,' reading ἑαυτῶν.
[k] T. R. adds 'also,' with A E X Γ Δ &c. 1 69 Am Brix Memph; ℵ B D L T omit. D omits δὲ καί.
[l] Some omit 'nor let me go,' with ℵ B L T 1 Memph; A D E X Δ &c. 69 Ital Vulg Syrr insert.
[m] T. R. omits 'but,' with E Δ &c. Syrr; ℵ A B D L T X Ital Vulg insert.
[n] T. R. reads 'the nation,' with A E X Δ &c.; ἡμῶν ℵ B D H others 69 Ital Vulg Syrr Memph.

heard Galilee [named], demanded
7 if the man were a Galilæan; and having learned that he was of Herod's jurisdiction, remitted [o] him to Herod, who himself also was at Jerusalem
8 in those days. And when Herod saw Jesus he greatly rejoiced, for he had been a long while desirous of seeing him, because of hearing many things [p] concerning him, and he hoped to see
9 some sign done by him; and he questioned him in many words, but
10 he answered him nothing. And the chief priests and the scribes stood
11 and accused him violently. And Herod with his troops having set him at nought and mocked him, having put a splendid robe upon him, sent
12 him back to Pilate. And Pilate and Herod became friends with one another the same day, for they had been at enmity before between themselves.
13 And Pilate, having called together the chief priests and the rulers and
14 the people, said to them, Ye have brought to me this man as turning away the people [to rebellion], and behold, I, having examined him before you, have found nothing criminal in this man as to the things of which
15 ye accuse him; nor Herod either, for I remitted you to him, and behold, nothing worthy of death is done
16 by him. [q] Having chastised him
17 therefore, I will release him. (Now he was obliged to release one for them
18 at [the] feast. [r]) But they cried out in a mass saying, Away with this [man] and release Barabbas to us;
19 who was one who, for a certain tumult which had taken place in the city and [for] murder, had been cast
20 into prison. Pilate therefore, [s] desirous to release Jesus, again addressed [them]. But they cried out in reply
21 saying, Crucify, crucify him. And he
22 said the third time to them, What evil then has this [man] done? I have found no cause of death in him: I will chastise him therefore and release
23 him. But they were urgent with loud voices, begging that he might be crucified. And their voices [and those of the chief priests [t]] prevailed.
24 And Pilate adjudged that what they
25 begged should take place. And he released [u] him who, for tumult and murder, had been cast into [v] prison, whom they begged for, and Jesus he delivered up to their will.
26 And as they led him away, they laid hold on a certain Simon, a Cyrenian, [w] coming from the field, and put the cross upon him to bear
27 it behind Jesus. And a great multitude of the people, and of women
28 who [x] wailed and lamented him, followed him. And Jesus turning round to them said, [y] Daughters of Jerusalem, do not weep over me, but weep over yourselves and over your chil-
29 dren; for behold, days are coming in which they will say, Blessed [are] the barren, and wombs that have not borne, and breasts that have not given
30 suck. Then shall they begin to say to the mountains, Fall upon us; and
31 to the hills, Cover us: for if these things are done [z] in the green tree, what shall take place in the dry?
32 Now two others also, malefactors, were led with him to be put to death.
33 And when they came [a] to the place which is called Skull, there they

[o] "Remitted (ἀνατέμπω), is the technical word," says Grotius, "for sending him to his proper jurisdiction:" ἀνατ. in verse 11, however, is 'sent back,' perhaps not without allusion to jurisdiction, as they were in strife about it.

[p] Many omit 'many things,' with ℵ B D K L M Π 1 Memph; but A E R X Γ Δ Λ &c. 13 69 Ital Vulg Syrr insert.

[q] See Kypke *in loco*.

[r] The genuineness of verse 17 is doubted by many. ℵ (D) E X Δ &c. 1 69 Am Syrr insert; A B K L T Π Verc omit. D puts it after ver. 19.

[s] ℵ A B D L T Ital read 'And Pilate,' δέ for οὖν.

[t] Many omit, with ℵ B L Ital (exc. Colb Brix) Am Memph; A D E P X Δ &c. 1 69 Syrr insert.

[u] T. R. adds 'unto them,' with K M Π 1 69 Am Syrr; ℵ A B D E P X Δ &c. Verc Memph omit.

[v] T. R. adds 'the,' with A C E L P &c. Memph; ℵ B D F K 69 omit.

[w] T. R. adds 'who was,' that is, inserts the article τοῦ, with little authority.

[x] T. R. adds 'also,' with C[3] E P Δ &c. 1 13; A B C* D L X 33 Ital Vulg Memph omit; ℵ 69 omit αἱ and καί.

[y] Or 'turning round said to them.'

[z] See notes to chap. xii. 20; xvi. 4.

[a] T. R., with A E X Δ &c. 1, reads 'had gone;' text ℵ B C D L Q 33 69 Ital Vulg Syr-Crt & Pst.

crucified him, and the malefactors, one on the right hand, the other on
34 the left. And Jesus said, Father, forgive them, for they know not what they do.[b] And, parting out his gar-
35 ments, they cast lots. And the people stood beholding, and the rulers also [with them[c]] sneered, saying, He has saved others; let him save himself if this is the Christ, the chosen
36 one of God. And the soldiers also made game of him, coming up[d] offer-
37 ing him vinegar, and saying, If *thou* be the king of the Jews, save thyself.
38 And there was also an inscription [written[e]] over him in Greek, and Roman, and Hebrew letters: This is the king of the Jews.

39 Now one of the malefactors who had been hanged spoke insultingly to him, saying,[f] Art not *thou*[g] the
40 Christ? save thyself and us. But the other answering rebuked him, saying, Dost thou too not fear God, thou that art under the same judgment?
41 and we indeed justly, for we receive the just recompense of what we have done; but this [man] has done no-
42 thing amiss. And he said to Jesus, Remember me, [Lord,[h]] when thou
43 comest in thy kingdom. And Jesus[i] said to him, Verily I say to thee, To-day shalt thou be with me in paradise.

44 And it was about [the] sixth hour, and there came darkness over the whole land[k] until [the] ninth hour.
45 And the sun was darkened, and the veil of the temple rent in the midst.
46 And Jesus, having cried with a loud voice, said, Father, into thy hands I commit[l] my spirit. And having said
47 this, he expired. Now the centurion, seeing what took place, glorified God, saying, In very deed this [man] was
48 just. And all the crowds who had come together to that sight, having seen[m] the things that took place, re-
49 turned, beating [their[n]] breasts. And all those who knew him stood afar off, the women also who had followed him from Galilee, beholding these things.

50 And behold, a man named Joseph, who was a councillor, a good man
51 and a just (this [man] had not assented to their counsel and deed), of Arimathæa, a city of the Jews, who also waited, [himself also,[o]] for the
52 kingdom of God—he having gone to Pilate begged the body of Jesus;
53 and having taken it down, wrapped it in fine linen and placed him[p] in a tomb hewn in the rock, where no
54 one had ever been laid. And it was preparation day, and [the] sabbath
55 twilight was coming on. And women,[q] who[r] had come along with him out of Galilee, having followed, saw the sepulchre and how his body was
56 placed. And having returned they prepared aromatic spices and ointments, and remained quiet on the sabbath, according to the command-
1 ment. (XXIV.) But on the morrow of the sabbath,[s] very early indeed in the morning, they came to the tomb, bringing the aromatic spices which

[b] B D* Verc Ver omit the first half of the verse.
[c] ℵ B C D L Q X 33 69 Memph omit 'with them;' A E Δ &c. 1 Brix Am Syr-Crt & Hcl insert.
[d] ℵ A B C* L Verc Memph omit καί before ὄξος: C³ E Q X Δ &c. 1 33 69 Am Syrr insert.
[e] 'Written' is doubtful; ℵ B L Memph omit; Chas γεγραμμένη; ℵ has γράμμασιν; (A D Q) X 13 33 69 both (A D Q ἐπιγεγραμμένη); ℵ^{corr} B C* L omit 'in Greek and Roman and Hebrew letters.'
[f] B D L omit 'saying.' (Dom. to end of verse.)
[g] T. R. reads 'If thou art,' with A C³ E Q R X Δ &c. Am Syrr; text ℵ B C* L Verc Ver Corb Memph.
[h] ℵ B C* D L M* Memph omit 'Lord;' A C² E M² R X Δ &c. Am Syrr insert.
[i] ℵ B L Memph omit 'Jesus;' A C (D) E Q R X Δ &c. insert.
[k] Or 'earth.'
[l] T. R. reads 'I will commit,' with E L Δ and others from the LXX; text ℵ A B C K M P Q U X Π (1) 33.
[m] T. R. reads 'seeing,' with E P Q Δ &c. 69; text ℵ B C D L R X 33 Syrr; A omits 'having seen the things that took place.'
[n] T. R. has 'their' in text, with C² E P Q R Δ &c. 33 (69) Ital Vulg Syrr; ℵ A B C* D L 1 omit.
[o] ℵ B C D L Γ 13 69 Memph Syr-Pst & Crt omit 'himself also;' A E Δ &c. 1 33 insert.
[p] T. R. reads 'it,' with A E L P X Δ &c. 33; (1 22 69 omit); text ℵ B C D (B has αὐτό, but the line which marks an ν (–) is visible).
[q] T. R. adds 'also,' with little or no authority.
[r] αἵτινες.
[s] Or 'on the first [day] of the week.'

they had prepared.[t] And they found
the stone rolled away from the sepul-
chre. And when they had entered
they found not the body of the Lord
Jesus. And it came to pass as they
were in perplexity about it, that[v]
behold, two men suddenly[w] stood
by them in shining raiment. And as
they were filled with fear and bowed
their faces to the ground, they said
to them, Why seek ye the living one
among the dead? He is not here,
but is risen: remember how he spoke
to you, being yet in Galilee, saying,
The Son of man must be delivered
up into the hands of sinners,[x] and be
crucified, and rise the third day. And
they remembered his words; and, re-
turning from the sepulchre, related
all these things to the eleven and
to all the rest. Now it was Mary of
Magdala, and Johanna, and Mary the[y]
[mother] of James, and the others
with them, who told these things to
the apostles. And their words ap-
peared in their eyes as an idle tale,
and they disbelieved them. But
Peter, rising up, ran to the sepulchre,
and stooping down he sees the linen
clothes lying there alone, and went
away home,[z] wondering at what had
happened.[a]

And behold, two of them were
going on the same day to a village
distant sixty stadia[b] from Jerusalem,
called Emmaüs; and they conversed
with one another about all these
things which had taken place. And
it came to pass as they conversed
and reasoned, that[v] Jesus himself
drawing nigh went with them; but
their eyes were holden so as not to
know him. And he said to them,
What discourses are these which pass
between you as ye walk, and are
downcast? And one [of them], named
Cleopas, answering said to him, Thou
sojournest alone in Jerusalem, and
dost not know what has taken place
in it in these days? And he said to
them, What things? And they said
to him, The things concerning Jesus
the Nazaræan,[c] who was a prophet[d]
mighty in deed and word before God
and all the people; and how the chief
priests and our rulers delivered him
up to [the] judgment[e] of death and
crucified him. But *we* had hoped
that he was[f] [the one] who is about
to redeem Israel. But then,[g] besides
all these things, it is now, to-day, the
third day since these things took
place. And withal, certain women
from amongst us astonished us, hav-
ing been very early at the sepulchre,
and, not having found his body,
came, saying that they also had seen
a vision of angels, who say that he
is living. And some of those with
us went to the sepulchre, and found
it so, as the women also had said,
but him they saw not. And he said to
them, O senseless and slow of heart
to believe in all that the prophets
have spoken! Ought not the Christ
to have suffered these things and to
enter into his glory? And having
begun from Moses and from all the
prophets, he interpreted to them in
all the scriptures the things concern-
ing himself. And they drew near to
the village where they were going,
and *he* made[h] as though he would go
farther. And they constrained him,
saying, Stay with us, for it is toward
evening and the day is declining.
And he entered in to stay with them.
And it came to pass as he was at

[t] T. R. adds 'and some others with them,' with A C[3] D E Δ &c. Syrr; ℵ B C* L 33 Ital (exc. Brix Monac) Vulg Memph omit.

[v] *καί*.

[w] See note to ii. 9.

[x] *ἀνθρώπων ἁμαρτωλῶν*.

[y] T. R. omits 'the,' with E and a few others.

[z] *πρὸς ἑαυτόν*: see Kypke *in loco*. (B L *αὐτόν*.)

[a] Some leave this verse out with D Verc Ver; it is in ℵ A B I &c., but not in Eusebian Canons, probably from lectionary use. See Burgon, *Last Twelve Verses*, 222.

[b] The length of a *stadium* was about 607 English feet.

[c] ℵ B I L read 'Nazarene.' (Cf. Mark i. 24.)

[d] *ἀνὴρ προφήτης*.

[e] See note to chap. xx. 47.

[f] Literally 'is.'

[g] ℵ B D L 1 33 add 'also.'

[h] ℵ A B D L 1 have the aorist *προσεποιήσατο*. The others have the imperfect with T. R.

table with them, having taken the bread, he blessed, and having broken
31 it, gave[i] it to them. And their eyes were opened, and they recognised him. And *he* disappeared from them.
32 And they said to one another, Was not our heart burning in us as he spoke to us on the way, [and[j]] as he
33 opened the scriptures to us? And rising up the same hour, they returned to Jerusalem. And they found the eleven, and those with them
34 gathered together, saying, The Lord is indeed risen and has appeared to
35 Simon. And *they* related what [had happened] on the way, and how he was made known to them in the breaking of bread.[k]

36 And as they were saying these things, he himself[l] stood in their midst, and says to them, Peace [be]
37 unto you. But they, being confounded and being frightened, supposed
38 they beheld a spirit. And he said to them, Why are ye troubled? and why are thoughts rising in your
39 hearts? behold my hands and my feet, that it is I myself. Handle me and see, for a spirit has not flesh and
40 bones as ye see me having. And having said this he shewed them
41 his[m] hands and his[m] feet. But while they yet did not believe for joy, and were wondering, he said to them,
42 Have ye anything here to eat? And
43 they gave[n] him part of a broiled fish and of a honeycomb;[o] and he
44 took it[p] and ate before them. And he said to them, These [are] the[q] words which I spoke to you while I was yet with you, that all that is written concerning me in the law of Moses and prophets and psalms must
45 be fulfilled. Then he opened their understanding to understand the
46 scriptures, and said to them, Thus it is written, and thus it behoved the Christ to suffer,[r] and to rise from
47 among the dead the third day; and that repentance and remission of sins should be preached in his name to all the nations beginning at Je-
48 rusalem. And *ye* are witnesses of
49 these things. And behold, *I* send the promise of my Father upon you; but do ye remain in the city[s] till ye be clothed with power from on high.

50 And he led them out as far as Bethany, and having lifted up his
51 hands, he blessed them. And it came to pass as he was blessing them, he was separated from them and was
52 carried up into heaven.[t] And they,
53 having done him homage, returned to Jerusalem with great joy, and were continually in the temple praising and[v] blessing God.[w]

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[i] ἐπιδίδωμι, with the sense of 'giving it into their hands,' as a letter. He took the housefather's place, and blessed and gave it to them.

[j] ℵ B D L 33 Memph omit καί; A E P X Δ &c. 1 69 Am Brix Syrr insert.

[k] Or 'the loaf.'

[l] αὐτός. T. R. reads αὐτὸς ὁ Ἰησοῦς, with A E(X) Δ &c. 1 33 69 (Am) Brix Memph; ℵ B D L Verc Ver omit ὁ Ἰησοῦς.

[m] τάς.....τούς.

[n] Again ἐπιδίδωμι: see ver. 30.

[o] ℵ A B D L Π omit 'and of a honeycomb;' E N X Δ &c. 1 33 69 Am Syrr insert.

[p] Or 'took it before them and ate.'

[q] A B D K L N X Π 33 add μου.

[r] ℵ B C* D L Ital (exc. Brix Monac) Memph read 'Thus it is written that the Christ should suffer;' A C² E N X Δ &c. 1 33 69 Vulg Syrr as in text.

[s] T. R. adds 'of Jerusalem,' with A C² X Δ &c. 1 33 69 Syrr; ℵ B C* D L Ital (exc. Brix Monac) Vulg Memph omit.

[t] A B C L X Δ &c. 1 33 69 Vulg Memph Syrr have 'and was carried up into heaven;' ℵ* D Ital (exc. Colb Brix Monac) omit.

[v] ℵ B C* L Memph omit 'praising and;' A C² X Δ &c. 1 33 69 Am Syrr insert. D Ital (exc. Colb Brix Monac) reads 'praising' only.

[w] T. R. adds 'Amen,' with A B C² X Δ &c. 69 Am Syrr; ℵ C* D L Π 1 22 33 Ital (exc. Colb Brix Monac) Memph omit

JOHN.[a]

I. In [the] beginning was the Word,
and the Word was with God, and
2 the Word was God. He[b] was in the
3 beginning with God. All things received being through him, and without him not one [thing] received being which has received being.
4 In him was life, and the life was
5 the light of men.[c] And the light appears in darkness, and the darkness apprehended it not.
6 There was a man sent from God,
7 his name John. He[d] came for witness, that he might witness concerning the light, that all might believe
8 through him. *He*[e] was not the light, but that he might witness concerning
9 the light. The true light was that which, coming into the world, light-
10 ens[f] every man. He was in the world, and the world had [its] being through him, and the world knew
11 him not. He came to his own,[g] and
12 his own[h] received him not; but as many as received him, to them gave he [the] right to be[i] children of God, to those that believe on[j] his name;
13 who have been born, not of blood nor of flesh's will nor of man's will, but of God.
14 And the Word became flesh, and dwelt among us (and we have contemplated his glory, a glory as of an only-begotten with[k] a father), full of
15 grace and truth; (John bears witness of him, and he has cried, saying, This was he of whom I said, He that comes after me is preferred before me, for
16 he was before me;) for[l] of his fulness we all have received, and grace
17 upon grace. For the law was given by Moses: grace and truth subsists[m]
18 through Jesus Christ. No one has seen God at any time; the only-begotten Son, who is in[n] the bosom of the Father, *he*[e] hath declared [him].

[a] It is well to remark that the introduction of the personal pronoun is so universal in John, that it is impossible always to give it an emphatic sense. I have noted its presence by this mark ˙ so that each can judge for himself when the emphasis is not marked in the translation.

The same spirit of emphasis causes the very frequent use of ἐκεῖνος. Its sense is 'that,' contrasted with 'this,' hence is emphatic; as 'that man' in English, sometimes having the sense of 'such a one as that.' There is a long but not very deep or acute article by A. Buttmann on its use in this Gospel, in Stud. u. Krit., 1860.—The use of ἵνα for ὅτι is another peculiarity of John.

[b] οὗτος. It is emphatic.

[c] This latter is a reciprocal proposition, i.e., where the expressions are equivalent.

[d] οὗτος. [e] ἐκεῖνος.

[f] Or 'is light to every man.' Not 'enlightens,' but 'sheds its light upon.' Not, I judge, 'every man coming,' in spite of the ancients. 'Comer into the world' is a Rabbinical expression for 'man,' but this refers to the incarnation, as ver. 10 shews. The Fathers' view of it was Platonism, which John refutes in every point. The introduction of ἄνθρωπον makes the citing the Rabbinical expression as an argument for the interpretation, 'every one coming into the world,' a mistake: for the Rabbis use 'comers into the world' as equivalent to 'men.'

[g] εἰς τὰ ἴδια, 'what was his own,' 'chez soi;' but the neuter is used by John in the most general way for 'persons.'

[h] οἱ ἴδιοι: here it is the masculine; cf. xvii. 2.

[i] γενέσθαι: to take that place.

[j] εἰς: see note to 2 Tim. i. 12.

[k] παρά with a genitive, 'on the part of,' 'from,' what flows out on. παρά in lyric poetry and late prose is used with a genitive for 'with,' and it gives the sense in English at any rate. But I am not aware of any case in the New Testament where it means *apud*.

[l] T. R. reads 'and,' with A C[3] E K V Δ Λ &c. 1 69 Am Syrr; ℵ B Ç* D L X 33 Ital (exc. Colb Brix) Memph have ὅτι.

[m] 'Has come,' that which not having actually been in being before (i.e., in the world) now begins to be so, ἐγένετο. So the Word 'was,' but everything 'ἐγένετο.' The world ἐγένετο through him. He ἐγένετο flesh. So 'grace and truth ἐγένετο.' I am not satisfied with 'subsists,' but 'came' gives the idea of coming into the world. No doubt they did so, but ἐγένετο has not this force. They began to exist *de facto* down here. The verb is singular, and 'grace and truth' go together in the person of Christ. Nothing subsisted by the law, it was a rule given; but grace and truth actually commenced to be, not in God's mind of course, but in revelation and actual existence down here. But its so taking place supposes its continuance. The ἐγένετο says it was not so before, but, though not the perfect, it implies that it is what we have now.

[n] εἰς, not ἐν: perhaps 'on.' ὁ ὢν εἰς, the place where, or the state; see Acts viii. 23; Mark i. 9. In chap. xiii. it is ἐν in ver. 23, ἐπί in ver. 25.

19 And this is the witness of John, when the Jews sent from Jerusalem priests and Levites that they might
20 ask him, Thou, who art thou? And he acknowledged and denied not, and acknowledged, I am not the Christ.
21 And they asked him, What then? Art thou Elias? And he says, I am not. Art thou the prophet? And
22 he answered, No. They said therefore to him, Who art thou? that we may give an answer to those who sent us. What sayest thou of thy-
23 self? He said, I [am] [the] voice of one crying in the wilderness,[o] Make straight the path of [the] Lord,[p] as
24 said Esaias the prophet. And they were sent[q] from among the Phari-
25 sees. And they asked him and said to him, Why baptisest thou then, if thou art not the Christ, nor Elias, nor
26 the prophet? John answered them saying, I baptise with water. [r]In the midst of you stands,[s] whom ye
27 do not know, he who comes after me,[t] the thong of whose sandal I am not
28 worthy to unloose. These things took place in Bethany,[v] across the Jordan, where John was baptising.

29 On the morrow he[w] sees Jesus coming to him, and says, Behold the Lamb of God, who takes away the sin
30 of the world. He it is of whom I said, A man comes after me who takes a place before me, because he
31 *was* before me; and I knew him not; but that he might be manifested to Israel, therefore have I come bap-
32 tising with water. And John bore witness, saying, I beheld the Spirit descending as a dove from heaven,
33 and it abode upon him. And I knew him not; but he who sent me to baptise with water, *he*[x] said to me, Upon whom thou shalt see the Spirit descending and abiding on him, he it is who baptises with [the] Holy
34 Spirit. And I have seen and borne witness that this is the Son of God.

35 Again, on the morrow, there stood
36 John and two of his disciples. And, looking at Jesus as he walked, he
37 says, Behold the Lamb of God. And the two disciples heard him speaking,
38 and followed Jesus. But Jesus having turned, and seeing them following, says to them, What seek ye? And *they* said to him, Rabbi (which, being interpreted, signifies Teacher),
39 where abidest thou? He says to them, Come and see. They went therefore,[y] and saw where he abode;[z] and they abode with him that day. [a]It
40 was about the tenth hour. Andrew, the brother of Simon Peter, was one of the two who heard [this] from
41 John and followed him. He first finds his own brother Simon, and says to him, We have found the Messias (which being interpreted is [b]Christ).
42 And he led him to Jesus. [c]Jesus looking at him said, Thou art Simon, the son of Jonas; thou shalt be called Cephas (which interpreted is[d] stone[e]).

43 On the morrow he[f] would go forth

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[o] The Masoretic Hebrew connects 'in the wilderness' with what follows. The LXX does not.

[p] 'Lord' has no article here, which is irregular in Greek, but I do not doubt it is in place of the name 'Jehovah,' as we have seen already in previous Gospels.

[q] T. R. reads 'those who were sent were,' adding οἱ, with (correc. of ℵ A C) E X Δ Λ &c. 1 33 69 Ital Vulg Syrr Origen; text ℵ* A* B C* L Memph. The reading is not certain.

[r] T. R. reads, with A C* E X Δ &c. 69 Vulg Syrr Memph, 'But in the midst of you stands [one] whom ye know not. He (αὐτός) is the one who comes after me;' text ℵ B C* L T (1 22 33 Verc).

[s] ἐστηκεν: 'has taken his place and stands;' the MSS vary. (B L T 1 στήκει, ℵ G ἑστήκει.)

[t] T. R. adds, with A C[3] E X Δ &c. 69 Ital (exc. Ver) Vulg Syrr, 'who is preferred before me;' text ℵ B C L T 1 13 22 33 Memph.

[v] T. R. reads 'Bethabara,' with C[3] K T U Λ 1 22 33 69; text ℵ A B C* E L V X Δ &c., Ital Vulg Syrr Memph.

[w] T. R. reads 'John,' with E and a few others 69.

[x] ἐκεῖνος.

[y] T. R. omits 'therefore,' with E P Δ &c. 1 69 Am; οὖν ℵ A B C L T X Λ 33 Memph.

[z] Literally 'abides.'

[a] T. R. adds 'Now,' δέ, with some cursives Am Syrr Memph; ℵ and other uncials 1 33 69 omit.

[b] T. R. reads 'the Christ,' with some cursives.

[c] T. R. adds 'And,' δέ, with S X Δ Λ Am Syrr Memph; ℵ A B E L Γ &c. 1 69 omit.

[d] Literally 'is interpreted.'

[e] Or 'Peter.'

[f] T. R. reads 'Jesus,' with F G H U Γ 69; ℵ A B E L V X Δ &c. 1 33 Ital Vulg Memph omit.

into Galilee, and Jesus[g] finds Philip,
44 and says to him, Follow me. And
Philip was from Bethsaida, of the
45 city of Andrew and Peter. Philip
finds Nathanael, and says to him,
We have found him of whom Moses
wrote in the law, and the prophets,
Jesus, the son of Joseph, who is from
46 Nazareth. And Nathanael said to
him, Can anything good come[h] out of
Nazareth? Philip says to him, Come
47 and see. Jesus saw Nathanael com-
ing to him, and says of him, Behold
[one] truly an Israelite, in whom
48 there is no guile. Nathanael says to
him, Whence knowest thou me?
Jesus answered and said to him, Be-
fore that Philip called thee, when
thou wast under the fig-tree, I saw
49 thee. Nathanael answered and said
to him,[i] Rabbi, thou art the Son of
God, thou art the King of Israel.
50 Jesus answered and said to him,
Because I said to thee, I saw thee
under the fig-tree, believest thou?
Thou shalt see greater things than
51 these. And he says to him, Verily,
verily, I say to you, Henceforth[k] ye
shall see the heaven opened, and the
angels of God ascending and descend-
ing on the Son of man.

II. And on the third day a marriage
took place in Cana of Galilee, and
2 the mother of Jesus was there. And
Jesus also and his disciples were
3 invited to the marriage. And wine
being deficient, the mother of Jesus
says to him, They have no wine.
4 Jesus says to her, What have I to do
with thee, woman? mine hour has
5 not yet come. His mother says to
the servants, Whatever he may say
6 to you, do. Now there were standing
there six stone water-vessels, accord-
ing to the purification of the Jews,
holding two or three measures each.
7 Jesus says to them, Fill the water-
vessels with water. And they filled
8 them up to the brim. And he says to
them, Draw out now, and carry [it]
to the feast-master. And they carried
9 [it]. But when the feast-master had
tasted the water which had been
made wine (and knew not whence it
was,[l] but the servants knew who drew
the water), the feast-master calls the
10 bridegroom, and says to him, Every
man sets on first the good wine, and
when [men] have well drunk, then
the inferior; thou hast kept the good
11 wine till now. This[m] beginning of
signs did Jesus in Cana of Galilee,
and manifested his glory; and his
12 disciples believed on[n] him. After
this he descended to Capernaum, he
and his mother and his brethren and
his disciples; and there they abode
not many days.

13 And the passover of the Jews was
near, and Jesus went up to Jerusalem.
14 And he found in the temple[o] the
sellers of oxen and sheep and doves,
15 and the money-changers sitting; and,
having made a scourge of cords,
he cast [them] all out of the temple,
both[p] the sheep and the oxen; and he
poured out the change of the money-
changers, and overturned the tables,
16 and said to the sellers of doves, Take
these things hence; make not my
Father's house a house of merchan-
17 dise. [And[q]] his disciples remember-
ed that it is written, The zeal of thy
18 house devours[r] me. The Jews there-
fore answered and said to him, What
sign shewest thou to us, that thou
19 doest these things? Jesus answered
and said to them, Destroy this tem-
ple,[s] and in three days I will raise it
20 up. The Jews therefore said, Forty

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[g] 'Jesus,' with ℵ A B E L V X Δ &c. 1 33 Ital; T. R. omits, with F H M Γ 69 Am.

[h] Literally 'can there be any good thing.'

[i] Readings vary without altering the sense; ℵ X Γ Δ read 'said;' T. R. 'says,' with A E Π Δ &c. 1 69 Syrr; ℵ omits 'to him;' X puts it after 'answered,' and so do B L 33, which omit 'and said.'

[k] Many omit 'Henceforth,' with ℵ B L Ital (exc. Monac) Vulg Memph; A E Δ &c. 1 33 69 Syrr insert.

[l] Literally 'is.'

[m] ℵ E X Δ &c. 69 have τὴν ἀρχήν; A B L T Δ 1 33 omit τήν.

[n] εἰς.

[o] ἱερόν.

[p] Or 'and.'

[q] ℵ B L T X Memph omit; A E P Δ &c. 1 33 69 Am insert.

[r] T. R. reads 'has devoured,' with 69 and a few other cursives.

[s] ναός: see note to Matt. xxiii. 16, 21.

and six years was this temple[t] building, and thou wilt raise it up in
21 three days? But *he*[u] spoke of the
22 temple[t] of his body. When therefore he was raised from among [the] dead, his disciples remembered that he had said this,[v] and believed the scripture and the word which Jesus had spoken.

23 And when he was in Jerusalem, at the passover, at the feast, many believed on[w] his name, beholding his
24 signs which he wrought. But Jesus himself did not trust himself to them,
25 because he knew all [men], and that he had not need that any should testify of man, for himself knew what was in man.

III. But there was a man from among the Pharisees, his name Nicodemus,
2 a ruler of the Jews; he[x] came to him[y] by night, and said to him, Rabbi, we know that thou art come a teacher from God, for none can do these signs that thou doest unless
3 God be with him. Jesus answered and said to him, Verily, verily, I say unto thee, Except any one be born anew[z] he cannot see the kingdom of
4 God. Nicodemus says to him, How can a man be born being old? can he enter a second time into the womb
5 of his mother and be born? Jesus answered, Verily, verily, I say unto thee, Except any one be born of water and of Spirit, he cannot enter
6 into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.
7 Do not wonder that I said to thee, It
8 is needful that *ye* should be born anew. The wind blows where it will, and thou hearest its voice, but knowest not whence it comes and where it goes: thus is every one that is born
9 of the Spirit. Nicodemus answered and said to him, How can these things
10 be? Jesus answered and said to him, Thou art the teacher of Israel and
11 knowest not these things!? Verily, verily, I say unto thee, We speak that which we know, and we bear witness of that which we have seen,
12 and ye receive not our witness. If I have said the earthly things to you, and ye believe not, how, if I say the heavenly things to you, will ye be-
13 lieve? And no one has gone up into heaven save he who came down out of heaven, the Son of man who is in
14 heaven. And as Moses lifted up the serpent in the wilderness, thus must
15 the Son of man be lifted up, that every one who believes on[a] him may [not perish, but[b]] have life eternal.
16 For God so[c] loved the world, that he gave his only-begotten Son, that whosoever[d] believes on[a] him may not
17 perish, but have life eternal. For God has not sent his Son into the world that he may judge the world, but that the world may be saved through
18 him. He that believes on[a] him is not judged: but he that believes not has been already judged, because he has not believed on[a] the name of
19 the only-begotten Son of God. And this is the judgment, that light is come into the world, and men have loved darkness rather than light; for
20 their works were evil. For every one that does evil hates the light, and does not come to the light that his works may not be shewn as they are;[e]

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[t] ναός, see ver. 19. [u] ἐκεῖνος.

[v] T. R. adds 'to them,' with K Π and a few cursives. [w] εἰς: see chap. i. 12.

[x] οὗτος, 'this [man].'

[y] T. R. reads 'to Jesus,' with E and others 69 Memph; text ℵ A B L T V Δ &c. 1 33 Am Ver Colb.

[z] It is not only 'again,' but 'entirely afresh,' as a new source of life and point of departure; translated in Luke i. 3, 'from the origin.' It is a new source and beginning of life, ἄνωθεν.

[a] εἰς, though some, with B T, read ἐν. All have εἰς in verses 16, 18, 36; iv. 39; vi. 29, 35, 40.

[b] Many omit these words here, with ℵ B L T 1 22 33 Vere Brix Memph; A E Δ &c. 69 Am Syrr ins.

[c] I have hesitated a moment whether οὕτω referred to the kind of love, the giving of ζωὴν αἰώνιος, 'eternal life,' which precedes, and is the great subject of John, in contrast with all earthly blessings and favour. Then ὥστε would thus be, that he has loved men in view of eternal life, 'so that' he has given, &c. (See Acts xiv. 1.) For οὕτως itself, see Heb. xii. 21; Gal. i. 6. Indeed with ὥστε, 'so much that' is the regular force.

[d] Literally 'every one who,' πᾶς ὁ, as ver. 15.

[e] ἐλεγχθῇ, a word hard to translate: ἐλέγχω is to shew the true character of anything, so as to

21 but he that practises the truth comes
to the light, that his works may be
manifested that they have been
wrought in God.

22 After these things came Jesus and
his disciples into the land of Judæa;
and there he abode with them and
23 baptised. And John also was bap-
tising in Ænon, near Salim, because
there was a great deal of water there;
and they came to [him] and were
24 baptised: for John was not yet cast
25 into prison. There was therefore a
reasoning of the disciples of John
26 with a Jew[f] about purification. And
they came to John and said to him,
Rabbi, he who was with thee beyond
the Jordan, to whom thou· barest
witness, behold, he baptises, and all
27 come to him. John answered and
said, A man can receive nothing un-
less it be given him out of heaven.
28 Ye· yourselves bear me witness that I
said, I· am not the Christ, but, that
29 I am sent before him.[g] He that has
the bride is the bridegroom; but the
friend of the bridegroom, who stands
and hears him, rejoices in heart[h] be-
cause of the voice of the bridegroom:
30 this my joy then is fulfilled. He[g] must
31 increase, but I must decrease. He
who comes from above is above all.
He who has his origin in the earth[i]
is of the earth, and speaks [as] of the
earth. He who comes out of heaven
32 is above all, [and[k]] what he has seen
and has heard, this he testifies; and
33 no one receives his testimony. He
that has received[l] his testimony has
34 set to his seal that God is true; for
he whom God has sent speaks the
words of God, for God[m] gives not the
Spirit by measure.

35 The Father loves the Son, and has
given all things [to be] in his hand.
36 He that believes on the Son has life
eternal, and he that is not subject[n]
to the Son shall not see life, but the
wrath of God abides upon him.

IV. When therefore the Lord knew
that the Pharisees had heard that
Jesus makes and baptises more dis-
2 ciples than John (however, Jesus him-
3 self did not baptise, but his disciples),
4 he left Judæa and went away again[o]
5 unto Galilee. And he must needs
pass through Samaria. He comes
therefore to a city of Samaria called
Sychar, near to the land which Jacob
6 gave to his son Joseph. Now a foun-
tain[p] of Jacob's was there; Jesus
therefore, being wearied with the way
he had come, sat just as he was[q] at
the fountain. It was about the sixth
7 hour. A woman comes out of Sa-
maria to draw water. Jesus says to
8 her, Give me to drink (for his dis-
ciples had gone away into the city
9 that they might buy provisions). The
Samaritan woman therefore says to
him, How dost thou,· being a Jew,
ask to drink of me who am a Samari-
tan woman? for Jews have no in-
10 tercourse with Samaritans. Jesus
answered and said to her, If thou
knewest the gift of God and who it is
that says to thee, Give me to drink,
thou· wouldest have asked of him,

convict, and hence reprove by shewing a man's fault. It is used in chap. xvi. 8; Eph. v. 13.

[f] T. R. reads 'with the Jews,' with ℵ* G 1 13 69 Ital Vulg Memph; text ℵ³ A B E L Δ &c. 33 Syrr.

[g] ἐκεῖνος.

[h] Literally 'rejoices with joy,' a Hebraism.

[i] Or 'is from the earth,' ὁ ὢν ἐκ τῆς γῆς. Christ comes from above. The sense of ὢν ἐκ is 'having by nature his origin' here below, he is of and belongs to the earth. 'Of' is characteristic.

[k] ℵ B D L T 1 22 33 Verc Ver Memph omit; A E Δ &c. 69 Am Syrr insert.

[l] Or 'receives,' ὁ λαβών: it is the aorist, 'has received,' but not referring to time but to the fact: hence perhaps 'receives' is as well.

[m] Many read 'he,' with ℵ B C* L T 1 33 Ver Brix; insert ὁ θεός A C³ D E Δ &c. 69 Am Syrr and even Memph, which goes habitually with B L.

[n] Or 'believes not on,' ἀπειθῶν. It is the obedience of submission to his person, not practical obedience to his commands, whatever proof this may be of the other; but it is not exactly the same thing as believing on him as an object revealed in grace.

[o] Some omit 'again,' with A B E Δ &c. (B has πάλιν in margin); ℵ C D L M T 1 33 69 Ital (exc. Monac) Vulg Syr-Crt & Pst Memph insert.

[p] πηγή: I say 'fountain,' because another word, φρέαρ (ver. 11) is used for the 'well,' in which the spring was; and this word, πηγή, is used for what springs up as life in the renewed man.

[q] οὕτως: literally 'thus.' Compare 1 Cor. vii. 26, and see note to 2 Pet. iii. 4.

and he would have given thee living
11 water. The woman says to him, Sir,
thou hast nothing to draw with, and
the well is deep: whence then hast
12 thou the living water? Art thou[·]
greater than our father Jacob, who
gave us the well, and drank of it him-
self, and his sons, and his cattle?
13 Jesus answered and said to her, Every
one who drinks of this water shall
14 thirst again; but whosoever drinks
of the water which I[·] shall give him
shall never thirst for ever,[r] but the
water which I shall give him shall
become in him a fountain of water,
15 springing up into eternal life. The
woman says to him, Sir, give me this
water, that I may not thirst nor come
16 here to draw. Jesus[s] says to her, Go,
17 call thy husband, and come here. The
woman answered and said, I have not
a husband. Jesus says to her, Thou
hast well said, I have not a husband;
18 for thou hast had five husbands, and
he whom now thou hast is not thy
husband: this thou hast spoken truly.
19 The woman says to him, Sir, I see
20 that thou[·] art a prophet. Our fathers
worshipped in this mountain, and ye[·]
say that in Jerusalem is the place
21 where one must worship. Jesus says
to her, Woman, believe me, [the]
hour[t] is coming when ye shall neither
in this mountain nor in Jerusalem
22 worship the Father. Ye[·] worship ye
know not what; we[·] worship what
we know, for salvation is of the Jews.
23 But [the] hour[t] is coming and now is,
when the true worshippers shall wor-
ship the Father in spirit and truth;
for also the Father seeks such as his
24 worshippers. God [is] a spirit, and
they who worship him must worship
25 [him] in spirit and truth. The woman
says to him, I know that Messias is
coming, who is called Christ; when
he[v] comes he will tell us all things.
26 Jesus says to her, I[·] who speak to
27 thee am [he]. And upon this came
his disciples, and wondered that he
spoke with a woman; yet no one
said, What seekest thou? or, Why
28 speakest thou with her? The woman
then[w] left her waterpot and went
away into the city, and says to the
29 men, Come, see a man who told me
all things I had ever done: is not
30 he[x] the Christ? They went[y] out of
the city and came to him.
31 But[z] meanwhile the disciples asked
32 him saying, Rabbi, eat. But he said
to them, I[·] have food to eat which
33 ye[·] do not know. The disciples
therefore said to one another, Has
any one brought him [anything] to
34 eat? Jesus says to them, My food
is that I should do the will of him
that has sent me, and that I should
35 finish his work. Do not ye[·] say, that
there are yet four months and the
harvest comes? Behold, I say to
you, Lift up your eyes and behold the
fields, for they are already white to
36 harvest. [a]He that reaps receives
wages and gathers fruit unto life
eternal, that both he that sows and
he that reaps may rejoice together.
37 For in this is [verified] the[b] true say-
38 ing, It is one who sows and another
who reaps. I[·] have sent you to
reap that on which ye[·] have not
laboured; others have laboured, and
ye[·] have entered into their labours.
39 But many of the Samaritans of
that city believed on him because
of the word of the woman who bore
witness, He told me all things that
40 I had ever done. When therefore

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[r] 'Never thirst for ever' is a little awkward, but 'never thirst' is too vague; it may be to our minds much as a present thing for this life. Οὐ μὴ εἰς τὸν αἰῶνα is strong in negation, and expresses lasting for ever. Cf. also xi. 26; xiii. 8.

[s] B C* 33 Vere omit 'Jesus;' ℵ A C² D E L Δ &c. 1 69 Am and versions insert.

[t] Or 'an hour,' as chap. v. 25, 28.

[v] ἐκεῖνος. [w] οὖν.

[x] οὗτος.

[y] T. R. adds 'therefore,' with ℵ A 1 69 and other cursives Memph; A B E Δ &c. 33 Am omit; καὶ ἐξῆλθον C D Ver Syrr.

[z] Many leave out 'But,' with ℵ B C* D L Am: A C² E Δ &c. 1 33 69 Memph insert.

[a] T. R. adds 'And,' with A C² E K Δ &c. 1 69 Am Memph; ℵ B C* D L T 33 omit.

[b] Some leave out the article: it then reads 'is the saying true,' with ℵ B C* K L T Δ Π 1 22 33 others; A C² D E Γ &c. 69 insert.

the Samaritans came to him they asked him to abide with them, and
41 he abode there two days. And more a great deal believed on account of
42 his word; and they said to the woman, [It is] no longer on account of thy saying that we believe, for we have heard him ourselves, and we know that this is indeed the Saviour of the world.[o]
43 But after the two days he went forth thence and went away[d] into Galilee,
44 for Jesus himself bore witness that a prophet has no honour in his own
45 country. When therefore he came into Galilee, the Galileans received him, having seen all that he had done in Jerusalem during the feast, for they also went to the feast.
46 He[e] came therefore again to Cana of Galilee, where he made the water wine. And there was a certain courtier in Capernaum whose son was
47 sick. He,[f] having heard that Jesus had come out of Judæa into Galilee, went to him and asked [him[g]] that he would come down and heal his son,
48 for he was about to die. Jesus therefore said to him, Unless ye see signs and wonders ye will not[h] believe.
49 The courtier says to him, Sir, come
50 down ere my child[i] die. Jesus says to him, Go, thy son lives. And[k] the man believed the word which Jesus
51 said to him, and went his way. But already, as he was going down, his servants[l] met him and brought [him]
52 word saying, Thy[m] child lives. He inquired therefore from them the hour at which he got better. And they said to him, Yesterday at the
53 seventh hour the fever left him. The father therefore knew that [it was] in that hour in which Jesus said to him, Thy son lives; and he believed,
54 himself and his whole house. This second sign again did Jesus, being come out of Judæa into Galilee.

V. After these things was a feast of the Jews, and Jesus went up to Jeru-
2 salem. Now there is in Jerusalem, at the sheepgate,[n] a pool, which is called in Hebrew, Bethesda, having
3 five porches. In these lay a [o]multitude of sick, blind, lame, withered, [awaiting the moving of the water.
4 For an angel descended at a certain season in the pool and troubled the water. Whoever therefore first went in after the troubling of the water became well, whatever disease he
5 laboured under.[p]] But there was a certain man there who had been suffering under his[q] infirmity thirty
6 and[r] eight years. Jesus seeing this [man] lying [there], and knowing that he was [in that state] now a great length of time, says to him, Wouldest
7 thou become well? The infirm [man] answered him, Sir, I have not a man, in order, when the water has been troubled, to cast me into the pool; but while I am coming another
8 descends before me. Jesus says to him, Arise, take up thy couch and
9 walk. And immediately the man became well, and took up his couch and walked: and on that day was sabbath.
10 The Jews therefore said to the healed [man], It is sabbath, it is not permitted thee to take up thy[s] couch.
11 He answered them, He that made

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[o] T. R., with A C[3] D E L Δ &c. Brix Monac Syrr add 'the Christ;' ℵ B C* T 69 Am Memph omit.
[d] Many omit 'and went away,' with ℵ B C D T 13 69 Ital Memph; A E (L) Δ &c. Am Syrr insert.
[e] T. R. reads 'Jesus,' with A E Δ &c. 1 69 Syrr; ℵ B C D L 33 Ital (exc. Brix Monac) Vulg Memph omit.
[f] οὗτος.
[g] ℵ B C D L T 33 69 omit 'him.'
[h] οὐ μή.
[i] παιδίον; in verse 51 it is παῖς.
[k] ℵ B D Colb Am omit 'And;' A C E Δ &c. 1 33 69 Memph Syrr insert.
[l] Or 'bondmen.' (ℵ D L 1 Am omit αὐτοῦ.)
[m] ℵ A B C 13 read 'His.' ℵ D omit 'saying.'
[n] See LXX, Nehemiah iii. 1.

[o] T. R. adds 'great,' with A E I Δ &c. 1 69 Colb Corb Brix Am Syrr; ℵ B C D L 33 Memph omit.
[p] Many leave out what is enclosed in brackets; D 33 Brix only from 'For.' ℵ B C* have it not. Save Brix and Monac the Latins have as A C[3] E I L Δ &c. 1 69, but in S A Π it is dotted. Syr-Pst has it, but in Syr-Hcl it is marked as uncertain; Leusden has it in his edition. See Griesbach.
[q] T. R. omits 'his,' with A C[3] E I Δ &c. Ver Brix Monac Syrr; ℵ B C* D L 1 33 Am Memph insert.
[r] T. R. omits 'and,' with B K S V Γ Δ Π Am Memph; ℵ A C D E I L Δ &c. 1 13 33 69 Syrr ins.
[s] τόν.

me well, *he*[t] said to me, Take up thy
12 couch and walk. They asked him
[therefore[u]], Who is the man who
said to thee, Take up thy couch[v] and
13 walk? But he that had been healed[w]
knew not who it was,[x] for Jesus had
slidden away, there being a crowd in
14 the place. After these things Jesus
finds him[y] in the temple, and said to
him, Behold, thou art become well:
sin no more, that something worse
15 do not happen to thee. The man
went away and told the Jews that it
was Jesus who had made him well.
16 And for this the Jews persecuted Jesus
[and sought to kill him[z]], because he
had done these things on sabbath.
17 But Jesus answered them, My Father
18 worketh hitherto and I· work. For
this therefore the Jews sought the
more to kill him, because he had not
only violated the sabbath, but also
said that God was his own Father,
making himself equal with God.
19 Jesus therefore answered and said to
them, Verily, verily, I say to you,
The Son can do nothing of himself
save whatever he sees the Father do-
ing: for whatever things *he*[t] does,
these things also the Son does in like
20 manner. For the Father loves[a] the
Son and shews him all things which
he himself does; and he will shew
him greater works than these, that
21 ye· may wonder. For even as the
Father raises the dead and quickens
[them], thus the Son also quick-
22 ens whom he will: for neither does
the Father judge any one, but has
23 given all judgment to the Son; that
all may honour the Son, even as they
honour the Father. He who honours
not the Son, honours not the Father
24 who has sent him. Verily, verily, I
say unto you, that he that hears my
word, and believes him that has sent
me, has life eternal, and does not
come into judgment, but is passed
25 out of death into life. Verily, verily,
I say unto you, that an hour is com-
ing, and now is, when the dead shall
hear the voice of the Son of God, and
26 they that have heard shall live. For
even as the Father has life in him-
self, so he has given to the Son also
27 to have life in himself, and has given
him authority to execute judgment
[also[b]], because he is Son of man.
28 Wonder not at this, for an hour is
coming in which all who are in the
29 tombs shall hear his voice, and shall
go forth; those that have practised
good, to resurrection of life, and those
that have done evil, to resurrection
30 of judgment. I· cannot do anything
of myself; as I hear, I judge, and my
judgment is righteous, because I do
not seek my will, but the will of him[c]
31 that has sent me. If I· bear witness
concerning myself, my witness is not
32 true. It is another who bears witness
concerning me, and I know that the
witness which he bears concerning
33 me is true. Ye· have sent unto John,
and he has borne witness to the truth.
34 But I· do not receive witness from
man, but I say this that *ye* might be
35 saved. *He*[d] was the burning and
shining[e] lamp, and ye· were willing
36 for a season to rejoice in his light. But
I· have the witness [that is] greater
than [that] of John; for the works
which the Father has given me that
I should complete them, the works
themselves which I[f] do, bear wit-
ness concerning me that the Father
37 has sent me. And the Father who has
sent me himself[g] has borne witness

[t] ἐκεῖνος.
[u] ℵ B D omit; A C E L Δ &c. 1 33 69 Colb Am insert; Memph δέ.
[v] ℵ B C[a] L omit 'thy couch;' A C[3] D E Δ &c. 1 33 69 Ital Vulg Syrr Memph insert.
[w] ℵ has ἰαθείς, with all but D, which has ἀσθενῶν.
[x] According to a frequent Greek idiom, literally 'who it is:' compare ver. 15; vi. 24, 64, &c.
[y] ℵ Syr-Crt have τὸν τεθεραπευμένον for αὐτόν.
[z] Many omit these words, perhaps rightly, with ℵ B C D L 1 22 33 69 Am; A E Δ &c. Syrr insert.

[a] Here φιλέω (not as iii. 35); comp. xvi. 27, xx. 2.
[b] A B L 33 Memph omit 'also;' ℵ has left a gap; D E Δ &c. 1 69 Am Brix Monac Syrr have it.
[c] T. R. reads 'the Father,' with E &c. 69; ℵ A B D K L Δ Λ Π 1 33 Ital (exc. Ver Colb) Vulg Syrr Memph omit.
[d] ἐκεῖνος.
[e] φαίνων, literally 'appearing.'
[f] ℵ A B D L 1 22 33 Ver Memph omit ἐγώ.
[g] Some read 'he,' ἐκεῖνος, with ℵ B L Vero; αὐτός, A E Δ &c. 1 33 69. D has both.

concerning me. Ye have neither
heard his voice at any time, nor have
38 seen his shape, and ye have not his
word abiding in you; for whom *he*[h]
39 hath sent, him ye do not believe. Ye
search[i] the scriptures, for ye think
that in them ye have life eternal, and
they it is which bear witness[k] con-
40 cerning me; and ye will not come to
41 me that ye might have life. I do not
42 receive glory from men, but I know
you, that ye have not the love of God
43 in you.[l] I am come in my Father's
name, and ye receive me not; if
another come in his own name, him
44 ye will receive. How can ye believe
who receive glory one of another, and
seek not the glory which [comes] from
45 God alone?[m] Think not that I will
accuse you to the Father: there is
[one] who accuses you, Moses, on
46 whom ye trust; for if ye had be-
lieved Moses, ye would have believed
47 me, for he[h] wrote of me. But if ye
do not believe his[h] writings, how
shall ye believe my words?

VI. After these things Jesus went
away beyond the sea of Galilee, [or] of
2 Tiberias, and a great crowd followed
him, because they saw the[n] signs
which he wrought upon the sick.
3 And Jesus went up into the moun-
tain,[o] and there sat with his disciples:
4 but the passover, the feast of the Jews,
5 was near. Jesus then, lifting up his
eyes and seeing that a great crowd is
coming to him, says to Philip, Whence
shall we buy loaves that these may
6 eat? But this he said trying him, for
he[p] knew what he was going to do.
7 Philip answered him, Loaves for two
hundred denarii are not sufficient
for them, that each[q] may have some
8 little [portion]. One of his disciples,
Andrew, Simon Peter's brother, says
9 to him, There is a[r] little boy here
who has five barley loaves and two
small fishes; but this, what is it for
10 so many? [And[s]] Jesus said, Make
the men sit down. Now there was
much grass in the place: the men[t]
therefore sat down, in number about
11 five thousand. And[v] Jesus took the
loaves, and having given thanks,
distributed [them] [w]to those that
were set down; and in like manner
of the small fishes as much as they
12 would. And when they had been
filled, he says to his disciples, Gather
together the fragments which are
over and above, that nothing may be
13 lost. They gathered [them] there-
fore together, and filled twelve hand-
baskets full of fragments of the five
barley loaves, which were over and
14 above to those that had eaten. The
men therefore, having seen the sign
which Jesus[x] had done, said, This
is truly the prophet which is coming
15 into the world. Jesus therefore know-
ing that they were going to come
and seize him, that they might make
[him[y]] king, departed[z] again to the
16 mountain himself alone. But when
evening was come, his disciples went
17 down to the sea, and having gone on
board ship, they went over the sea to
Capernaum. And it had already be-
come dark, and Jesus had not come
18 to them, and the sea was agitated by a

[h] ἐκεῖνος, ἐκείνου.

[i] Or 'Search;' but in neither case is it a command; it is an appeal.

[k] Or 'are the witness-bearers.' [l] ἐν ἑαυτοῖς.

[m] Or 'from the only God.'

[n] T. R. reads 'his,' with E Δ &c.; ℵ A B D K L S Δ Π 1 33 69 versions omit αὐτοῦ.

[o] εἰς τὸ ὄρος, the mountain country: see note to Matt. v. 1. [p] αὐτός.

[q] T. R. adds 'of them,' with D E Δ &c. 1; ℵ A B L Π 13 33 69 Ital Vulg Memph omit.

[r] T. R. has ἕν, 'one,' with A E Δ &c. 33 Syrr; ℵ B D L Π 1 69 omit.

[s] Some, with ℵ B L Verc Syr-Crt & Pst, leave out 'And;' A E Δ &c. 1 33 69 Ver Memph insert; D G have οὖν, and so Am.

[t] Here ἄνδρες; above it is ἄνθρωποι, and also in ver. 14; compare Matt. xiv. 21 and 1 Cor. xi. 3.

[v] Many read 'Jesus then,' with A B D L Am Memph; ℵ* E Δ &c. 33 Ver δέ; G 1 13 69 Syr-Crt & Pst καὶ λαβών.

[w] T. R. adds 'to the disciples, and the disciples,' with D E Δ &c. 69 Ver; ℵ* A B L Π 1 33 Ital (exc. Ver) Vulg Syrr Memph omit; but ℵ has ἔδωκε, with D Γ 69; the others διέδωκε.

[x] ℵ B D Am omit ὁ Ἰησοῦς; A L E Δ &c. 1 33 69 Brix Corb Monac Syrr Memph insert. See Burgon, *Last Twelve Verses*, 221.

[y] T. R. has αὐτόν in text, with D E Δ &c. 69; versions prove nothing. A B L 1 33 omit it. ℵ has καὶ ἀναδεικνύναι βασιλέα.

[z] ℵ* has φεύγει. E Δ &c. 69 Memph omit πάλιν.

strong wind blowing. Having rowed
then about twenty-five or thirty sta-
dia, they see Jesus walking on the
sea and coming near the ship; and
they were frightened. But he says
to them, It is I: be not afraid. They
were willing therefore to receive him
into the ship; and immediately the
ship was at the land to which they
went. On the morrow the crowd
which stood on the other side of the
sea, having seen[a] that there was no
other little ship there except that[b]
into which his disciples had got, and
that Jesus had not gone with his dis-
ciples into the ship,[c] but [that] his
disciples had gone away alone; (but
other little ships out of Tiberias came
near to the place where they ate bread
after the Lord had given thanks;)
when therefore the crowd saw that
Jesus was[d] not there, nor his disci-
ples, *they* got[e] into the ships, and
came to Capernaum, seeking Jesus.
And having found him the other side
of the sea, they said to him, Rabbi,
when art thou arrived here? Jesus
answered them and said, Verily,
verily, I say to you, Ye seek me not
because ye have seen signs, but be-
cause ye have eaten of the loaves and
been filled. Work not [for] the food
which perishes, but [for] the food
which abides unto life eternal, which
the Son of man shall give to you;
for him[f] has the Father sealed, [even]
God. They said therefore to him,
What should we do that we may
work the works of God? Jesus an-
swered and said to them, This is the
work of God, that ye believe on him
whom *he*[g] has sent. They said
therefore to him, What sign then
doest thou· that we may see and be-
lieve thee? what dost thou work?
Our fathers ate the manna in the
wilderness, as it is written, He gave
them bread out of heaven to eat.
Jesus therefore said to them, Verily,
verily, I say to you, [It is] not Moses
that has given you the bread out of
heaven; but my Father gives you
the true bread out of heaven. For
the bread of God is he who comes
down out of heaven and gives life to
the world. They said therefore to
him, Lord, ever give to us this bread.
[And[h]] Jesus said to them, I· am
the bread of life: he that comes to
me shall never[i] hunger, and he that
believes on me shall never[i] thirst at
any time. But I have said to you,
that ye have also seen me and do not
believe. All[k] that the Father gives
me shall come to me, and him that
comes to me I will not at all cast out.
For I am come down from[l] heaven,
not that I should do *my* will, but the
will of him that has sent me. And
this is the will of him[m] that has sent
me, that of all that he has given me
I should lose nothing, but should
raise it up in the last day. For[n]
this is the will of my Father,[o] that
every one who sees[p] the Son, and
believes on him, should have life
eternal; and I· will raise him up at
the last day. The Jews therefore
murmured about him, because he
said, I· am the bread which has come

[a] Many read 'saw:' ℵ D Am εἶδεν; A B L Syrr Memph εἶδον; text E Δ &c. 1 33 69.

[b] I have omitted 'one,' of the T. R., because ℵ Syr-Pst, which agree otherwise with T. R., have it not. D 33 omit ἐκεῖνο, Verc has *una*, not *illa*, but ℵ[c] has ενκεινο; ℵ[corr] A B L 1 22 Ital (exc. Verc) Vulg Memph read 'except one,' omitting the rest of the phrase.

[c] T. R. has 'little ship,' with E Δ &c. Verc Brix Monac; text ℵ A B D K L Θ 1 33 69 Am.

[d] Literally 'is.'

[e] T. R. reads 'got, themselves also' instead of '*they* got,' adding καί, with little authority.

[f] τοῦτον. [g] ἐκεῖνος.

[h] Some omit 'And,' with B L T Syr-Crt & Pst Memph; δέ A E Δ &c. 1; ℵ D Γ 13 33 69 read οὖν.

[i] οὐ μή, a strengthened negative; in sense, πώποτε, 'at any time,' applies to both clauses.

[k] πᾶν, neuter, often so used in John: 'whatever.'

[l] T. R. reads 'out of,' ἐκ, with ℵ D E Δ &c. 1 Am; A B L T 13 33 69 ἀπό.

[m] T. R. reads 'the Father,' with E Δ &c. 33 69 Am; text ℵ A B C D L T 1 Syr-Crt & Pst Memph.

[n] T. R. reads 'And,' or 'But,' δέ, with E Δ &c.; text ℵ A B C D K L U Π 1 33 69 Ital Am Syrr Memph.

[o] T. R. reads 'of him that sent me,' with A E &c. Some read 'of my Father that sent me,' with (Δ 69) Am; text ℵ B C D L T U 1 33 Syrr Memph &c.

[p] Or 'beholds,' θεωρῶν, as xii. 45; xvi. 16. Cf. ver. 62, vii. 3; xiv. 17, 19.

42 down out of heaven. And they said,
Is not this Jesus the son of Joseph,
whose father and mother we[v] have
known? how then[q] does *he*[r] say, I
43 am come down out of heaven? Jesus
therefore[s] answered and said to them,
44 Murmur not among yourselves. No
one can come to me except the Father
who has sent me draw him, and I[t]
45 will raise him up in[t] the last day. It
is written in the prophets, And they
shall be all taught of God. Every
one[v] that has heard from[w] the Father
[himself], and has learned [of him],
46 comes to me; not that any one has
seen the Father, except he who is of
47 God, he[r] has seen the Father. Verily
verily, I say to you, He that believes
48 [on me[x]] has life eternal. I[t] am the
49 bread of life. Your fathers ate the
manna in the wilderness and died.
50 This is the bread which comes down
out of heaven, that one may eat of it
51 and not die. I[t] am the living bread
which has come down out of heaven:
if any one shall have eaten of this
bread he shall live for ever; but the
bread withal[y] which I[t] shall give is
my flesh, which I[t] will give[z] for the
52 life of the world. The Jews therefore
contended among themselves, saying,
How can he[a] give us this flesh[b] to
53 eat? Jesus therefore said to them,
Verily, verily, I say unto you, Unless ye shall have eaten the flesh of the Son of man, and drunk his blood,
54 ye have no life in yourselves. He
that eats[c] my flesh and drinks my
blood has life eternal, and I[t] will
55 raise him up at the last day: for my
flesh is truly[d] food and my blood is
56 truly[d] drink. He that eats my flesh
and drinks my blood dwells in me
57 and I in him. As the living Father
has sent me and I[t] live on account[e]
of the Father, *he*[f] also who eats me
shall live also on account[e] of me.
58 This is the bread which has come
down out of heaven. Not as the[g]
fathers ate[h] and died: he that eats
59 this bread shall live for ever. These
things he said in [the] synagogue,
60 teaching in Capernaum. Many therefore of his disciples having heard [it]
said, This word is hard; who can hear
61 it? But Jesus, knowing in himself
that his disciples murmur concerning
this, said to them, Does this offend
62 you? If then ye see the Son of man
63 ascending up where he was before? It
is the Spirit which quickens, the flesh
profits nothing: the words which I[t]
have spoken[i] unto you are spirit and
64 are life. But there are some of you
who do not believe. For Jesus knew
from the beginning who they were
who did not believe, and who would
65 deliver him up. And he said, There-

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[q] ℵ, with A D E L Δ &c. 1 33 69 Am, has οὖν; B C T Memph νῦν, reading 'how does he now say?'

[r] οὗτος.

[s] Many omit 'therefore,' with B C K L T Π 33 69 Memph. ℵ has it, with A D E Δ &c. 1 Am.

[t] T. R. omits ἐν, with ℵ Δ Am; A B C D E &c. 1 33 69 insert.

[v] T. R. adds 'therefore,' with A E Δ &c. 1 33 Syrr; ℵ B C D L S T 69 Ital (exc. Monac) Vulg Memph omit.

[w] I am not quite content with this, but in the phrase 'heard of the Father and learned [from him],' 'heard of' is, to say the least, ambiguous in English. It is what is received directly from himself, παρά with a genitive, the same word as 'of' God, in what follows. I add 'himself' that its immediateness may be felt, which is the point of the sentence.

[x] ℵ B L T omit εἰς ἐμέ; A C D E Δ &c. 1 33 69 versions insert.

[y] 'But.... withal,' καὶ δέ.

[z] (ℵ) B C D L T 33 Am omit 'which I will give;' ℵ puts ἡ σάρξ μου ἐστίν at the end after ὑπὲρ τ. τ. κ. ζ.; E Δ &c. 1 69 Brix Syrr Memph insert.

[a] οὗτος.

[b] Or 'give us flesh,' τὴν σάρκα. (B T add αὐτοῦ.)

[c] τρώγων, present participle: so in vers. 56, 57, 58. It is characteristic: he is the 'eater' of this divine food. In all the former declarative part it is φαγεῖν, and so also 'ate,' ver. 58.

[d] Some read 'true,' with B C F[a] K L T Π 1 Memph; text T. R., with ℵ D E Δ &c. 33 Am Syrr, but ℵ D have omissions.

[e] διά with the accusative is not simply 'by' or 'through,' and here it is evident that it is important to be accurate. Still I am not content with 'on account of,' because in English it may be taken to mean 'in view of,' 'for the advantage of,' as the end, which I do not believe to be the sense of the passage; but 'by reason of what the Father is and his living;' perhaps 'by reason of,' 'because of;' that is, 'I live by reason of his being and living.'

[f] ἐκεῖνος.

[g] T. R. reads 'your,' with D E Δ &c. 1 33 Ital Vulg Syrr; ℵ B C L T Memph omit. (Γ 69[c] 'our.')

[h] T. R. adds 'the manna,' with E Δ &c. 1 69 Am Syrr; ℵ B C D L T 33 Memph Syr-Crt omit.

[i] T. R. reads 'speak,' with E Δ &c.; text ℵ B C D K L T U Π 1 33 69 Ital Vulg Syrr Memph.

fore said I unto you, that no one can come to me unless it be given to him
66 from the[k] Father. From that [time] many of his disciples went away back
67 and walked no more with him. Jesus therefore said to the twelve, Will[l] ye
68 also go away? Simon Peter[m] answered him, Lord, to whom shall we go? thou hast words of life eternal;
69 and we have believed and known that thou art the holy one[n] of[o] God.
70 Jesus answered them, Have not I chosen you the twelve? and of you
71 one is a devil. Now he spoke of Judas [the son] of Simon, Iscariote, for he[p] [it was who] should deliver him up, being one of the twelve.

VII. And after these things Jesus walked in Galilee, for he would not walk in Judæa, because the Jews
2 sought to kill him. Now the tabernacles, the feast of the Jews, was
3 near. His brethren therefore said to him, Remove hence and go into Judæa, that thy disciples also may
4 see thy works which thou doest; for no one does anything in secret and himself seeks to be [known] in public. If thou doest these things, manifest
5 thyself to the world: for neither did
6 his brethren believe on[q] him. Jesus therefore says to them, My time is not yet come, but your time is always
7 ready. The world cannot hate you, but me it hates, because I bear witness concerning it that its works are
8 evil. Ye, go ye up to this feast. I go not up[r] to this feast, for *my* time
9 is not yet fulfilled. [s]Having said these things to them he abode in Galilee.

10 But when his brethren had gone up, then he himself also went up to the feast, not openly, but as in secret.
11 The Jews therefore sought him at the
12 feast, and said, Where is he?[t] And there was much murmuring concerning him among the crowds. Some said, He is [a] good [man]; [v]others said, No; but he deceives the crowd.
13 However, no one spoke openly concerning him on account of [their] fear of the Jews.
14 But when it was now the middle of the feast, Jesus went up into the
15 temple[w] and taught. The Jews therefore[x] wondered, saying, How knows this [man] letters, having never
16 learned? Jesus therefore[y] answered them and said, My doctrine is not mine, but [that] of him that has sent
17 me. If any one desire to practise his will, he shall know concerning the doctrine, whether it is of God, or
18 [that] I speak from myself. He that speaks from himself seeks his own glory; but he that seeks the glory of him that has sent him, he[z] is true, and unrighteousness is not in him.
19 Has not Moses given you the law, and no one of you practises the law?
20 Why do ye seek to kill me? The crowd answered [and said[a]], Thou hast a demon: who seeks to kill thee?
21 Jesus answered and said to them, I have done one work, and ye all
22 wonder. Therefore Moses gave[b] you circumcision (not that it is of Moses, but of the fathers),[c] and ye circumcise
23 a man on sabbath. If a man receives circumcision on sabbath, that the

[k] T. R. reads 'my,' with C[3] E Δ &c. 1 33 Am Syrr; ℵ B C* D L T Memph omit.
[l] *θέλετε*, not simply the act, but the will to do it: 'is it your will or disposition?' 'are ye also disposed to go away?'
[m] T. R. adds 'therefore,' with E Δ &c. Am; ℵ B C G K L U Λ Π 1 33 69 Memph omit. (D *εἶπεν δέ*.)
[n] T. R. reads 'the Christ the Son,' with E Δ &c. 1 33 69 Ital (exc. Ver) Vulg Syrr; text ℵ B C* D L Memph (but Memph adds 'the Christ').
[o] T. R. adds 'the living,' with E Δ &c. 69 Syrr; text ℵ B C D L 1* 33 Am Memph.
[p] *οὗτος*.
[q] *εἰς*: so vers. 31, 38, &c., and elsewhere.
[r] T. R. adds 'yet,' with B E L T X Δ &c. 1 33 69 Syrr; ℵ D K M Π Am Memph omit it, reading *οὐκ*.
[s] T. R. adds 'And,' *δέ*, with B E L T X Δ &c. 69 Memph; ℵ D K Π 1 33 Ital (exc. Brix) Vulg omit.
[t] *ἐκεῖνος*, 'that man.'
[v] T. R. adds 'but,' *δέ*, with B T X 1 33 69 Am (Syrr) Memph: *μέν* is in the previous clause.
[w] *ἱερόν*.
[x] T. R. reads 'And the Jews,' with E Δ &c. 69 Brix Am Syrr; text ℵ B D L T X 1 33 Memph.
[y] T. R. omits 'therefore,' with D L X 1 33 Am Memph; ℵ B E T Δ &c. 69 insert.
[z] *οὗτος*.
[a] ℵ B L T X 33 Memph omit; (A C fail;) D E Δ &c. Ital Vulg Syrr insert.
[b] Or 'wonder because of this. Moses gave.'
[c] Or 'gave you circumcision, not because .... fathers, and ye.'

law of Moses may not be violated, are ye angry with me because I have made a man entirely sound on sab-
24 bath? Judge not according to sight,
25 but judge[d] righteous judgment. Some therefore of those of Jerusalem said, Is not this he whom they seek to
26 kill? and behold, he speaks openly, and they say nothing to him. Have the rulers then indeed recognised
27 that this is[e] the Christ? But [as to] this [man] we know whence he is. Now [as to] the Christ, when he comes, no one knows whence he is.
28 Jesus therefore cried out in the temple, teaching and saying, Ye both know[f] me and ye know[f] whence I am; and I am not come of myself, but he that sent me is true, whom ye do
29 not know. [g]I know him, because I am from him, and *he*[h] has sent me.
30 They sought therefore to take him; and no one laid his[i] hand upon him, because his hour had not yet come.
31 But many of the crowd believed on him, and said, Will the Christ, when he comes, do more signs than those[j]
32 which this [man] has done? The Pharisees heard the crowd murmuring these things concerning him, and the Pharisees and the chief priests sent officers that they might take him.
33 Jesus therefore said,[k] Yet a little while I am with you, and I go to him that
34 has sent me. Ye shall seek me and shall not find [me[l]], and where I am
35 ye cannot come. The Jews therefore said to one another, Where is he about to go that we shall not find him? Is he about to go to the dispersion among the Greeks, and teach
36 the Greeks? What word is this which he said, Ye shall seek me and shall not find [me[l]]; and where I am ye cannot come?
37 In the last, the great day of the feast, Jesus stood and cried saying, If any one thirst, let him come to me
38 and drink. He that believes on me, as the scripture has said, out of his belly shall flow rivers of living water.
39 But this he said concerning the Spirit, which they that believed on him were about to receive; for [the][m] Spirit was not yet, because Jesus had not
40 yet been glorified. [Some[n]] out of the crowd therefore, having heard this word,[o] said, This is truly the pro-
41 phet. Others said, This is the Christ. [p]Others said, Does then the Christ
42 come out of Galilee? Has not the scripture said that the Christ comes of the seed of David, and from the village of Bethlehem, where David
43 was? There was a division therefore
44 in the crowd on account of him. But some of them desired to take him, but
45 no one laid hands upon him. The officers therefore came to the chief priests and Pharisees, and they[q] said to them, Why have ye not brought
46 him? The officers answered, Never man spoke thus, as this man [speaks].[r]
47 The Pharisees therefore[s] answered
48 them, Are ye also deceived? Has any one of the rulers believed on him,
49 or of the Pharisees? But this crowd, which does not know the law, are
50 accursed. Nicodemus says to them
51 ([t]being one of themselves), Does our

[d] Here the aorist, and with the article.

[e] T. R. adds 'truly,' with E Δ &c. Syrr 33; ℵ B D K L T X Π 1 69 Ital (exc. Brix Monac) Vulg Memph omit.

[f] οἴδατε.

[g] T. R. adds 'But,' with ℵ D X 1 33 Syrr Memph; B E L T Δ &c. 69 Am omit.

[h] ἐκεῖνος.

[i] τήν.

[j] T. R. reads 'these,' adding τούτων, with E Δ &c. Syrr Memph; ℵ B D K L T X Π 1 33 69 omit.

[k] T. R. adds 'to them,' with T and some curss.

[l] B T X 1 Syrr Memph add με, in text.

[m] T. R. adds 'Holy,' with B D E L X Δ &c. 1 33 69; ℵ T K Π Am Memph omit; B adds also δεδομένον, D adds ἐπ' αὐτοῖς, and so Brix.

[n] T. R. reads 'Many,' adding πολλοί, with E Δ &c. 33 Brix Monac Syrr; ℵ B D L T X 1 Am om.

[o] τὸν λόγον. ℵ B D L T U 1 22 33 read 'these words.'

[p] T. R. adds δέ, with some cursives Memph; B T L X 1 33 have οἱ δέ. Text ἄλλοι, with ℵ D E Δ &c. 13 22 69.

[q] ἐκεῖνοι.

[r] ℵ (D) have 'speaks,' in text; B L T Memph omit 'as this man.'

[s] ℵ D 1 33 omit 'therefore.'

[t] T. R. adds 'he that came to him by night,' with D E Δ &c. But ℵ having justified the supposition of Alford, I have ventured to treat this as a gloss. The principal MSS vary in the words and their place: so the Latins. Some, with B L T, read 'he that came to him before,' omitting 'by night.' Cf. xix. 39.

law judge a man before it have first heard from himself, and know what
52 he does? They answered and said to him, Art thou also of Galilee? Search and look, that no prophet
53 arises out of Galilee. [v]And every one
1 went to his home, (VIII.) but Jesus went to the mount of Olives.
2 And early in the morning he came again into the temple, and all the people came to him; and he sat
3 down and taught them. And the scribes and the Pharisees bring [to him[w]] a woman taken in adultery,
4 and having set her in the midst, they say to him, Teacher, this woman has been taken in the very act, com-
5 mitting adultery. Now in the law Moses has commanded us to stone such;[x] thou therefore, what sayest
6 thou? But this they said proving him, that they might have [something] to accuse him [of]. But Jesus, having stooped down, wrote with his
7 finger on the ground. But when they continued asking him, he lifted himself up and said to them, Let him that is without sin among you first cast the
8 stone at her. And again stooping
9 down he wrote on the ground. But they, having heard [that],[y] went out one by one beginning from the elder ones until the last; and Jesus was left alone and the woman standing
10 there.[z] And Jesus, lifting himself up and seeing no one but the woman, said to her, Woman, where are those thine accusers?[a] Has no one con-
11 demned thee? And she said, No one, sir. And Jesus said to her, Neither do I condemn thee: go, and[b] sin no
12 more. Again therefore Jesus spoke to them, saying, I am the light of the world; he that follows me shall not walk in darkness, but shall have
13 the light of life. The Pharisees therefore said to him, Thou bearest witness concerning thyself; thy witness
14 is not true. Jesus answered and said to them, Even if I bear witness concerning myself, my witness is true, because I know whence I came and whither I go: but ye know not
15 whence I come and[c] whither I go. Ye judge according to the flesh, I judge
16 no one. And if also I judge, my judgment is true, because I am not alone, but I and the Father who has sent me.
17 And in your law too it is written that
18 the testimony of two men is true: I am [one] who bear witness concerning myself, and the Father who has sent me bears witness concerning me.
19 They said to him therefore, Where is thy Father? Jesus answered, Ye know neither me nor my Father. If ye had known me, ye would have
20 known also my Father. These words spoke he[d] in the treasury, teaching in the temple; and no one took him, for his hour was not yet come.
21 He[e] said therefore again to them, I go away, and ye shall seek me, and shall die in your sin; where I go
22 ye cannot come. The Jews therefore said, Will he kill himself, that he says, Where I go ye cannot come?
23 And he said to them, Ye are from[f] beneath; I am from[f] above. Ye are of this world; I am not of this

[v] It is known that all that follows to the end of viii. 11 is left out in many ancient copies. But D E Γ &c. 1 (at end of gospel) 13 69 and most curss. Ital (exc. Verc Brix) Vulg and some later Syriac copies have it. Augustine says, "Persons of small faith, or rather enemies of the faith, have taken it away," for fear of allowing immorality. A C fail us (A: vi. 50–viii. 52; C: vii. 3–viii. 34). The two pages which contained it have been torn out of Veron., in doing which they had to tear out what precedes and follows. (13 69 add it to Luke xxi.)

[w] D M S U Γ Λ 1 69 and many cursives Am omit 'to him;' T. R. has it, with E &c.

[x] T. R., with E &c., reads 'that such should be stoned;' text D M S U Λ 1 13 69 and others.

[y] T. R., with E and others, adds 'and being convicted by their conscience;' D M U Λ 1 69 and many others Am Syr omit.

[z] Literally 'being (οὖσα) in the midst.' T. R. has ἑστῶσα, 'standing,' with a few cursives.

[a] D M Γ Λ 1 and others Am Syr omit 'those thine accusers;' H S U 69 omit ἐκεῖνοι only.

[b] D M S U Γ 1 and many others Am Memph read 'henceforth.'

[c] Some read 'or,' with B D K T U X Λ 1 Am Memph; ℵ has 'and.'

[d] T. R. reads 'Jesus,' with E X Δ &c. 1 33 69; A C fail; ℵ B D K L T Am Syrr Memph omit.

[e] T. R. reads 'Jesus,' with E Δ &c. 1 33 69 Am; A C fail; ℵ B D L T X omit.

[f] ἐκ τῶν, 'of those things which are' beneath, 'of those things which are' above.

24 world. I said therefore to you, that ye shall die in your sins; for unless ye shall believe that I· am [he], ye
25 shall die in your sins. They said therefore to him, Who art thou·? [And[g]] Jesus said to them, Altogether[h] that which I also say to you.
26 I have many things to say and to judge concerning you, but he that has sent me is true, and I, what I have heard from him, these things
27 I say[i] to the world. They knew not that he spoke to them of the Father.
28 Jesus therefore said to them,[k] When ye shall have lifted up the Son of man, then ye shall know that I· am [he], and [that] I do nothing of myself, but as the[i] Father has taught me I speak
29 these things. And he that has sent me is with me; he[m] has not left me alone, because I· do always the things
30 that are pleasing to him. As he spoke these things many believed on him.
31 Jesus therefore said to the Jews who believed him, If ye· abide in my
32 word, ye are truly my disciples; and ye shall know the truth, and the truth
33 shall set you free. They answered him, We are Abraham's seed, and have never been under bondage to any one; how sayest thou·, Ye shall
34 become free? Jesus answered them, Verily, verily, I say to you, Every one that practises sin is the bondman of
35 sin. Now the bondman abides not in the house for ever: the son abides
36 for ever. If therefore the Son shall set you free, ye shall be really free.
37 I know that ye are Abraham's seed; but ye seek to kill me, because my
38 word has no entrance in you. I· speak what I have seen with my[n] Father, and ye· then do[o] what ye
39 have seen with your father. They answered and said to him, Abraham is our father. Jesus says to them, If ye were Abraham's children, ye would
40 do the works of Abraham; but now ye seek to kill me, a man who has spoken the truth to you, which I have heard from God: this did not
41 Abraham. Ye· do[o] the works of your father. They said [therefore[p]] to him, We· are not born of fornication;
42 we have one father, God. Jesus said[q] to them, If God were your father ye would have loved me, for I· came forth from God and am come [from him]; for neither am I come of my-
43 self, but *he*[r] has sent me. Why do ye not know my speech? Because ye
44 cannot hear my word. Ye· are of the devil, as [your] father,[s] and ye desire to do the lusts of your father. He[r] was a murderer from the beginning, and has not stood[t] in the truth, because there is no truth in him. When he speaks falsehood, he speaks of what is his own; for he is a liar and
45 its father: and because I· speak the
46 truth, ye do not believe me. Which of you convinces me of sin? [u]If I speak truth, why do ye· not believe
47 me? He that is of God hears the

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[g] 'And' is doubtful: B L T X 1 33 69 omit it; ℵ D have οὖν, but ℵ omits οὖν after ἔλεγον.

[h] τὴν ἀρχήν, 'in the principle and universality of what I am;' i.e., his speech presented himself, being the truth.

[i] ℵ B D K L T U X Δ 1 33 69 Am read 'speak.'

[k] B L T 1 Vere omit 'to them;' E X Δ &c. 33 69 Am insert; ℵ D Syrr add also πάλιν.

[l] T. R. reads 'my,' with B E Δ &c. 1 33 Brix Syrr; ℵ D L T X 13 69 Am Memph omit.

[m] T. R. reads 'the Father,' with E Δ &c. Syrr; ℵ B D L T X 1 22 69 Ital (exc. Brix Monac) Vulg Memph omit. ℵ reads 'He that sent me has not left me alone; he is with me.' L reads 'And the Father that sent me is with me; he has . . . .'

[n] B C L T X Am read 'the;' ℵ D E Δ &c. 1 33 69 and all others Syrr Memph insert μου. (B) C K (L) X 1 33 Brix Memph read 'heard from (or with) your father;' ℵ T have ἑωράκατε παρὰ τοῦ πατρός. T. R., with D E Δ &c. Am Syrr, has ἑωρ. παρὰ τῷ πατρί (*apud*). 'With' is παρά with a genitive, practically 'from,' but those who have ἠκούσατε, except ℵ T (69 ἠκούσατε παρὰ τῷ πατρί), have παρὰ τοῦ πατρός. B L T 13 omit ὑμῶν.

[o] ποιεῖτε, usually translated 'practise,' but the word hardly suits here or at the end of verse 39. But it does refer to habitually or characteristically doing, not a mere act as a fact. So in verses 39, 40.

[p] οὖν is doubtful: ℵ B L T 1 Memph omit; A still fails; C D E X Δ &c. 33 69 Am Brix insert.

[q] T. R., with ℵ D M S U X Δ 69 Am Brix, add 'therefore;' B C E L T and others 1 33 Syrr Memph omit.

[r] ἐκεῖνος.

[s] τοῦ πατρός. T.R. omits τοῦ, with a few cursives.

[t] Perfect: what has been and continues.

[u] T. R. adds 'But,' with E Δ &c.; ℵ B C L X Ψ 1 33 69 Ital Vulg Memph omit.

words of God: therefore ye hear [them] not, because ye are not of God.
48 The Jews[v] answered and said to him, Say we not well that thou art a
49 Samaritan and hast a demon? Jesus answered, I have not a demon; but I honour my Father, and ye dis-
50 honour me. But I do not seek my own glory: there is he that seeks
51 and judges. Verily, verily, I say unto you, If any one shall keep my
52 word, he shall never[w] see death. The Jews therefore[x] said to him, Now we know that thou hast a demon. Abraham has died, and the prophets, and thou sayest, If any one keep my word,
53 he shall never[w] taste death. Art thou greater than our father Abraham, who has died? and the prophets have died: whom makest thou thyself?
54 Jesus answered, If I glorify myself, my glory is nothing: it is my Father who glorifies me, [of] whom ye say,
55 He is our[y] God. And ye know[z] him not; but I know[a] him; and if I said, I know him not, I should be like you, a liar. But I know him,
56 and I keep his word. Your father Abraham exulted in that[b] he should see my day, and he saw and rejoiced.
57 The Jews therefore said to him, Thou hast not yet fifty years, and hast thou
58 seen Abraham? Jesus said to them, Verily, verily, I say unto you, Before
59 Abraham was, I am. They took up therefore stones that they might cast [them] at him; but Jesus hid himself and went out of the temple, [going through the midst of them, and thus passed on.[c]]

IX. And as he passed on, he saw a
2 man blind from birth. And his disciples asked him saying, Rabbi, who sinned, this [man] or his parents, that
3 he should be born blind? Jesus answered, Neither has this [man] sinned nor his parents, but that the works of God should be manifested in him.
4 I must work the works of him that has sent me while it is day. [The] night is coming, when no one can
5 work. As long as I am in the world,
6 I am [the] light of the world. Having said these things, he spat on the ground and made mud of the spittle, and put the mud, as ointment, on his
7 eyes.[d] And he said to him, Go, wash in the pool of Siloam, which is interpreted, Sent. He went therefore and
8 washed, and came seeing. The neighbours therefore, and those who used to see him before, that he was a beggar,[e] said, Is not this he that was
9 sitting and begging? Some said, It is he; [f]others said, No, but[g] he is
10 like him: *he*[h] said, It is I. They said therefore to him, How[i] have thine
11 eyes been opened? He[h] answered [and said[k]], A man called Jesus made mud and anointed mine eyes, and said to me, Go to[l] Siloam and wash: and having gone[m] and washed, I saw.
12 They said therefore[n] to him, Where is he?[h] He says, I do not know.
13 They bring him who was before
14 blind to the Pharisees. Now it was

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[v] T. R. adds 'therefore,' with E Δ &c. Am Brix Monac; ℵ B C D L X 1 33 69 Memph omit.

[w] οὐ μὴ . . . εἰς τὸν αἰῶνα: see note to iv. 14.

[x] Many, with ℵ B C Memph, omit 'therefore;' D E L X Δ &c. 1 33 69 Am insert.

[y] T. R., with ℵ B* D F X many cursives, reads 'your.' Then we must say 'that he is your.' 'Our' A B² C E L Δ &c. 1 33 69 Am Syrr Memph.

[z] γινώσκω, objective, for the Jews.

[a] οἶδα, conscious knowledge of Jesus.

[b] 'In that,' ἵνα: it is to be remarked that ἵνα is habitually used in John for ὅτι.

[c] Some omit from 'passing' to the end of the verse, with ℵ B D Ital (exc. Brix Monac) Vulg; A C E L X Δ &c. 1 33 (69) Syrr Memph insert.

[d] T. R. reads 'the eyes of the blind [man],' with A C* E X Δ &c. 69; ℵ B L 1 33 omit τοῦ τυφλοῦ. I should read, literally 'anointed him (ℵ A B D L 1 33 have 'him;' C E X Δ &c. omit) with the mud on the eyes,' καὶ ἐπέχρισεν αὐτοῦ τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμούς. (69 Syr-Pst Memph om. τὸν πηλόν.)

[e] T. R. reads 'that he was blind,' with E Δ &c.; text ℵ A B C* D K L X 1 33 Am Syrr Memph.

[f] T. R. adds 'but,' with ℵ A D E² Δ &c. 69 Brix; B C L X 1 33 omit.

[g] So ℵ B C L X 33 (Am) Memph. T. R. omits 'said, No, but,' with A D E² Δ &c. 69 Brix.

[h] ἐκεῖνος.

[i] Some add 'then,' with ℵ C D L X Verc; A B E Δ &c. 1 33 69 Am Memph omit.

[k] ℵ B C D L 1 33 Am omit; A E X Δ &c. Syrr Memph insert.

[l] T. R. adds 'the pool of,' with A E Δ &c. 33 69 Am; ℵ B D L X 1 Memph omit.

[m] ℵ B D L X 1 33 Memph read 'having gone therefore:' A E Δ &c. 69 read δέ.

[n] ℵ B L X 1 33 have καί, not οὖν; T. R., with D E Δ &c. 69, has οὖν; A Am Memph have neither.

sabbath when[o] Jesus made the mud
15 and opened his eyes. The Pharisees
therefore also again asked him how
he received his sight. And he said to
them, He put mud upon mine eyes,
16 and I washed, and I see. Some of the
Pharisees therefore said, This man is
not of God, for he does not keep the
sabbath. Others said, How can a
sinful man perform such signs? And
there was a division among them.
17 They say therefore[p] again to the blind
[man], What dost thou say of him,
that he has opened thine eyes? And
18 he said, He is a prophet. The Jews
therefore did not believe concerning
him that he was blind and had re-
ceived sight, until they had called
the parents of him that had received
19 sight. And they asked them saying,
This is your son, of whom ye say
that he was born blind: how then
20 does he now see? His parents an-
swered [them[q]] and said, We know
that this is our son, and that he was
21 born blind; but how he now sees we
do not know, or who has opened his
eyes we do not know. *He*[r] is of age:
ask *him*;[s] *he*[r] will speak concerning
22 himself. His parents said these things
because they feared the Jews, for the
Jews had already agreed that if any
one confessed him [to be the] Christ,
he should be excommunicated from
23 the synagogue. On this account his
parents said, He is of age: ask *him*.[s]

24 They called therefore a second time
the man who had been blind, and
said to him, Give glory to God: we
25 know that this man is sinful. He[t]
answered therefore,[v] If he is sinful I
know not. One thing I know, that,
26 being blind [before], now I see. And
they said to him again,[w] What did he
do to thee? how opened he thine
27 eyes? He answered them, I told you
already and ye did not hear: why do
ye desire to hear again? do ye also
28 wish to become his disciples? They[x]
railed at him, and said, Thou art
his[y] disciple, but we are disciples of
29 Moses. We know that God spoke
to Moses; but [as to] this [man], we
30 know not whence he is. The man
answered and said to them, Now in
this is a wonderful thing, that *ye* do
not know whence he is, and he has
31 opened mine eyes. [But[z]] we know
that God does not hear sinners; but
if any one be God-fearing and do his
32 will, him[a] he hears. Since time was,
it has not been heard that any one
opened the eyes of one born blind.
33 If this [man] were not of God he
34 would be able to do nothing. They
answered and said to him, Thou hast
been wholly born in sins, and thou
teachest us? And they cast him out.

35 Jesus heard that they had cast him
out, and having found him, he said
to him, Thou, dost thou believe on
36 the Son of God? He[t] answered and
said, And[b] who is he, Lord, that I
37 may believe on him? And[c] Jesus
said to him, Thou hast both seen him,
and he that speaks with thee is he.[t]
38 And he said, I believe, Lord: and he
39 did him homage. And Jesus said,
For judgment am I come into this
world, that they which see not may
see, and they which see may become
40 blind. And[d] [some] of the Pharisees

[o] Some read ἐν ᾗ ἡμέρᾳ for ὅτε, with ℵ B L X 33; ὅτε A D E Δ &c. 1 69 Am Syrr Memph.

[p] T. R. omits 'therefore,' with E Δ &c. 33 Memph; ℵ A B D L X 1 13 69 Ital (exc. Monac) Vulg insert.

[q] ℵ B L X 33 69 Memph omit; A D E Δ &c. 1 insert. ℵ B add οὖν, A E Δ &c. Syrr Brix add δέ, D G L U X Π 1 33 69 Am Memph omit.

[r] αὐτός.

[s] αὐτόν. [t] ἐκεῖνος.

[v] T. R. adds 'and said,' with E X Δ &c. Memph; ℵ A B D L 1 33 omit. Am has 'he said therefore,' not 'answered.'

[w] Some read 'They said therefore to him.' (ℵ* B D Am Memph leave out 'again;' A E L X Δ &c. Brix Syrr insert): A E Δ &c. have δέ; οὖν B D K L X 1 33 69; ℵ* Verc Memph have neither.

[x] T. R. adds 'therefore,' with little authority.

[y] ἐκείνου.

[z] Many omit 'But,' with ℵ B D G L 1 33 Memph; A E X Δ &c. Am Brix Syrr insert.

[a] τούτου.

[b] B D E X Δ &c. 1 33 69 insert 'And;' T. R. omits, with A L Ital Vulg; ℵ has κε added above the line.

[c] ℵ B D X 33 Syrr Memph omit δέ; T. R. has it, with A E L Δ &c. 1 69 Am.

[d] ℵ B L X 33 Memph omit 'And;' A E Δ &c. 69 Am Syrr insert. 1 has οὖν.

who were with him heard these things, and they said to him, Are we[o]
41 blind also? Jesus said to them, If ye were blind ye would not have sin; but now ye say, We see, your sin[p]
1 remains. (X.) Verily, verily, I say to you, He that enters not in by the door to the fold of the sheep, but mounts up elsewhere, *he*[t] is a thief
2 and a robber; but he that enters in by the door is [the] shepherd of the
3 sheep. To him the porter opens; and the sheep hear his voice; and he calls his own sheep by name, and
4 leads them out. [s]When he has put forth all his own, he goes before them, and the sheep follow him, because
5 they know his voice. But they will not follow a stranger, but will flee from him, because they know not
6 the voice of strangers. This allegory spoke Jesus to them, but they[t] did not know what it was [of] which he
7 spoke to them. Jesus therefore said again to them, Verily, verily, I say to you, I[o] am the door of the sheep.
8 All whoever came before me are thieves and robbers; but the sheep
9 did not hear them. I[o] am the door: if any one enter in by me, he shall be saved, and shall go in and shall go out
10 and shall find pasture. The thief comes not but that he may steal, and kill, and destroy: I[o] am come that they might have life, and might have
11 [it] abundantly. I[o] am the good shepherd. The good shepherd lays down
12 his life for the sheep: but he who serves for wages, and who is not the shepherd, whose own the sheep are not, sees the wolf coming, and leaves the sheep and flees; and the wolf seizes them and scatters the sheep.[i]
13 Now he who serves for wages flees[k] because he serves for wages, and is not himself concerned about the sheep.
14 I[o] am the good shepherd; and I know those that are mine, and am known
15 of those that are mine,[l] as the Father knows me and I[o] know the Father; and I lay down my life for the sheep.
16 And I have other sheep which are not of this fold: those also I must bring, and they shall hear my voice; and there shall be one flock, one shep-
17 herd. On this account the Father loves me, because I[o] lay down my
18 life that I may take it again. No one takes it from me, but I[o] lay it down of myself. I have authority[m] to lay it down and I have authority to take it again. I have received this command-
19 ment of my Father. There was a division[n] again among the Jews on
20 account of these words; but[o] many of them said, He has a demon and raves;
21 why do ye hear him? Others said, These sayings are not [those] of one that is possessed by a demon. Can a demon open blind people's eyes?
22 Now[p] the feast of the dedication was celebrating at Jerusalem, and[q] it
23 was winter. And Jesus walked in the
24 temple in the porch of Solomon. The Jews therefore surrounded him, and said to him, Until when dost thou hold our soul in suspense? If thou[o] art the Christ, say [so] to us openly.
25 Jesus answered them, I told you, and ye do not believe. The works which I[o] do in my Father's name, these
26 bear witness concerning me: but ye[o]

[o] T. R. adds 'therefore,' with A E Δ &c. Vere Syrr; ℵ B D K L X 1 33 69 Am Theb omit.

[t] ἐκεῖνος, ἐκεῖνοι.

[s] T. R. reads 'And when he puts forth his own sheep,' with A E Δ &c. 69 Am Brix Syrr. There is some difficulty about the reading here. ℵ* leaves out 'all' and 'sheep;' but it is corrected, putting in 'all,' and again erasing it. Vere Ver Colb Corb have 'all,' the three latter 'sheep' also. B D L X 1 22 33 omit 'sheep.' The only real question is as to 'all,' which seems right.

[i] ℵ B D L Π 1 33 omit 'the sheep;' A E X Δ &c. 69 Ital Vulg Syrr insert.

[k] ℵ B D L 1 33 Memph omit 'Now he who serves for wages flees.' A has ὁ δὲ μισθωτὸς φεύγει ὅτι μισθός ἐστιν: the line is marked with dots, no correction.

[l] Some read 'those that are mine know me,' with ℵ B D L Ital Vulg Memph; text A E X Δ &c. 1 33 69 and all others Syrr.

[m] Or 'power:' ἐξουσία, not δύναμις. It is often competency to do anything, but implying a right to do it as well as mere power. Hence used for magistracy.

[n] T. R. adds 'therefore,' with A D E Δ &c. 1 69 Memph; ℵ B L X 33 Ital Vulg omit.

[o] ℵ* D 1 read 'many therefore.'

[p] δέ ℵ A D X &c. Am Syrr; B L 33 (Memph) τότε.

[q] ℵ B D G L X Π 1 33 Memph omit 'and;' A E Δ &c. 69 Am Syrr have it.

do not believe, for ye are not of my
27 sheep, as I told you.[r] My sheep hear
my voice, and I· know them, and
28 they follow me; and I· give them life
eternal; and they shall never perish,
and no one shall seize them out of
29 my hand. My Father who has given
[them] to me is greater than all, and
no one can seize out of the hand of
30 my[s] Father. I and the Father are one.
31 The Jews therefore again took stones
32 that they might stone him. Jesus
answered them, Many good works
have I shewn you of my[t] Father; for
which work of them do ye stone me?
33 The Jews answered him,[v] For a good
work we stone thee not, but for blas-
phemy, and because thou·, being a
34 man, makest thyself God. Jesus an-
swered them, Is it not written in your
35 law, I· said, Ye are gods? If he called
them gods to whom the word of God
came (and the scripture cannot be
36 broken), do ye· say of him whom the
Father has sanctified and sent into
the world, Thou blasphemest, because
37 I said, I am Son of God? If I do not
the works of my Father, believe me
38 not; but if I do, even if ye believe not
me, believe[w] the works, that ye may
know and believe[x] that the Father is
39 in me and I in him.[y] They sought
therefore again to take him, and he
40 went away from out of their hand and
departed again beyond the Jordan to
the place where John was baptising at
41 the first: and he abode there. And
many came to him, and said, John
did no sign; but all things which
John said of this [man] were true.
42 And many believed on him there.

XI. Now there was a certain [man]
sick, Lazarus of Bethany, of the
village of Mary and Martha her sister.
2 It was [the] Mary[z] who anointed the
Lord with ointment and wiped his
feet with her hair, whose brother
3 Lazarus was sick. The sisters there-
fore sent to him, saying, Lord, be-
hold, he whom thou lovest[a] is sick.
4 But when Jesus heard [it], he said,
This sickness is not unto death, but
for the glory of God, that the Son of
5 God may be glorified by it. Now
Jesus loved Martha, and her sister,
6 and Lazarus. When therefore he
heard, He is sick, he remained two
days then in the place where he was.
7 Then after this he says to his[b] dis-
ciples, Let us go into Judæa again.
8 The disciples say to him, Rabbi, [even
but] now the Jews sought to stone
thee, and goest thou thither again?
9 Jesus answered, Are there not twelve
hours in the day? If any one walk
in the day, he does not stumble, be-
cause he sees the light of this world;
10 but if any one walk in the night, he
stumbles, because the light is not in
11 him. These things said he; and
after this he says to them, Lazarus,
our friend, is fallen asleep, but I go
that I may awake him out of sleep.
12 The disciples therefore said to him,[c]
Lord, if he be fallen asleep, he will get
13 well. But Jesus spoke of his death,
but *they*[d] thought that he spoke[e] of
14 the rest of sleep. Jesus therefore then
said to them plainly, Lazarus has
15 died. And I rejoice on your account
that I was not there, in order that ye
may believe. But let us go to him.
16 Thomas therefore, called Didymus,[f]
said to his fellow disciples, Let *us*
also go, that we may die with him.
17 Jesus therefore [on] arriving found

[r] ℵ B K L M* Π* 33 and others Am Memph omit 'as I told you;' A D E X Δ &c. 1 69 insert.
[s] ℵ B L omit μου; A D E X Δ &c. versions ins.
[t] ℵ* B D omit μου; A E L X Δ &c. verss. insert.
[v] T. R. adds 'saying,' with D E Δ &c.; ℵ A B K L M* X Π 1 33 69 Am Memph omit.
[w] A E X &c. 69 have πιστεύσατε, aorist, 'have faith in,' be in that state; and so the T. R.; but ℵ B D L K U Π 1 33 read πιστεύετε, present.
[x] The reading 'and believe' is doubtful: ℵ A Δ &c. 69 Am Brix Syrr have πιστεύσητε; B L X 1 33 Memph γινώσκητε.
[y] Many read 'in the Father,' with ℵ B D L X 33 Am (Syrr); text A E Δ &c. 1 69.
[z] Or 'But [the] Mary was she who,' &c.; or 'that Mary.'
[a] φιλέω, and so in ver. 36; cf. v. 20 and xvi. 27.
[b] T. R. reads 'the,' with ℵ B E L X &c. 1 33 Vere; text A D K Γ Δ Λ Π 69 Am Memph Syrr.
[c] T.R., with C[2] E L Δ &c. 1 69 Am, reads 'His disciples therefore said,' οἱ μαθ. αὐτοῦ for αὐτῷ οἱ μαθηταί, with ℵ D K Π; οἱ μ. αὐτῷ B C* X Memph; A has αὐτῷ only.
[d] ἐκεῖνοι.
[e] Literally 'speaks.'
[f] Or 'twin.'

him to have been four days already[g]
18 in the tomb. Now Bethany was
near Jerusalem, about fifteen stadia
19 off, and many of the Jews came to
Martha and Mary, that they might
console them concerning their bro-
20 ther. Martha then, when she heard,
Jesus is coming, went to meet him;
21 but Mary sat in the house. Martha
therefore said to Jesus, Lord, if thou
hadst been here, my brother had not
22 died; but[h] even now I know, that
whatsoever thou shalt ask[i] of God,
23 God will give thee. Jesus says to
her, Thy brother shall rise again.
24 Martha says to him, I know that he
will rise again in the resurrection in
25 the last day. Jesus said to her, I·
am the resurrection and the life:
he that believes on me, though he
26 have died, shall live; and every one
who lives and believes on me shall
27 never die. Believest thou this? She
says to him, Yea, Lord; I· believe
that thou· art the Christ, the Son of
God, who should come into the world.
28 And having said this, she went away
and called her sister Mary secretly,
saying, The teacher is come and calls
29 thee. She,[k] when she heard [that],
rises up quickly and comes to him.
30 Now Jesus had not yet come into the
village, but was in the place where
31 Martha came to meet him. The Jews
therefore who were with her in the
house and consoling her, seeing Mary
that she rose up quickly and went
out, followed her, saying, She goes to
the tomb, that she may weep there.

32 Mary therefore, when she came where
Jesus was, seeing him, fell at his feet,
saying to him, Lord, if thou hadst
been here, my brother had not died.
33 Jesus therefore, when he saw her
weeping, and the Jews who came with
her weeping, was deeply moved[l] in
34 spirit, and was troubled,[m] and said,
Where have ye put him? They say to
35 him, Lord, come and see. Jesus wept.
36 The Jews therefore said, Behold how
37 he loved him! And some of them
said, Could not this [man], who has
opened the eyes of the blind [man],
have caused that this [man] also
38 should not have died? Jesus there-
fore, again deeply moved[l] in himself,
comes to the tomb. Now it was a cave,
39 and a stone lay upon it. Jesus says,
Take away the stone. Martha, the
sister of the dead, says to him, Lord,
he stinks already, for he is four days
40 [there]. Jesus says to her, Did I not
say to thee, that if thou shouldest be-
lieve, thou shouldest see the glory of
41 God? They took therefore the stone
away.[n] And Jesus lifted up his[o] eyes
on high and said, Father, I thank
42 thee that thou hast heard me; but I·
knew that thou always hearest me;
but on account of the crowd who stand
around I have said [it], that they
may believe that thou· hast sent me.
43 And having said this, he cried with a
44 loud voice, Lazarus, come forth. And[p]
the dead came forth, bound feet and
hands with graveclothes, and his face
was bound round with a handker-
chief. Jesus says to them, Loose him

[g] ℵ and all have ἤδη before or after ἡμέρας, except A* D Memph Syr-Pst which omit it.
[h] Some omit 'but,' with ℵ* B C* X 1 33 Verc.
[i] αἰτήσῃ.
[k] ἐκείνη. (ℵ B C* L X 33 69 Brix add δέ.)
[l] Or 'groaned.' I am not satisfied with 'deeply moved,' nor can I accept the interpretations of those who insist on the sense drawn from the classical use of ἐμβριμάομαι, found also in the Gospels (Matt. ix. 30; Mark i. 43; xiv. 5). It is originally 'snorting.' But here, as within in spirit, it is not the expression of anger. It was the feeling produced by the deep pain caused by seeing the power of death over the human spirit. There was so far indignation that there was deep antagonism to the power of evil and Satan in death. The fathers (see Suicer), with many moderns, understand it as repressing what was passing in his own spirit, restraining himself. But then it would be reproving himself, which cannot be, and does not suit with ἐν ἑαυτῷ, verse 38. Lucian is quoted for 'groaning.' It may be 'groaned' is the best word. Epiphanius attributes ἐμβρίμησις to the Lord as a proof of his humanity, along with other subjective feeling (vol. i. 1002). Compare the use of analogous words in Hebrew in Gen. xl. 6; 1 Sam. xv. 11.
[m] Or 'shuddered.'
[n] T.R. adds 'where the dead was laid,' with E Δ &c.; ℵ B C* D L X 33 Ital (exc. Brix) Vulg omit; A K Π 1 22 Brix add 'where he was,' οὗ ἦν, only.
[o] τοῦ.
[p] Some omit 'And,' with B C* L; ℵ A C³ E X Δ &c. Am Syrr Memph insert. D Brix καὶ εὐθύς.

45 and let him go. Many therefore of
the Jews who came to Mary and saw
what he[q] had done, believed on him;
46 but some of them went to the Phari-
sees and told them what Jesus had
47 done. The chief priests, therefore,
and the Pharisees gathered a council,
and said, What do we? for this man
48 does many signs. If we let him thus
alone, all will believe on him, and the
Romans will come and take away
49 both our place and our nation. But a
certain one of them, Caiaphas, being
high priest that year, said to them,
50 Ye know nothing nor consider that
it is profitable for you[r] that one man
die for the people, and not that the
51 whole nation perish. But this he
did not say of himself; but, being
high priest that year, prophesied that
Jesus was going to die for the nation;
52 and not for the nation only, but that
he should also gather together into
one the children of God who were
53 scattered abroad. From that day
therefore they took counsel[s] that they
54 might kill him. Jesus therefore
walked no longer openly among the
Jews, but went away thence into the
country near the desert, to a city
called Ephraim, and there he so-
journed with the[t] disciples.

55 But the passover of the Jews was
near, and many went up to Jerusa-
lem out of the country before the
passover, that they might purify
56 themselves. They sought therefore
Jesus, and said among themselves,
standing in the temple, What do ye
think? that he will not come to the
57 feast? Now[v] the chief priests and
the Pharisees had given command-
ment[w] that if any one knew where
he was,[x] he should make it known,
that they might take him.

XII. Jesus therefore, six days before
the passover, came to Bethany, where
was the dead[y] [man] Lazarus, whom
Jesus[z] raised from among [the] dead.
2 There therefore they made him a
supper, and Martha served, but
Lazarus was one of those at table
3 with him. Mary therefore, having
taken a pound of ointment of pure[a]
nard of great price, anointed the feet
of Jesus, and wiped his feet with her
hair, and the house was filled with
4 the odour of the ointment. One of
his disciples therefore, Judas [son]
of Simon, Iscariote, who was about
5 to deliver him up, says, Why was this
ointment not sold for three hundred
6 denarii and given to the poor? But
he said this, not that he cared for the
poor, but because he was a thief and
had the bag, and carried what was
7 put into [it]. Jesus therefore said,
Suffer her to have kept this for the
day of my preparation for burial;[b]
8 for ye have the poor always with you,
9 but me ye have not always. A great
crowd therefore of the Jews knew
that he was[x] there; and they came,
not because of Jesus only, but also
that they might see Lazarus whom he
10 raised from among [the] dead. But
the chief priests took counsel that
11 they might kill Lazarus also, because

[q] T. R. reads 'Jesus,' with ℵ C[2] D E K X Δ &c. 33 69; A B C* L 1 Am Memph omit.

[r] T. R., with A E I Δ &c. 1 33 69 Am Syrr, reads 'for us;' B D L M X Γ and some cursives Memph have 'for you;' ℵ leaves out both.

[s] So ℵ B D 13 69; T. R. adds 'together,' reading συνεβουλεύσαντο, with A E I L X Δ &c., as Matt.

[t] T. R. reads 'his,' with A E X &c. 69 Ital; text ℵ B D I L Γ Δ 1 33 Am.

[v] T. R. adds 'both,' with D E G H I S Γ 33; ℵ A B K L M U X Δ Δ Π 1 69 versions omit.

[w] Others read 'commandments,' as we say, 'orders,' with ℵ B I M 1; text A D E L X Δ &c. 33 69 Ital Vulg Memph.

[x] Literally 'is.'

[y] ℵ B L X Verc Colb omit 'the dead;' A D E I Δ &c. 1 33 69 Am Memph insert.

[z] T. R. omits 'Jesus,' reading 'he,' with H &c.; ℵ A B D E G I L Δ Π 33 Am Memph have 'Jesus.'

[a] Or 'liquid;' a word difficult of interpretation, but most likely 'pure:' if used as from πίνω, it would be rather 'potable' than 'liquid.' See note to Mark xiv. 3.

[b] ἵνα (which many read with τηρήσῃ) is habitually used for ὅτι in John. He intimates it was now the time. See John xix. 40, and Gen. l. 2 of LXX. In Genesis it answers to embalming in Hebrew. I have accepted the reading of ℵ B D K L Q X Π 33 Ital (exc. Brix) Vulg Memph, accepted by Lach., Tisch., Treg., Meyer and Alford, but rejected by De W.; Griesb. has it in margin. The sense is the same. T. R., with A E I Δ &c. Syrr, reads 'Let her alone,' or 'Suffer her: for the day of my preparation for burial has she kept this.'

many of the Jews went away on his account and believed on[c] Jesus.

12 On the morrow a great crowd who came to the feast, having heard that Jesus is coming into Jerusalem,
13 took branches of palms and went out to meet him, and cried, Hosanna, blessed [is] he that comes in the name of [the] Lord, the king of Israel.
14 And Jesus, having found a young ass,
15 sat upon it; as it is written, Fear not, daughter of Zion: behold, thy king cometh, sitting on an ass's colt.
16 [Now[d]] his disciples knew not these things at the first; but when Jesus was glorified, then they remembered that these things were written of him, and that they had done these things
17 to him. The crowd therefore that was with him bore witness because[e] he had called Lazarus out of the tomb, and raised him from among [the]
18 dead. Therefore also the crowd met him because they had heard that he
19 had done this sign. The Pharisees therefore said to one another, Ye see that ye profit nothing: behold, the world is gone after him.

20 And there were certain Greeks among those who came up that they
21 might worship[f] in the feast; these therefore came to Philip, who was of Bethsaida of Galilee, and they asked him saying, Sir, we desire to see
22 Jesus. Philip comes and tells Andrew, [and again] Andrew comes and Philip,
23 and they tell[g] Jesus. But Jesus answered them saying, The hour is come that the Son of man should be
24 glorified. Verily, verily, I say unto you, Except the grain of wheat falling into the ground die, it abides alone; but if it die, it bears much
25 fruit. He that loves his life shall lose it, and he that hates his life in this
26 world shall keep it to life eternal. If any one serve me, let him follow me; and where I[·] am, there also shall be *my* servant. [And[h]] if any one serve me, him shall the Father honour.
27 Now is my soul troubled, and what shall I say? Father, save me from this hour. But on account of this
28 have I come to this hour. Father, glorify thy name. There came therefore a voice out of heaven, I both have glorified and will glorify [it] again.
29 The crowd therefore which stood [there] and heard [it] said that it had thundered. Others said, An angel
30 has spoken to him. Jesus answered and said, Not on my account has this
31 voice come, but on yours. Now is [the] judgment of this world; now shall the prince of this world be cast
32 out: and I, if I be lifted up out of
33 the earth, will draw all to me. But this he said signifying by what death
34 he was about to die. The crowd answered him, We[·] have heard out of the law that the Christ abides for ever; and how sayest thou[·] that the Son of man must be lifted up? Who
35 *is* this, the Son of man? Jesus therefore said to them, Yet a little while is the light amongst[i] you. Walk while ye have the light, that darkness may not overtake[k] you. And he who walks in the darkness does
36 not know where he goes. While ye have the light, believe in[l] the light, that ye may become sons of light. Jesus said these things, and going away hid himself from them.

37 But though he had done so many signs before them, they believed
38 not on[l] him, that the word of the prophet Esaias which he said might be fulfilled, Lord, who has believed our report? and to whom has the
39 arm of the Lord been revealed? On this account they could not believe,

[c] εἰς: so in verses 37, 42, 44, 46.
[d] Some omit 'Now,' with ℵ B L Q Am: A D E X Δ &c. curss. Verc Corb Brix Syrr Memph insert.
[e] Or 'that,' ὅτι. ℵ A B and many others Am Brix and Stephens read ὅτε, 'when.'
[f] The word habitually translated 'do homage.'
[g] T. R. reads 'and again Andrew and Philip tell,' with (D) E X Δ &c. Am 1 33 69; A B L have ἔρχεται, but omit 'and again;' D has πάλιν, 'again,' omitting 'and;' ℵ as in text.
[h] ℵ B D L X 1 33 69 Am omit 'And;' A E Δ &c. Brix Memph insert.
[i] T. R. reads 'with,' with A E Δ &c.; text ℵ B D K L M X Π 1 33 69 Ital Vulg Memph.
[k] 'Overtake' is somewhat feeble: 'overtake so as to seize upon.'
[l] εἰς.

40 because Esaias said again, He has
blinded their eyes and hardened
their heart, that they may not see
with their eyes and understand with
their heart and be converted and I
41 should heal them. These things said
Esaias because[m] he saw his glory
42 and spoke of him. Although indeed
from among the rulers also many
believed on him, but on account of the
Pharisees did not confess [him], that
they might not be put out of the
43 synagogue: for they loved glory from
men rather than glory from God.[n]
44 But Jesus cried and said, He that
believes on me, believes not on me,
45 but on him that sent me; and he
that beholds me, beholds him that
46 sent me. I· am come into the world
[as] light, that every one that believes
on me may not abide in darkness;
47 and if any one hear my words and
do not keep[o] [them], I· judge him
not, for I am not come that I might
judge the world, but that I might save
48 the world. He that rejects me and
does not receive my words, has him
who judges him: the word which I
have spoken, that shall judge him in
49 the last day. For I· have not spoken
from myself, but the Father who sent
me has himself given[p] me command-
ment what I should say and what I
50 should speak; and I know that his
commandment is life eternal. What
therefore I· speak, as the Father has
said to me, so I speak.

XIII. Now before the feast of the
passover, Jesus, knowing that his
hour had come that he should de-
part out of this world to the Father,
having loved his own who were in the
2 world, loved them to the end.[q] And
during[r] supper, the devil having al-
ready put it into the heart of Judas
[son] of Simon, Iscariote, that he
3 should deliver him up, [Jesus,[s]]
knowing that the Father had given
him all things into his[t] hands, and
that he came out from God and was
4 going[v] to God, rises from supper and
lays aside his[w] garments, and having
taken a linen towel he girded him-
5 self: then he pours water into the
washhand basin, and began to wash
the feet of the disciples, and to wipe
them with the linen towel with which
6 he was girded. He comes therefore
to Simon Peter; and *he*[x] says to him,
Lord, dost thou· wash *my* feet?
7 Jesus answered and said to him,
What I· do thou· dost not know[y]
now, but thou shalt know[y] hereafter.
8 Peter says to him, Thou shalt never
wash my feet. Jesus answered him,
Unless I wash thee, thou hast not
9 part with me. Simon Peter says to
him, Lord, not my feet only, but also
10 my hands and my head. Jesus says
to him, He that is washed all over[z]
needs not to wash save[a] his feet, but
is wholly clean; and ye· are clean,
11 but not all. For he knew him that
delivered him up: on account of this
12 he said, Ye are not all clean. When
therefore he had washed their feet
and taken his garments, having[b] sat
down again he said to them, Do ye
13 know what I have done to you? Ye·
call me the Teacher and the Lord,

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[m] T. R. reads 'when,' ὅτε, with D E Δ &c. 69 Am Syrr; ὅτι ℵ A B L M X 1 33 Memph.

[n] Literally 'the glory of men .... the glory of God.'

[o] T. R. reads 'do not believe,' with E Δ &c.; φυλάξῃ ℵ A B D K L X Π 1 13 33 69 Ital (exc. Brix Monac) Vulg Syrr Memph.

[p] ℵ A B M X 1 33 69 δέδωκε; D E L Δ &c. ἔδωκε.

[q] εἰς τέλος: 'to the end' does not give the full force of this expression, for it makes it refer merely to time; whereas going through with everything is, as it seems to me, implied.

[r] Or 'being finished;' γινομένου, B L X; ℵ γειν- corrected γεν-; γενομένου, as text, A D E Δ &c. 1 33 69 Ital Vulg (*cœna facta*).

[s] Many omit 'Jesus,' with ℵ B D L X Am; A E Δ &c. 1 33 69 Syrr Memph insert. If left out we must read (ver. 4) 'he rises.' I leave it as the best place for the sense. Cf. Burgon, *Last 12 Verses*, 221.

[t] τάς.

[v] Literally 'goes.'

[w] τά.

[x] ἐκεῖνος. Some, with B D L Memph, omit 'and:' ℵ has καί, not ἐκεῖνος, B has neither; A E Δ &c. have both; Am has *et*, but *Petrus* for ἐκεῖνος.

[y] The first 'know' is οἶδα, the second γινώσκω; cf. viii. 55, and note to 1 Cor. viii. 1.

[z] λελουμένος, 'washing applied to the whole body;' νίπτειν is 'to wash hands or feet.'

[a] T. R. reads ἤ, with A E Δ &c.; B C* (D) L Π 33 69 εἰ μή; ℵ neither, omitting 'save his feet.'

[b] Or 'he took his garments, and having,' as some read, with ℵ corr A L 33.

14 and ye say well, for I am [so]. If I· therefore, the Lord and the Teacher, have washed your feet, ye· also ought
15 to wash one another's feet; for I have given you an example that, as I· have done to you, ye· should do also.
16 Verily, verily, I say to you, The bondman[c] is not greater than his lord, nor the sent[d] greater than he who has sent
17 him. If ye know these things, blessed
18 are ye if ye do them. I speak not of you all. I· know those whom I have chosen; but that the scripture might be fulfilled, He that eats bread with me has lifted up his heel against me.
19 I tell you [it] now[e] before it happens, that when it happens, ye may believe
20 that I· am [he]. Verily, verily, I say to you, He who receives whomsoever I shall send receives me; and he that receives me receives him who has sent me.

21 Having said these things, Jesus was troubled in spirit, and testified and said, Verily, verily, I say to you, that one of you shall deliver me up.
22 The disciples therefore[f] looked one on another, doubting of whom he
23 spoke.[g] Now[h] there was at table one of his disciples in the bosom of Jesus,
24 whom Jesus loved. Simon Peter makes a sign therefore to him[i] to ask who it might be of whom he spoke.[k]
25 But[l] he,[m] leaning[n] on the breast of Jesus, says to him, Lord, who is
26 it? Jesus answers, He[m] it is to whom I·, after I have dipped the morsel, give it. And[o] having dipped the morsel, he gives it to Judas [son]
27 of Simon, Iscariote. And, after the morsel, then entered Satan into him.[m] Jesus therefore says to him, What
28 thou doest, do quickly. But none of those at table knew why he said this
29 to him; for some supposed, because Judas had the bag, that Jesus was saying to him, Buy the things of which we have need for the feast; or that he should give something to
30 the poor. Having therefore received the morsel, he[m] went out immediately; and it was night.

31 When therefore[p] he was gone out Jesus says, Now is[q] the Son of man glorified, and God is[q] glorified in him.
32 If God be[q] glorified in him, God also shall glorify him in himself, and shall
33 glorify him immediately. Children, yet a little while I am with you. Ye shall seek me; and, as I said to the Jews, Where I· go ye· cannot come,
34 I say to you also now. A new commandment I give to you, that ye love one another; as I have loved you,
35 that ye· also love one another. By this shall all know that ye are disciples of mine, if ye have love amongst
36 yourselves. Simon Peter says to him, Lord, where goest thou? Jesus answered him,[r] Where I go thou canst not follow me now, but thou shalt
37 follow me after. Peter says to him, Lord, why cannot I follow thee now? I will lay down my life for thee.
38 Jesus answers,[s] Thou wilt lay down thy life for me! Verily, verily, I say to thee, The cock shall not crow till thou hast denied me thrice.

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[c] See note to Matt. x. 24.

[d] '[The] apostle,' ἀπόστολος.

[e] ἀπ' ἄρτι, 'from this present time.' He had not told them previously thus. ἄρτι, 'now,' is a point of time from or to which time is counted; νῦν the fact of existing time, as a present space or period: that which for God is always.

[f] ℵ has οὖν, with A D E L X Δ &c.; B C omit; but ℵ has οὖν at the end of a line, and then adds οὖν οἱ Ἰουδαῖοι in the middle of the sentence.

[g] Literally 'speaks:' so in ver. 24.

[h] B C* L omit 'Now;' ℵ A C³ D E X Δ &c. 1 33 69 Syrr Memph have it.

[i] τούτῳ.

[k] So A D E Δ &c. Syrr (Verc), with T. R.; but Ver Colb Brix Corb of old Latin as B C I L X 33, that is, 'Simon Peter makes therefore a sign to him (τουτῳ) and says to him, Say [some have 'Ask'] who is it of whom he speaks;' so the Vulg, only it omits 'Say.' ℵ has both readings.

[l] Readings vary as to δέ and οὖν, B C Palat omitting both; ℵ D L M X Δ 1 13 33 69 have οὖν.

[m] ἐκεῖνος, ἐκείνου.

[n] Some add οὕτως, 'thus,' with B C E Δ &c. 13 33; ℵ A D Π 1 69 Ital Vulg Syrr, with T. R., omit.

[o] ℵ B C L X 33 read 'Having therefore;' text A (D) E Δ &c. (69) Am Syrr Memph.

[p] Stephens 3rd ed. (not T. R.) omits 'therefore,' with A E Δ &c. Syrr.

[q] Literally, 'has been glorified,' ἐδοξάσθη.

[r] ℵ has αὐτῷ, with A C³ D E X Δ &c. Syrr; B C* L Ital (exc. Monac) Vulg Memph omit.

[s] T. R. reads 'answered him,' with (D) E Δ &c. Vulg (but K M Π Am omit 'him'); text ℵ A B C* L X (1) 33 69 Syrr. (1 adds 'him.')

XIV. Let not your heart be troubled; ye believe on[t] God, believe also on[t]
2 me. In my Father's house there are many abodes; were it not so, I had told you: for[v] I go to prepare you a
3 place; and if I go and shall prepare you a place, I am coming again and shall receive you to myself, that
4 where I· am ye· also may be. And ye know where I· go, and ye know
5 the way.[w] Thomas says to him, Lord, we know not where thou goest, and how can we know[x] the way?
6 Jesus says to him, I· am the way, and the truth, and the life. No one comes to the Father unless by me.
7 If ye had known me, ye would have known also my Father, and henceforth ye know him and have seen
8 him. Philip says to him, Lord, shew
9 us the Father and it suffices us. Jesus says to him, Am I so long a time with you, and thou hast not known me, Philip? He that has seen me has seen the Father; and how sayest thou·,
10 Shew us the Father? Believest thou not that I [am] in the Father, and that the Father is in me? The words which I· speak to you I do not speak from myself; but the Father who abides in me, he does the works.
11 Believe *me* that I [am] in the Father and the Father[y] in me; but if not, be-
12 lieve me[z] for the works' sake themselves. Verily, verily, I say to you, He that believes on[t] me, the works which I· do shall he[a] do also, and he
13 shall do greater than these, because I· go to the[b] Father. And whatsoever
14 ye shall ask in my name, this will I do, that the Father may be glorified in the Son. If ye shall ask any-
15 thing in my name, I· will do it.
If ye love me, keep my command-
16 ments. And I· will beg[c] the Father, and he will give you another Comforter,[d] that he may be[e] with you for
17 ever, the Spirit of truth, whom the world cannot receive, because it does not see him nor know him; but[f] ye· know him, for he abides with you,
18 and shall be in you. I will not leave you orphans, I am coming to you.
19 Yet a little and the world sees me no longer; but ye· see me; because
20 I· live ye· also shall live. In that day ye· shall know[g] that I [am] in my Father, and ye in me, and I in
21 you. He that has my commandments and keeps them, he[a] it is that loves me; but he that loves me shall be loved by my Father, and I· will love him and will manifest myself to
22 him. Judas, not the Iscariote, says to him, Lord, [b]how is it that thou wilt manifest thyself to us and not
23 to the world? Jesus answered and said to him, If any one love me, he will keep my word, and my Father will love him, and we will come to him and make our[i] abode with him.
24 He that loves me not does not keep my words; and the word which ye hear is not mine, but [that] of the

[t] εἰς: so ver. 12; xvi. 9; xvii. 20: see i. 12.

[v] T. R. omits 'for,' with ℵ A B C D K L X Π 33 69 Am Syrr Memph.

[w] Many read 'and ye know the way whither I go,' with ℵ B C* L Q X 33 Memph; A C³ D E N Δ &c. 1 69 Ital (exc. Verc) Vulg Syrr as T. R.

[x] B C* D read 'do we know;' ℵ has καὶ πῶς τ. ὁ. εἰδέναι δυνάμεθα.

[y] T. R. (not Steph.) adds ἐστιν with 1 and others.

[z] ℵ D L 33 omit 'me;' A B E Q X Δ &c. insert. ℵ omits διά, added by first corrector.

[a] ἐκεῖνος.

[b] T. R. reads 'my,' with E Δ &c. Syrr; ℵ A B D L Q X Π 1 22 33 69 Ital (exc. Palat) Vulg Memph omit.

[c] ἐρωτήσω. It is to be remarked here, as noticed by others, that two words are used for asking or demanding, αἰτέω and ἐρωτάω; the latter familiar, the former supplicatory. The former is never used of Christ with the Father save by Martha as to God, which confirms this view of the word. Both words are used of the disciples with Christ; only the former of the disciples with the Father. Here ἐρωτάω. In vers. 13, 14 it is αἰτέω.

[d] I have used the word 'Comforter' for want of a better. It is one who carries on the cause of any one and helps him. This Christ did on earth; this (1 John ii.) He does now in heaven, and the Holy Ghost on earth: 'manages our cause, our affairs, for us.' If 'solicitor' were not too common, it just answers the sense.

[e] T. R. reads 'abide,' with A D E Δ &c. 1 69 Am; text ℵ B L Q X 33 Syr-Crt & Pst Memph.

[f] Some omit 'but,' with ℵ B Q Verc Ver; but A D E L X Δ &c. 1 33 69 Am Syrr Memph have it.

[g] γνώσεσθε: see note to 1 Cor. viii. 2.

[h] ℵ G Q Δ and many others 1 69 insert 'and;' A B D E L X 33 Ital (exc. Monac) Vulg Memph omit.

[i] T. R. reads '[our]' i.e. has ποιησόμεν, with A E (Δ) &c. instead of the middle ποιησόμεθα, the reading of ℵ B L X Π² 1 13 33 69 and others.

25 Father who has sent me. These
things I have said to you, abiding
26 with you; but the Comforter, the
Holy Spirit, whom the Father will
send in my name, *he*[i] shall teach you
all things, and will bring to your
remembrance all the things which I
27 have said to you. I leave peace
with you; I give *my* peace to you:
not as the world gives do I· give to
you. Let not your heart be troubled,
28 neither let it fear. Ye have heard
that I· have said unto you, I go
away and I am coming to you. If
ye loved me ye would rejoice that[k]
I go to the Father, for [my[l]] Father
29 is greater than I. And now I have
told you before it comes to pass,
that when it shall have come to pass
30 ye may believe. I will no longer
speak much with you, for the ruler
of the[m] world comes, and in me he
31 has nothing; but that the world may
know that I love the Father, and as
the Father has commanded me, thus
I do. Rise up, let us go hence.

XV. I· am the true vine, and my
2 Father is the husbandman. [As to]
every branch in me not bearing fruit,
he takes it away; and [as to] every
one bearing fruit, he purges it that it
3 may bring forth more fruit. Ye· are
already clean by reason of the word
4 which I have spoken to you. Abide
in me and I in you. As the branch
cannot bear fruit of itself unless it
abide in the vine, thus neither [can]
5 ye· unless ye abide in me. I· am
the vine, ye· [are] the branches. He
that abides in me and I in him, *he*[n]
bears much fruit; for without me ye
6 can do nothing. Unless any one
abide in me he is cast out as the
branch, and is dried up; and they
gather them and cast them into the[o]
fire, and they are burned.
7 If ye abide in me, and my words
abide in you, ye shall ask[p] what ye
will and it shall come to pass to you.
8 In this is my Father glorified, that[q]
ye bear much fruit, and ye shall
become disciples of mine.[r]
9 As the Father has loved me I·
also have loved you: abide in my
10 love. If ye shall keep my command-
ments, ye shall abide in my love, as
I· have kept my Father's command-
11 ments and abide in his love. I have
spoken these things to you that my
joy may be[s] in you, and your joy be
12 full. This is my commandment, that
ye love one another, as I have loved
13 you. No one has greater love than
this, that one should lay down his
14 life for his friends. Ye· are my friends
if ye practise whatever I· command
15 you. I call you no longer bondmen,
for the bondman does not know what
his master is doing; but I have
called you friends, for all things
which I have heard of my Father I
16 have made known to you. Ye· have
not chosen me, but I· have chosen
you, and have set you that ye· should
go and [that] ye should bear fruit, and
[that] your fruit should abide, that
whatsoever ye shall ask the Father
17 in my name he may give you. These
things I command you, that ye love
18 one another. If the world hate you,
know[t] that it has hated me before
19 you. If ye were of the world, the
world would love its own; but be-
cause ye are not of the world, but I·
have chosen you out of the world,
on account of this the world hates

[i] ἐκεῖνος.
[k] T. R. adds εἶπον, 'I said,' with E Δ &c.; ℵ A B D K· L X Π 1 33 69 Ital Vulg Syrr Memph omit.
[l] ℵ D[a] E Δ &c. 69 Syrr Memph have μου (dotted n ℵ, but dots erased); A B D· L X 1 33 Am omit.
[m] T. R. reads 'this,' with 1 and some other cursives Am Memph; all others as text.
[n] οὗτος.
[o] T. R. omits 'the,' with D H X.
[p] Some read 'shall have asked,' as A B D L M X 1; ℵ E Δ &c. 33 69 as in text (but A D Γ have αἰτήσασθαι, not -θε, and so Verc Colb Brix *petere*). The aor. gives the force of 'have it done.'
[q] ἵνα. 'In this' refers to what follows: no one, I think, can be familiar with John's writings and doubt it. He uses ἵνα habitually for ὅτι. Thus the *Father* is glorified and they become disciples of *his*.
[r] Perhaps more exactly, 'In this will my Father have been glorified that ye have borne much fruit, and ye will have become,' &c.
[s] T. R. reads 'abide,' with ℵ E L X Δ &c. 69, text A B D 1 33 Ital (exc. Brix) Vulg Syrr.
[t] Or 'ye know.'

you. Remember the word which I· said unto you, The bondman[v] is not greater than his master. If they have persecuted me, they will also persecute you; if they have kept my word, they will keep also yours. But they will do all these things to you on account of my name, because they have not known him that sent me. If I had not come and spoken to them, they had not had sin; but now they have no excuse for their sin. He that hates me hates also my Father. If I had not done among them the works which no other one has done, they had not had sin; but now they have both seen and hated both me and my Father. But that the word written in their law might be fulfilled, They hated me without a cause.[w] But when the Comforter is come, whom I· will send to you from the Father, the Spirit of truth who goes forth from with the Father, *he*[x] shall bear witness concerning me; and ye· too bear witness, because ye are with me from [the] beginning.

XVI. These things I have spoken unto you that ye may not be offended.[y] They shall put you out of the synagogues; but the hour is coming that every one who kills you will think to render service to God; and these things they will do[z] because they have not known the Father nor me. But I have spoken these things to you, that when their[a] hour shall have come, ye may remember them, that I· have said [them] unto you. But I did not say these things unto you from [the] beginning, because I was with you. But now I go to him that has sent me, and none of you demands[b] of me, Where goest thou? But because I have spoken these things to you, sorrow has filled your heart. But I· say the truth to you, It is profitable for you that I· go away; for if I do not go away, the Comforter will not come to you; but if I go I will send him to you. And having come, he[x] will bring demonstration[c] to the world, of sin, and of righteousness, and of judgment: of sin, because they do not believe on me; of righteousness, because I go away to [my[d]] Father, and ye behold me no longer; of judgment, because the ruler of this world is judged. I have yet many things to say to you, but ye cannot bear them now. But when *he*[x] is come, the Spirit of truth, he shall guide you into all[e] the truth: for he shall not speak from himself; but whatsoever he shall hear he shall speak; and he will announce[f] to you what is coming. He[x] shall glorify me, for he shall receive of mine and shall announce[f] [it] to you. All things that the Father has are mine; on account of this I have said that he receives[g] of mine and shall announce [it] to you. A little while and ye do not behold me; and again a little while and ye shall see me, [because I go away to the Father[h]]. [Some] of his disciples therefore said to one another, What is this he says to us, A little while and ye do not behold me; and again a little while

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[v] See note to Matt. x. 24.

[w] δωρέαν, 'gratuitously,' 'freely,' 'for nothing.'

[x] ἐκεῖνος.

[y] σκανδαλισθῆτε: see note to Matt. xiii. 57.

[z] T. R. adds 'to you,' with ℵ D L 1 (33) 69 and some others.

[a] A B (L) Π 13 33 69 Am Syrr read 'their;' T. R., with ℵ D E Y Γ Δ Λ &c. Vere Memph, 'the;' D L Π[3] 13 69 Vere Am omit 'them' after 'remember.'

[b] ἐρωτάω.

[c] ἐλέγξει. 'Convince' supposes effect in the person convinced; 'convict' would not do for righteousness or judgment: I have said 'bring demonstration,' though it supposes the action of the Spirit when come too much; but I use it in the sense that His presence and all that He does affords this demonstration.

[d] Some read 'the,' with ℵ B D L 1 33 Am Memph; insert μου A E Y Δ &c. 69 Syrr.

[e] ℵ omits 'all;' A B Y εἰς τὴν ἀλήθειαν πᾶσαν; D L 1 33 ἐν τῇ ἀλ. π.; T. R., with E I[b] Δ &c. 69, εἰς πᾶσαν τὴν ἀλ.

[f] ἀναγγέλλω has the sense of 'reporting,' 'bringing back a report.' Here I conceive because it is a message brought from another.

[g] T. R. reads 'shall receive,' with ℵ[3] A K Π and many cursives Am Memph; text B D E G I[b] L Y Δ &c. 1 33 69 Vere Syrr.

[h] These words are doubtful. ℵ B D L omit; A E I[b] Y Δ &c. 1 33 69 Am Syrr Memph insert. T. R., with Y 33 Memph, adds ἐγώ also.

and ye shall see me, and, Because I·[1]
16 go away to the Father? They said
therefore, What is this which he says
[of] the little while? We do not
19 know [of] what he speaks. Jesus
knew therefore[k] that they desired to
demand of him, and said to them, Do
ye inquire of this among yourselves
that I said, A little while and ye do
not behold me; and again a little
20 while and ye shall see me? Verily,
verily, I say to you, that ye shall weep
and lament, ye, but the world shall
rejoice; and ye·[l] will be grieved, but[m]
21 your grief shall be turned to joy. A
woman, when she gives birth to a
child, has grief because her hour has
come; but when the child is born,
she no longer remembers the trouble,
on account of the joy that a man has
22 been born into the world. And ye·
now therefore have grief; but I will
see you again, and your heart shall
rejoice, and your joy no one takes
23 from you. And in that day ye shall
demand[n] nothing of me: verily,
verily, I say to you, Whatsoever ye
shall ask[o] the Father in my name,
24 he will give you.[p] Hitherto ye have
asked nothing in my name: ask, and
ye shall receive, that your joy may be
25 full. These things I have spoken to
you in allegories; [q] the hour is com-
ing that I will no longer speak to you
in allegories, but will declare[r] to
you openly concerning the Father.
26 In that day ye shall ask in my name;
and I say not to you that I· will de-
27 mand[n] of the Father for you, for the
Father himself has affection[s] for you,
because ye· have had affection[s] for
me, and have believed that I· came
28 out from[t] God. I came out from[v] the
Father and have come into the world;
again I leave the world and go to the
29 Father. His disciples say to him,[w]
Lo, now thou speakest openly and
30 utterest no allegory. Now we know
that thou knowest all things, and hast
not need that any one should demand
of thee. By this we believe that thou
31 art come from[x] God. Jesus answered
32 them, Do ye now believe? Behold,
[the] hour is coming, and has[y] come,
that ye shall be scattered, each to his
own, and shall leave me alone; and
[yet] I am not alone, for the Father
33 is with me. These things have I
spoken to you that in me ye might
have peace. In the world ye have[z]
tribulation; but be of good courage:
I· have overcome the world.

XVII. These things Jesus spoke, and
lifted up his eyes to heaven and said,
Father, the hour is come; glorify thy
Son, that thy Son[a] may glorify thee;
2 as thou hast given him authority[b]
over all flesh, that [as to] all that
thou hast given to him, he should give
3 them life eternal. And this is the[c]
eternal life, that they should know
thee, the only true God, and Jesus
4 Christ whom thou hast sent. I· have
glorified *thee* on the earth, I have[d]
completed the work which thou
5 gavest me that I should do it; and
now glorify *me*, *thou* Father, along
with thyself, with the glory which I

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[1] ℵ A B L M Δ Π 33 and others omit ἐγώ; D E Y Δ &c. 1 69 Brix have it.

[k] A E I[b] Y Δ &c. have οὖν; ℵ B D L 1 33 omit.

[l] Or 'ye indeed,' δέ. ℵ* B D Δ 1 omit δέ; A E L Y Δ &c. 33 69 Am Syrr insert.

[m] 'But,' ἀλλά.

[n] ἐρωταω. [o] αἰτέω.

[p] Or 'ask the Father, he will give you in my name,' with ℵ B C* L X Y Δ; text A C[3] D E Δ &c. 1 33 69 Ital Vulg Syrr Memph.

[q] T. R. adds 'but,' with A C[3] D[2] E Δ &c.; ℵ B C* D* L X Y 1 33 69 Am Memph omit.

[r] This is also ἀναγγελῶ in T. R., but the preferable reading is ἀπαγγελῶ, with ℵ A B C[3] D K L M U X Y 33; the sense is the same. See verse 13.

[s] φιλέω: cf. v. 20, and xx. 2, 'attached to.'

[t] παρὰ τοῦ. See note to chap. i. 14, vi. 45.

[v] B C* L X 33 read ἐκ; ℵ A C[2] E Y Δ &c. 1 69 Am have παρά, which has the sense of 'from with.'

[w] Some omit 'to him.' A C[3] D[2] E L X Y Syrr have it; B C* D* Δ Π 1 not. ℵ has αὐτῷ after οἱ μαθ. corrected into αὐτοῦ. [x] ἀπό.

[y] T. R. adds 'now,' with E Δ &c. Ital Vulg Syrr; ℵ A B C* D* L X 33 Memph omit.

[z] T. R. reads 'shall have,' with D 69 Ital Vulg; ℵ A B C E L X Y &c. 1 33 Syrr Memph have ἔχετε.

[a] T. R. adds 'also,' with C[2] E L X Y Δ &c. 33 69; ℵ A B C* D 1 Ital (exc. Monac) Vulg Syrr Memph omit.

[b] ἐξουσίαν. See note to chap. x. 18.

[c] I add the article, because it throws the emphasis on 'eternal,' as in the Greek.

[d] Some read 'having,' with ℵ A B C L Π 1 33 Memph; 'I have' D E X Y Δ &c. Am Syrr.

had along with[o] thee before the world
6 was. I have manifested thy name
to the men whom thou gavest[f] me out
of the world. They were thine, and
thou gavest[f] them me, and they have
7 kept thy word. Now they have
known that all things that thou hast
8 given me are of thee; for the words[g]
which thou hast given me I have given
them, and they have received [them],
and have known truly that I came
out from thee, and have believed that
9 thou sentest me. I demand con-
cerning them; I do not demand
concerning the world, but concern-
ing those whom thou hast given me,
10 for they are thine, (and all that is
mine is thine, and [all] that is thine
mine,) and I am glorified in them.
11 And I am no longer in the world, and
these are in the world, and I come
to thee. Holy Father, keep them in
thy name which[h] thou hast given me,
12 that they may be one as we. When
I was with them[i] I kept them in thy
name; those thou hast given me[k] I
have guarded, and not one of them
has perished, but the son of perdi-
tion,[l] that the scripture might be
13 fulfilled. And now I come to thee.
And these things I speak in the world,
that they may have my joy fulfilled
14 in them. I have given them thy
word,[m] and the world has hated them,
because they are not of the world, as
15 I am not of the world. I do not de-
mand that thou shouldest take them
out of the world, but that thou should-
16 est keep them out of evil. They
are not of the world, as I am not of
17 the world. Sanctify them by the[n]
18 truth: thy word is truth. As thou
hast sent me into the world, I also
19 have sent them into the world; and
I sanctify myself for them, that they[o]
20 also may be sanctified by truth.[p] And
I do not demand for these only, but
also for those who believe[q] on me
21 through their word; that they may
be all one, as thou, Father, [art] in
me, and I in thee, that they also
may be one[r] in us, that the world
may believe that thou hast sent me.
22 And the glory which thou hast given
me I have given them, that they
23 may be one, as we are one; I in
them and thou in me, that they
may be perfected into one [and[s]] that
the world may know that thou hast
sent me, and [that] thou hast loved
24 them as thou hast loved me. Father,
[as to] those whom[t] thou hast given
me, I desire that where I am they[v]
also may be with me, that they may
behold my glory which thou hast
given[w] me, for thou lovedst me be-
fore [the] foundation of [the] world.
25 Righteous Father,[x]—and the world
has not known thee, but I have
known thee, and these have known
26 that thou hast sent me. And I have
made known to them thy name,

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[o] παρὰ σεαυτῷ .... παρὰ σοί, 'along with' as to presence and place.

[f] T. R. reads 'hast given,' twice, with C E X Y Δ &c. 33 69 (L 1 first time); text ℵ A B D K Π.

[g] ῥήματα, the divine communications.

[h] T. R., with 69 and some other cursives Am Memph, reads 'keep in thine own name those whom.' It may perhaps be translated 'in which thou hast given [them] to me;' but I prefer the text. (A question has been raised, if 'that they may be one' depends on 'keep them,' or on 'given me.') Text ℵ and all the uncials 1 33 Syrr.

[i] T. R. adds 'in the world,' with A C[3] E X Y Δ &c. 33 69 Brix Syrr; ℵ B C* D L 1 Am Memph om.

[k] ℵ B C* L 33 Memph read '.... name which thou hast given me, and;' ℵ also reads 'and,' καὶ ἐφύλασσον, but omits ᾧ δέδωκάς μοι. Text A C[3] D E X Y Δ &c. 1 69 Ital Vulg Syrr.

[l] 'Perished' and 'perdition,' as the verb and noun of the same root in Greek, refer one to mother, and shew what Judas belonged to.

[m] λόγον: the word of God in testimony.

[n] T. R. reads 'thy,' with C[3] E X Y Δ &c. 33 69 Syrr Memph; A B C* D L 1 Ital (exc. Monac) Vulg omit.

[o] αὐτοί.

[p] Or 'in truth.'

[q] T. R. reads 'shall believe,' with some cursives.

[r] ℵ has ἕν, with A C[3] E L Y Δ &c. Am Syrr Memph; B C* D omit.

[s] 'And' is doubtful here, though many have it. ℵ 1 have it without ἵνα, 'that,' as Ver Colb Vulg Æth. I notice it because if 'and' be left out, 'that the world' depends on the clause immediately preceding. In result the sense is the same. A E Y Δ &c. Brix Syrr insert; B C D L X 33 69 Vere Memph omit.

[t] Or 'what,' ὅ, with ℵ B D Memph: it is the style of John; A C E L X Y Δ &c. 1 33 69 Ital Vulg Syrr οὓς.

[v] ἐκεῖνοι.

[w] δέδωκας, with ℵ A C D H L M U X Δ 1 33 69; T. R. reads ἔδωκας, with B E Y &c.

[x] Or 'the world, righteous Father!—And,' &c.

and will make [it] known; that the
love with which thou hast loved
me may be in them and I in them.
1 (XVIII.) Jesus, having said these
things, went out with his disciples
beyond the torrent Cedron, where
was a garden, into which he entered,
2 he[y] and his disciples. And Judas
also, who delivered him up, knew the
place, because Jesus was often there,
3 in company with his disciples. Judas
therefore, having got the band, and
officers of the chief priests and Phari-
sees, comes there with lanterns and
4 torches and weapons. Jesus there-
fore, knowing all things that were
coming upon him, went forth and
5 said to them, Whom seek ye? They
answered him, Jesus the Nazaræan.
Jesus[z] says to them, I· am [he].
And Judas also, who delivered him
6 up, stood with them. When there-
fore he said to them, I· am [he], they
went away backward and fell to the
7 ground. He demanded of them
therefore again, Whom seek ye? And
8 they said, Jesus the Nazaræan. Jesus
answered, I told you that I· am [he]:
if therefore ye seek me, let these go
9 away; that the word might be ful-
filled which he spoke, [As to] those
whom thou hast given me, I have
10 not lost one of them. Simon Peter
therefore, having a sword, drew it,
and smote the bondman of the high
priest and cut off his right ear; and
the bondman's name was Malchus.
11 Jesus therefore said to Peter, Put
the[a] sword into the sheath; the cup
which the Father has given me, shall
I not drink it?

12 The band therefore, and the chili-
arch,[b] and the officers of the Jews,
13 took Jesus and bound him: and they
led him away to Annas first; for he
was father-in-law to Caiaphas, who
14 was high priest that year. But it was
Caiaphas who counselled the Jews
that it was better that one man should
15 perish[c] for the people. Now Simon
Peter followed Jesus, and the other
disciple. But that disciple was known
to the high priest, and went in with
Jesus into the palace of the high
16 priest; but Peter stood at the door
without. The other disciple there-
fore, who was known to the high
priest, went out and spoke to the
17 porteress and brought in Peter. The
maid therefore, who was porteress,
says to Peter, Art thou· also of the
disciples of this man? He[d] says, I
18 am not. But the bondmen and
officers, having made a fire of coals
(for it was cold), stood and warmed
themselves; and Peter[e] was standing
with them and warming himself.
19 The high priest therefore demanded
of Jesus concerning his disciples and
20 concerning his doctrine. Jesus an-
swered him, I· spoke openly to the
world; I· taught always in [the[f]]
synagogue and in the temple, where
all the Jews[g] come together, and in
21 secret I have spoken nothing. Why
demandest thou of me? Demand of
those who have heard, what I have
spoken to them; behold, they·[h] know
22 what I· have said. But as he said
these things, one of the officers who
stood by gave a blow on the face to
Jesus, saying, Answerest thou the
23 high priest thus? Jesus answered
him, If I have spoken evil, bear wit-
ness of the evil; but if well, why
24 smitest thou me? Annas [then][i]
had sent him bound to Caiaphas the
high priest.

25 But Simon Peter was standing and
warming himself. They said there-

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[y] αὐτός.

[z] D (Verc) Ver omit 'Jesus;' ℵ A C E L X Y Δ &c. 1 33 69 Am Syrr Memph insert; B (Verc) put it in after ἐγώ εἰμι.

[a] T. R. reads 'thy sword,' with 1 69; text ℵ A B C D and all uncials 33 Ital Am Syrr Memph.

[b] Strictly 'the commander of a thousand men' (a military tribune).

[c] Many read 'die,' with ℵ B C* D L X 1 13 22 33 69 Ital Vulg Memph; 'perish' A C³ E Y Δ &c.

[d] ἐκεῖνος.

[e] ℵ B C L X 1 13 33 Am Memph add 'also.'

[f] T. R. has 'the,' with A 1 and other cursives.

[g] T. R. reads 'where the Jews always,' with D E Y Δ &c.; text ℵ A B C* L X Π 1 33 69 Ital (exc. Monac) Vulg Memph.

[h] οὗτοι.

[i] Stephens, not Elzv., omits οὖν, with A C³ D E Y &c.; B C* L X Δ 1 33 have it; ℵ 13 69 δέ.

fore to him, Art thou · also of his disciples? He[k] denied, and said, I am
26 not. One of the bondmen of the high priest, who was kinsman of him whose ear Peter cut off, says, Did not I · see thee in the garden with him?
27 Peter denied therefore again, and immediately [the] cock crew.
28 They lead therefore Jesus from Caiaphas to the prætorium; and it was early morn. And *they*[l] entered not into the prætorium, that they might not be defiled, but[m] eat the
29 passover. Pilate therefore went out to them[n] and said, What accusation
30 do ye bring against this man? They answered and said to him, If this [man] were not an evildoer, we should not have delivered him up to thee.
31 Pilate therefore said to them, Take him, ye ·, and judge him according to your law. The Jews therefore said to him, It is not permitted to us to put
32 any one to death; that the word of Jesus might be fulfilled which he spoke, signifying what death he
33 should die. Pilate therefore entered again into the prætorium and called Jesus, and said to him, Thou · art the
34 king of the Jews? Jesus answered [him[o]], Dost thou · say this of thyself, or have others said it to thee
35 concerning me? Pilate answered, Am I · a Jew? Thy nation and the chief priests have delivered thee up
36 to me: what hast thou done? Jesus answered, My kingdom is not of this world; if my kingdom were of this world, my servants had fought that I might not be delivered up to the Jews; but now my kingdom is not
37 from hence. Pilate therefore said to him, Thou · art then a king? Jesus answered, Thou · sayest [it], that I · am a king. I · have been born for this, and for this I have come into the world, that I might bear witness to the truth. Every one that is of the
38 truth hears my voice. Pilate says to him, What is truth? And having said this he went out again to the Jews, and says to them, I · find no
39 fault whatever in him. But ye have a custom that I release [some] one to you at the passover; will ye therefore that I release unto you the king of the
40 Jews? They cried therefore again all, saying, Not this [man], but Barabbas. Now Barabbas was a robber.

XIX. Then Pilate therefore took Jesus
2 and scourged [him]. And the soldiers having plaited a crown of thorns put it on his head, and put a purple
3 robe on him, and came to him and[p] said, Hail, king of the Jews! and
4 gave him blows on the face. And[q] Pilate went out again and says to them, Lo, I bring him out to you, that ye may know that I find in him
5 no fault whatever. (Jesus therefore went forth without, wearing the crown of thorn and the purple robe.) And he says to them, Behold the
6 man! When therefore the chief priests and the officers saw him they cried out saying, Crucify, crucify [him[r]]. Pilate says to them, Take him ye · and crucify [him], for I · find
7 no fault in him. The Jews answered him, We · have a law, and according to [our[s]] law he ought to die, because
8 he made himself Son of God. When Pilate therefore heard this word, he
9 was the rather afraid, and went into the prætorium again and says to Jesus, Whence art thou · ? But Jesus
10 gave him no answer. Pilate therefore[t] says to him, Speakest thou not

[k] ἐκεῖνος.
[l] αὐτοί.
[m] T. R. adds ἵνα, with C[3] E L X Y &c. 33 69; ℵ A B C* D Δ 1 Am omit.
[n] ℵ B C* L X Π 1 13 33 69 Ital (exc. Monac) Vulg add 'without;' A C[3] D E Y Δ &c. Memph omit.
[o] Many omit 'him,' with A B C* D L M U X Y Π 1 33 Am Memph; ℵ has it, with C[3] E Δ &c. 69 Colb.
[p] T. R. omits 'came to him and,' with A D E Y Δ &c. 1; ℵ B L U X Δ Π 13 33 69 Ital (exc. Brix Monac) Vulg Memph insert.
[q] I have ventured to read 'And' instead of 'Therefore,' with A B K L X Π 33; C is wanting there; ℵ D T 1 Am omit 'Therefore,' but have no 'And.' T. R. 'Therefore,' with E Y Δ &c. 69.
[r] ℵ A D E X Y Δ 33 69 &c. have 'him;' T. R., with B L 1 Am, omits. The English requires it.
[s] ℵ B D L Δ Ital (exc. Monac) Vulg omit; A E X Y &c. versions insert.
[t] ℵ* A 69 Syr-Pst Memph omit 'therefore.'

to *me*? Dost thou not know that I have authority to release[v] thee and
11 have authority to crucify thee? Jesus answered,[w] Thou hadst no authority whatever against me if it were not given to thee from above. On this account he that has delivered me up
12 to thee has [the] greater sin. From this time Pilate sought to release him; but the Jews cried out saying, If thou releasest this [man], thou art not a friend to Cæsar. Every one making himself a king speaks against Cæsar.
13 Pilate therefore, having heard these words,[x] led Jesus out and sat down upon [the[y]] judgment-seat, at a place called Pavement, but in Hebrew
14 Gabbatha; (now it was [the] preparation of the passover; it was[z] about the sixth hour;) and he says to the
15 Jews, Behold your king! But they cried out, Take [him] away, take [him] away, crucify him. Pilate says to them, Shall I crucify your king? The chief priests answered, We have
16 no king but Cæsar. Then therefore he delivered him up to them, that he might be crucified; and they took Jesus and led him away.[a]
17 And he went out, bearing his cross, to the place called [place] of a skull, which is called in Hebrew, Golgotha;
18 where they crucified him, and with him two others, [one] on this side, and [one] on that, and Jesus in the middle.
19 And Pilate wrote a title also and put it on the cross. But there was written: Jesus the Nazaræan, the king of the
20 Jews. This title therefore many of the Jews read, for the place of the city where Jesus was crucified was near;[b] and it was written in Hebrew,
21 Greek, Latin.[c] The chief priests of the Jews therefore said to Pilate, Do not write, The king of the Jews, but that *he*[d] said, I am king of the Jews.
22 Pilate answered, What I have writ-
23 ten, I have written. The soldiers therefore, when they had crucified Jesus, took his clothes, and made four parts, to each soldier a part, and the body coat; but the body coat was seamless, woven through the whole
24 from the top. They said therefore to one another, Let us not rend it, but let us cast lots for it, whose it shall be; that the scripture might be fulfilled which says,[e] They parted my garments among themselves, and on my vesture they cast lots. The soldiers therefore did these things.
25 And by the cross of Jesus stood his mother, and the sister of his mother, Mary the [wife] of Clopas, and Mary
26 of Magdala. Jesus therefore, seeing his mother, and the disciple standing by whom he loved, says to his mother,
27 Woman, behold thy son. Then he says unto the disciple, Behold thy mother. And from that hour the disciple took her to his own home.
28 After this, Jesus, knowing that all things were now finished, that the scripture might be fulfilled, says, I
29 thirst. There was a vessel therefore[f] there full of vinegar, and having filled a sponge with vinegar, and putting hyssop round it,[g] they put it up to his
30 mouth. When therefore Jesus had received the vinegar, he said, It is finished; and having bowed his head,
31 he delivered up his spirit. The Jews therefore, that the bodies might not remain on the cross on the sabbath,

[v] T. R. transposes 'release' and 'crucify,' with D E[corr] L X Y Δ &c. 1 33 69 Ital Vulg Memph; text ℵ A B E[c].

[w] Many add 'him,' with ℵ B D L 1 33 Verc Colb; A E X Y Δ &c. 69 Am Memph omit.

[x] T. R. reads 'this word,' with K S U (Λ Π) 69.

[y] T. R. has 'the' in text, with E K Y Δ &c. 69; ℵ A B D I L U X Π 1 33 omit τοῦ.

[z] T. R. reads 'and,' δέ for ἦν, with E H I S Y Λ; text ℵ A B D L M U X Δ Π 1 33 69 Verc Colb.

[a] ℵ has οἱ δὲ λαβόντες τὸν Ἰησοῦν ἀπήγαγον; B L X 33 (69) omit καὶ ἀπήγ.; D E I Y Δ &c. and most cursives Brix Am καὶ ἤγαγον; T. R., with A (M U 1), ἀπήγαγον.

[b] T. R. reads 'the place where Jesus was crucified was near the city,' with 1 69 Ital (exc. Monac) Vulg Memph; text ℵ[corr] A B D and all uncials 33. ℵ has dropped verse 20 and most of 21.

[c] Some put 'Latin' before 'Greek,' with B L X 33 Memph; text A D E I Y &c. Ital Vulg Syrr.

[d] ἐκεῖνος.

[e] ℵ B omit 'which says;' A D E I L T X Y &c. Am Brix Monac Memph insert.

[f] A B L X omit 'therefore;' D E Y &c. Am have it; ℵ Memph read δέ.

[g] ὑσσ. περιθ., probably 'binding it to hyssop.'

for it was [the] preparation, (for the day of that sabbath was a great[h] [day],) demanded of Pilate that their legs might be broken and they taken
32 away. The soldiers therefore came and broke the legs of the first and of
. the other that had been crucified with
33 him; but coming to Jesus, when they saw that he was already dead they did
34 not break his legs, but one of the soldiers pierced his side with a spear, and immediately there came out blood
35 and water. And he who saw it bears[i] witness, and his witness is true, and he[k] knows that he says true that ye
36 also[l] may believe. For these things took place that the scripture might be fulfilled, Not a bone of him shall
37 be broken. And again another scripture says, They shall look on him whom they pierced.

38 And[m] after these things Joseph of Arimathæa, who was a disciple of Jesus, but secretly through fear of the Jews, demanded of Pilate that he might take the body of Jesus: and Pilate allowed it. He came therefore and took away the body of Jesus.[n]
39 And Nicodemus also, who at first came to Jesus[o] by night, came, bringing a mixture of myrrh and aloes, about a hundred pounds [weight].
40 They took therefore the body of Jesus and bound it up in linen with the spices, as it is the custom with the Jews to prepare for burial.[p]

41 But there was in the place where he had been crucified a garden, and in the garden a new tomb in which
42 no one had ever been laid. There therefore, on account of the preparation of the Jews, because the tomb was near, they laid Jesus.

XX. And on the first [day] of the week Mary of Magdala comes in early morn to the tomb, while it was still dark, and sees the stone taken away
2 from the tomb. She runs therefore and comes to Simon Peter, and to the other disciple to whom Jesus was attached, and says to them, They have taken away the Lord out of the tomb, and we know not where they
3 have laid him. Peter therefore went forth and the other disciple, and came
4 to the tomb. And the two ran together, and the other disciple ran forward faster than Peter, and came
5 first to the tomb, and stooping down he sees the linen cloths lying; he
6 did not however go in. Simon Peter therefore comes, following him, and entered into the tomb, and sees the
7 linen cloths lying, and the handkerchief which was upon his head, not lying with the linen cloths, but folded
8 up in a distinct place by itself. Then entered in therefore the other disciple also who came first to the tomb,
9 and he saw and believed; for they had not yet known the scripture, that he must rise from among [the] dead.
10 The disciples therefore went away
11 again to their own home. But Mary stood at the tomb[q] weeping without. As therefore she wept, she stooped
12 down into the tomb, and beholds two angels sitting in white [garments], one at the head and one at the feet, where the body of Jesus had lain.
13 And they[r] say to her, Woman, why dost thou weep? She says to them, Because they have taken away my Lord, and I know not where they have
14 laid him. [s]Having said these things she turned backward and beholds

[h] T. R. (not Stephens) reads 'for that sabbath day was great,' with H 33 (69) Am.

[i] Both verbs are in the perfect, expressing what was present in the mind of the writer.

[k] ἐκεῖνος.

[l] T. R. omits 'also,' with E Y Δ and others Memph; ℵ A B D H K L U X Λ 1 33 69 Ital Vulg Syrr have it.

[m] Or 'But.'

[n] ℵ[a] has αὐτόν; B τὸ σῶμα αὐτοῦ, with L X Λ 33; Am *corpus Jesu*; A leaves out from 'and Pilate' to 'body of Jesus,' shewing that what it copied had 'Jesus,' τοῦ Ἰησοῦ, and so D E Y Δ &c. 1 69 Syrr Memph.

[o] ℵ has τὸν Ἰησοῦν, with D E Δ &c. Ital Vulg Memph; A B L U X Y αὐτόν.

[p] See note to chap. xii. 7.

[q] ℵ has ἐν τῷ μνημείῳ: with ἐν it could not have ἔξω, which it omits. The rest merely vary its place, except A, which omits, with some versions.

[r] ἐκεῖνοι.

[s] T. R. adds 'And,' with E Δ &c. 69; ℵ A B D S X Π 1 33 Ital Vulg Syrr Memph omit; L has δέ.

Jesus standing [there], and knew not
15 that it was[t] Jesus. Jesus says to her,
Woman, why dost thou weep? Whom
seekest thou? She,[u] supposing that it
was[t] the gardener, says to him, Sir,
if thou hast borne him hence, tell
me where thou hast laid him, and I
16 will take him away. Jesus says to
her, Mary. She, turning round, says
to him in Hebrew,[v] Rabboni, which
17 means Teacher. Jesus says to her,
Touch me not, for I have not yet
ascended to my[w] Father; but go to
my brethren and say to them, I ascend
to my Father and your Father, and
18 [to] my God and your God. Mary of
Magdala comes bringing word to the
disciples that she had seen the Lord,
and [that] he had said these things
to her.

19 When therefore it was evening on
that day, which was the first [day]
of the week, and the doors shut where
the disciples were,[x] through fear of
the Jews, Jesus came and stood in the
midst, and says to them, Peace [be]
20 to you. And having said this, he
shewed to them his hands and his
side. The disciples rejoiced there-
21 fore, having seen the Lord. [Jesus[y]]
said therefore again to them, Peace
[be] to you: as the Father sent me
22 forth, I also send you. And having
said this, he breathed into [them],
and says to them, Receive [the] Holy
23 Spirit: whose soever sins ye remit,
they are remitted[z] to them; whose
soever [sins] ye retain, they are retain-
24 ed. But Thomas, one of the twelve,
called Didymus,[a] was not with them
25 when Jesus came. The other disci-
ples therefore said to him, We have
seen the Lord. But he said to them,
Unless I see in his hands the mark
of the nails, and put my finger into
the mark[b] of the nails, and put my
hand into his side, I will not[c] believe.
26 And eight days after, his disciples
were again within, and Thomas with
them. Jesus comes, the doors being
shut, and stood in the midst and said,
27 Peace [be] to you. Then he says to
Thomas, Bring thy finger here and
see my hands; and bring thy hand
and put it into my side; and be not
28 unbelieving, but believing. [d]Thomas
answered and said to him, My Lord
29 and my God. Jesus says to him, Be-
cause thou hast seen me[e] thou hast
believed: blessed they who have not
seen and have believed.

30 Many other signs therefore also
Jesus did before his[f] disciples, which
31 are not written in this book; but
these are written that ye may believe
that Jesus is the Christ, the Son of
God, and that believing ye might
have life in his name.

XXI. After these things Jesus[g] mani-
2 fested himself again to the disciples
at the sea of Tiberias. And he mani-
fested [himself] thus. There were
together Simon Peter, and Thomas
called Didymus, and Nathanael who
was of Cana of Galilee, and the [sons]
of Zebedee, and two others of his dis-
3 ciples. Simon Peter says to them, I
go to fish. They say to him, We
also come with thee. They went forth
and went on board,[h] and that night
4 took nothing. And early morn al-
ready breaking,[i] Jesus stood on the
shore; the disciples however did not
5 know that it was[j] Jesus. Jesus there-

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[t] Literally, 'is.' [u] ἐκείνη.

[v] T. R. omits 'in Hebrew,' with A E K &c. 1 69 Am; ℵ B D L O X Δ Π* 33 Syrr Memph insert.

[w] Many omit 'my,' reading 'the Father,' with ℵ B D; A E L O X Δ &c. Am Syrr Memph insert.

[x] T. R. adds 'gathered,' with E L X Δ &c. Memph; ℵ A B D I Δ Verc Monac Am Syrr omit.

[y] ℵ D L O X Am Memph omit ὁ Ἰησοῦς; A B E I Δ &c. Syrr insert. Burgon, *Last 12 Verses*, 222.

[z] ℵ[a] A D O X 1 13 ἀφέωνται (L ἀφέονται); T. R., with B[2] E I Δ &c. (69), ἀφίενται.

[a] Or 'twin.'

[b] A I Am read τόπον, 'place,' for the second τύπον; ℵ* reads 'into his hand.'

[c] οὐ μή, 'in no wise.'

[d] T. R. adds 'And,' with A C[3] E Δ &c. Syrr; ℵ B C* D G L X 1 33 69 Ital (exc. Monac) Vulg Memph omit.

[e] T. R. adds 'Thomas,' with Vulg; Ital Am and nearly all else omit.

[f] A B E K S Δ Λ Π Brix omit αὐτοῦ. (T has it.)

[g] ℵ A B C L &c. have 'Jesus;' D M omit.

[h] T. R. adds 'immediately,' with A C[3] E P &c.; ℵ B C* D L X Δ 1 33 69 Ital Vulg Memph omit.

[i] γινομένης, with (A B) C* E L and a few curss. (γειν- A B). T. R. reads γενομένης, 'being come,' with ℵ C[3] D P X Δ &c. 1 33 69 Am.

[j] Literally 'is.'

fore says to them, Children,[k] have ye anything to eat? They answered
6 him, No. And he said to them, Cast the net at the right side of the ship and ye will find. They cast therefore, and they could no longer draw it,
7 from the multitude of fishes. That disciple therefore whom Jesus loved says to Peter, It is the Lord. Simon Peter therefore, having heard that it was[l] the Lord, girded his overcoat [on him] (for he was naked), and cast
8 himself into the sea; and the other disciples came in the small boat, for they were not far from the land, but somewhere about two hundred cubits,
9 dragging the net of fishes. When therefore they went out on the land, they see a fire of coals there, and fish
10 laid on it, and bread. Jesus says to them, Bring of the fishes which ye
11 have now taken. Simon Peter[m] went up and drew the net to the land full of great fishes, a hundred and fifty-three; and though there were so
12 many, the net was not rent. Jesus says to them, Come [and] dine. But none of the disciples dared inquire of him, Who art thou·? knowing that
13 it was[l] the Lord. Jesus [n] comes and takes the bread and gives it to them,
14 and the fish in like manner. This is already the third time that Jesus had been manifested to the[o] disciples, being risen from among [the] dead.

15 When therefore they had dined, Jesus says to Simon Peter, Simon, [son] of Jonas,[p] lovest thou me more than these? He says to him, Yea, Lord; thou· knowest[q] that I am attached to thee. He says to him, Feed
16 my lambs. He says to him again a second time, Simon, [son] of Jonas,[p] lovest thou me? He says to him, Yea, Lord; thou· knowest[q] that I am attached to thee. He says to him,
17 Shepherd my sheep. He says to him the third time, Simon, [son] of Jonas,[p] art thou attached to me? Peter was grieved because he said to him the third time, Art thou attached to me? and said to him, Lord, thou· knowest[q] all things; thou· knowest[r] that I am attached to thee. Jesus[s] says to him,
18 Feed my sheep. Verily, verily, I say to thee, When thou wast young, thou girdedst thyself, and walkedst where thou desiredst; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and bring thee where thou dost not
19 desire. But he said this signifying by what death he should glorify God. And having said this, he says to him,
20 Follow me. [t] Peter turning round sees the disciple whom Jesus loved following, who also leaned at supper on his breast, and said, Lord, who is
21 it that delivers thee up? Peter,[v] seeing him,[w] says to Jesus, Lord, and
22 what [of] this [man]? Jesus says to him, If I will that he abide until I come, what [is that] to thee? Follow
23 thou· me. This word therefore went out among the brethren, That disciple does not die. And Jesus did not say to him, He does not die; but, If I will that he abide until I come, what [is that] to thee?

24 This is the disciple who bears witness concerning these things, and who has written these things; and we
25 know that his witness is true. And there are also many other things which Jesus did, the which if they were written one by one, I suppose that not even the world itself would contain the books written.[x]

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[k] παιδία.

[l] Literally 'is.'

[m] ℵ B C L X 1 22 33 Memph add οὖν, 'therefore.'

[n] T. R. adds 'therefore,' with A Ē Δ &c. Brix Corb Memph; ℵ B C D L X 1 22 33 omit.

[o] T. R. reads 'his,' with D E X Δ &c. Memph Syrr; ℵ A B C L 1 22 33 Am omit.

[p] Many read here Ἰωάννου, or Ἰωάνου, for Ἰωνᾶ, with ℵ B C* D L; Ἰωνᾶ A C³ Ē Δ &c. 1 33 69 Syrr.

[q] Conscious knowledge, οἶδας.

[r] Objective knowledge, γινώσκεις.

[s] ℵ D 1 33 Ital (exc. Brix) Vulg Memph omit ὁ Ἰησοῦς.

[t] T. R. adds 'But,' with ℵ D E X Δ &c. 1 69 Brix Memph; A B C Π* 33 Am omit.

[v] ℵ B C D 33 Am Memph add 'then' or 'therefore,' οὖν; A E X Δ &c. omit.

[w] τοῦτον.

[x] T. R. adds 'Amen,' with E Δ &c. Am; ℵ A B C D 1 22 33 Ital (exc. Colb Brix) Syrr Memph omit.

ACTS OF THE APOSTLES.

I. I composed the first discourse, O Theophilus, concerning all things which Jesus began both to do and to
2 teach, until that day in which, having by the Holy Spirit charged the apostles whom he had chosen, he was
3 taken up;[a] to whom also he presented himself living, after he had suffered, with many proofs; being seen by them during forty days, and speaking of the things which concern the
4 kingdom of God; and, being assembled with [them], commanded them not to depart from Jerusalem, but to await the promise of the Father, which [said he] ye have heard of me.
5 For John indeed baptised with water, but ye shall be baptised with the Holy Spirit after now not many days.

6 They therefore, being come together, asked him saying, Lord, is it at this time that thou restorest the
7 kingdom[b] to Israel? And he said to them, It is not yours to know times or seasons, which the Father has
8 placed in his own authority;[c] but ye will receive[d] power, the Holy Spirit having come upon you, and ye shall be my[e] witnesses both in Jerusalem and in all Judæa and Samaria, and
9 to the end of the earth.[f] And having said these things he was taken up, they beholding [him], and a cloud received him out of their sight.[g]

10 And as they were gazing into heaven, as he was going, behold, also two men stood by them in white clothing,
11 who also said, Men of Galilee, why do ye stand looking into heaven? This Jesus who has been taken up[a] from you into heaven, shall thus come in the manner in which ye have be-
12 held him going into heaven. Then they returned to Jerusalem from the mount called [the mount] of Olives, which is near Jerusalem, a sabbath
13 day's journey off. And when they were come into [the city], they went up to the upper chamber where were staying both Peter, and John, and James,[h] and Andrew, Philip and Thomas, Bartholomew and Matthew, James [son] of Alphæus, and Simon the zealot, and Jude [the brother]
14 of James. These gave themselves all with one accord to continual prayer,[i] with [several] women, and Mary the mother of Jesus, and with his brethren.

15 And in those days Peter, standing up in the midst of the brethren,[j] said, (the crowd of names [who were] together [was] about a hundred and
16 twenty,) Brethren,[k] it was necessary that the[l] scripture should have been

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[a] ἀνελήφθη, ἀναλημφθείς. Λαμβάνω has the sense of 'receiving' (see ver. 8), or when more active, of 'taking;' but in general in the New Testament, ἀναλαμβάνω has the more active sense; always indeed, unless in Mark xvi. 19, 1 Tim. iii. 16, and this chapter, in all which it speaks of the ascension, where its force is 'taken up;' δέχομαι is more passive reception, as in Acts iii. 21.

[b] Compare Josephus, Ant. xiv. 13. 10: the same phrase exactly.

[c] The word 'authority' does not please me as English here: but it is important to distinguish it from 'power' (δύναμις) in what follows: ἐξουσία is 'a right,' 'an authority' one possesses: cf. Luke x. 19, and the note to Matt. x. 1.

[d] Here λαμβάνω has a simple passive sense.

[e] T. R. reads 'to me,' with E 1 13 31 61 and others Am Syrr Memph; 'my' ℵ A B C D.

[f] Or 'land.' See chap. xiii. 47.

[g] Literally 'from their eyes;' 'received' here is ὑπολαμβάνω, 'to take up' or 'in.'

[h] T. R. reads 'and James and John,' with E 13 31; text ℵ A B C D 61 Am Memph.

[i] T. R. adds καὶ τῇ δεήσει, 'and supplication,' with C[3] 13 (31) and others; ℵ A B C* D E 61 Am Syrr Memph omit.

[j] T. R. reads 'disciples,' with C[3] D E 1 31 61 Syrr; text ℵ A B C* 13 Am Memph.

[k] In Greek, 'men brethren.' This is a Hebraism and means no more than 'brethren.' In some cases it misleads, as in 'men, brethren, and fathers,' as if there were three classes, whereas it is no more than 'ye men who are brethren and fathers.'

[l] ℵ A B C* 61 Am Memph read as in text; C[3] D E 1 13 31 Syrr have as T. R. 'this.' Alford,

fulfilled which the Holy Spirit spoke before, by the mouth of David, concerning Judas, who became guide to
17 those who took Jesus; for he was numbered amongst[m] us, and had re-
18 ceived a part in this service. (This [man] then indeed got[n] a field with [the°] reward of iniquity, and, having fallen down headlong, burst in the midst, and all his bowels gushed out.
19 And it was known to all the inhabitants of Jerusalem, so that that field was called in their own[p] dialect Acel-
20 dama; that is, field of blood.) For it is written in [the] book of Psalms, Let his homestead become desolate, and let there be no dweller in it; and, Let
21 another take his overseership. It is necessary therefore that of the men who have assembled with us all [the] time in which[q] the Lord Jesus came
22 in and went out among[r] us, beginning from the baptism of John until the day in which he was taken up from us, one of these should be a witness with us of his resurrection.

23 And they appointed two, Joseph, who was called Barsabas, who had been surnamed Justus, and Matthias.
24 And they prayed, and said, Thou Lord, knower of the hearts of all, shew which one of these two thou
25 hast chosen, to receive the lot[s] of this service and apostleship, from which Judas transgressing fell to go to his
26 own place. And they gave lots on them,[t] and the lot fell on Matthias, and he was numbered with the eleven apostles.

II. And when the day of Pentecost was now accomplishing,[u] they were
2 all together[v] in one place. And there came suddenly a sound out of heaven as of a violent impetuous blowing,[w] and filled all the house where they
3 were sitting. And there appeared to them parted tongues, as of fire, and it sat[x] upon each one of them.
4 And they were all filled with [the] Holy Spirit, and began to speak with other tongues as the Spirit gave to them to speak forth.

5 Now there were dwelling at Jerusalem Jews, pious men, from every
6 nation of those under heaven. But the rumour of this having spread,[y] the multitude came together and were confounded, because each one heard them speaking in his own dialect.
7 And all were amazed and wondered, saying,[z] Behold, are not all these who
8 are speaking Galilæans? and how do *we* hear [them] each in our own dia-
9 lect in which we have been born, Par-

Meyer, and De Wette think that in versions it is wrongly omitted.

[m] T. R. reads 'with us,' with 1 31 and several cursives Syrr; text ℵ A B C D E 13 61 Am Memph.

[n] κτάομαι. Used for 'having' by whatever means. See Matt. x. 9; Luke xviii. 12: cf. note to Luke xxi. 19.

° T. R. has τοῦ, with 13 and other cursives; ℵ A B C D E 1 31 61 omit.

[p] Some omit 'own,' with ℵ B* D; A B² C E &c. 13 31 61 insert.

[q] Or 'at every time that.' ℵ* A B C* (D) 61 Am omit ἐν before ᾧ; ℵ³ C² E 13 31 have it.

[r] ἐφ', referring properly only to 'came in.'

[s] A B C* D Am Memph read τόπον, 'place;' T. R., with ℵ C³ E 13 31 61 Syrr, κλῆρον, 'lot.'

[t] T. R. reads 'their lots,' with D* E 1 31; text ℵ A B C D² 13 61 Am Memph.

[u] It was come and running its course of fulfilment as a feast.

[v] T. R. reads 'all with one accord,' with C³ E 13 31 and others; ὁμοῦ ℵ A B C* 61. D Memph Theb read 'all' only.

[w] πνοῆς is not 'wind,' but they heard blowing, as of hard breathing, for which it is also used. I do not like the word 'blast,' it is too sudden and passing. 'Blowing' is the word, but a 'rushing blowing' does not do.

[x] καὶ ἐκάθ. (ℵ) B 61 Syrr. T. R. reads ἐκάθισά τε, with A E 13 31 Am; C* ἐκάθ. δέ; ℵ D Memph Syrr read ἐκάθισαν, 'they sat,' but ℵ corr A B C E 13 31 61 have ἐκάθισε or ἐκάθισεν, 'it sat,' as T. R.

[y] Or 'this voice having taken place.' In spite of De Wette and Alford, I believe what is in the text to be the sense. Kuinoel, accepted by Bloomfield and others, takes it as the loud voice of the speakers. But this is not φωνή, nor would it have spread over the city; nor would the sound of the mighty rushing wind over the city have brought them there. It was what happened at the place which brought the crowd there: that is, it was not the mighty rushing wind being heard everywhere. The end of the verse goes to confirm this. What struck those who came was hearing their own tongues. Alford says Gen. xlv. 16 and Jer. xxvii. (L.) 46 are no examples. Why not? The rumours of Jacob's coming spread to Pharaoh's house. Schleusner, who does not accept this sense, admits it as being right in Hebrew and Septuagint Greek.

[z] T. R. adds 'to one another,' with C³ D E 13 31 Syrr; ℵ A B C 61 Am Memph omit.

thians, and Medes, and Elamites, and those who inhabit Mesopotamia, and Judæa, and Cappadocia, Pontus
10 and Asia, both Phrygia and Pamphylia, Egypt and the parts of Libya which adjoin Cyrene, and the Romans
11 sojourning [here], both Jews and proselytes, Cretans and Arabians, we hear them speaking in our own tongues the great things of God?
12 And they were all amazed and in perplexity, saying one to another,
13 What would this mean? But others mocking[a] said, They are full of new wine.

14 But Peter, standing up with the eleven, lifted up his voice and spoke forth to them, Men of Judæa, and all ye inhabitants of Jerusalem, let this be known to you, and give heed to my
15 words: for these are not full of wine, as *ye* suppose, for it is the third hour
16 of the day; but this is that which was spoken through the prophet Joel,
17 And it shall be in the last days, saith God, [that] I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your elders shall dream
18 with[b] dreams; yea, even upon my bondmen and upon my bondwomen in those days will I pour out of my
19 Spirit, and they shall prophesy. And I will give wonders in the heaven above and signs on the earth below, blood, and fire, and vapour of smoke:
20 the sun shall be changed to darkness and the moon to blood before the great and gloriously appearing[c] day of
21 [the] Lord[d] come. And it shall be that whosoever shall call upon the name
22 of [the] Lord[d] shall be saved. Men of Israel,[e] hear these words: Jesus the Nazaræan, a man borne witness to[f] by God to you by works of power and wonders and signs, which God wrought by him in your midst, as your-
23 selves[ff] know—him, given up by the determinate counsel and foreknowledge of God, ye,[g] by [the] hand of lawless [men],[h] have crucified and
24 slain. Whom God has raised up, having loosed the pains of death, inasmuch[i] as it was not possible that he
25 should be held by its power; for David says as to him, I foresaw the Lord[j] continually before me, because he is at my right hand that I may not be
26 moved. Therefore has my heart rejoiced and my tongue exulted; yea more,[k] my flesh also shall dwell in
27 hope, for thou wilt not leave my soul in hades, nor wilt thou give thy
28 gracious[l] one to see corruption. Thou hast made known to me [the] paths of life, thou wilt fill me with joy with
29 thy countenance. Brethren,[m] let it be allowed to speak with freedom to you concerning the patriarch David, that he has both died and been buried, and his monument is amongst
30 us unto this day. Being therefore a prophet, and knowing that God had

[a] διαχλευάζοντες, which is read by ℵ A B C D* I[s] 13 61, is a stronger word than χλευάζοντες, the reading of T. R., with E I* 31. It is literally mocking.

[b] T. R. reads 'shall dream dreams,' ἐνύπνια, with E P 31 Am; text ℵ A B C D[s] 13 61.

[c] ἐπιφανῆ, in Hebrew נורא, 'terrible, wonderful.' But ἐπιφανής, though used for 'illustrious,' 'glorious,' has in it the sense of 'manifestation, appearing, displaying itself.' Compare Tit. ii. 11, 13. (ℵ D omit καὶ ἐπιφανῆ, 'and gloriously appearing.')

[d] Κύριος, without article, for 'Jehovah;' and so ii. 39: see note to Luke i. 15.

[e] ἄνδρες Ἰσραηλῖται; lit. 'Men, Israelites:' see note to i. 16. The same form occurs in iii. 12, and similarly elsewhere: cf. ii. 14, ἄνδρες Ἰουδαῖοι.

[f] ἀποδεδειγμένον: 'borne witness to, to you,' is not, I am aware, agreeable English; but 'approved,' in the modern use at any rate, is not the sense; and 'among you' is feeble. The manifestation or demonstration was to the Jews. The witness was borne to them, objectively to Jesus as its subject.

[ff] T. R. adds 'also,' with C[3] P 13 and many cursives; ℵ A B C* D E 31 61 Am Memph omit.

[g] T. R. adds λαβόντες, 'having taken,' with D E P 13 31; ℵ* A B C* 61 Am Memph omit.

[h] T. R. reads 'with lawless hands,' with C[3] E P 31 Am Memph; text ℵ A B C* D 13 61.

[i] Or 'even as.'

[j] ℵ D read 'my Lord.'

[k] ἔτι δὲ καί corresponds to the Hebrew אף, which means 'and more also,' &c.

[l] Or 'holy.' But it is ὅσιος, corresponding to the Hebrew חסיד, not ἅγιος and קדוש: see note to chap. xiii. 34, 35.

[m] See note to chap. i. 16.

sworn to him with an oath, of the fruit of his loins[n] to set upon his
31 throne; he, seeing [it] before, spoke concerning the resurrection of the Christ,[o] that neither has he been[p] left in hades nor his flesh seen cor-
32 ruption. This Jesus has God raised up, whereof all *we* are witnesses.
33 Having therefore been exalted by the right hand of God, and having received of the Father the promise of the Holy Spirit, he has poured out
34 this which *ye*[q] behold and hear. For David has not ascended into the heavens, but he says himself, The Lord said unto my Lord, Sit at my
35 right hand until I have put thine enemies [to be] the footstool of thy
36 feet. Let the whole house of Israel therefore know assuredly that God has made him, this Jesus whom ye have crucified, both[r] Lord and Christ.

37 And having heard [it] they were pricked in heart, and said to Peter and the other apostles, What shall
38 we do, brethren?[s] And Peter said to them, Repent, and be baptised, each one of you, in the name of Jesus Christ, for remission of[t] sins, and ye will receive the gift of the Holy Spirit.
39 For to you is the promise and to your children, and to all who [are] afar off, as many as [the] Lord our God may
40 call. And with many other words he testified and exhorted them,[u] saying, Be saved from this perverse genera-
41 tion. Those then who had accepted[v] his word were baptised; and there were added in[w] that day about three thousand souls.

42 And they persevered in the teaching and fellowship of the apostles,[x] in
43 breaking of bread and prayers. And fear was upon every soul, and many wonders and signs took place through
44 the apostles' means. And all that believed were together, and had all
45 things common, and sold their possessions and substance, and distributed them to all, according as any
46 one might have need. And every day, being constantly in the temple with one accord, and breaking bread in [the] house, they received their food with gladness and simplicity of
47 heart, praising God, and having favour with all the people; and the Lord added [to the assembly[y]] daily those that were to be saved.[z]

III. 1 And Peter and John went up together[a] into the temple at the hour of prayer, [which is] the ninth [hour];
2 and a certain man who was lame from

[n] T. R. adds 'as concerning the flesh to raise up the Christ,' with D* P 1 13 31; ℵ A B C D[2] 61 Am Syr-Pst Memph omit.

[o] Or 'of Christ.'

[p] T. R. reads 'that his soul has not been,' with (C[3]) E P 13 31; text ℵ A B C* D 61 Am (Syr-Pst Memph).

[q] T. R. adds 'now,' with C[3] E P 13 31 and others; ℵ A B C* D 61 Am Memph omit; D has *καί*, omitting *ὑμεῖς*.

[r] T. R. (not Stephens) omits 'both,' with some cursives Syr-Pst Memph; ℵ A B C D E P 13 31 61 Am insert.

[s] Literally 'men brethren.' See note to i. 16.

[t] Some add 'your,' with ℵ A B (C) 61 Am Memph: D E P 13 31 Syrr omit; C has *ἡμῶν*.

[u] T. R. omits 'them,' with E P 1 13 31 and others; ℵ A B C D 61 Am Memph insert.

[v] *ἀποδέχομαι* is 'to receive in full,' or 'with satisfaction;' or, as to an opinion or teaching, 'to accept and receive it as true.' T. R. adds *ἀσμένως*, 'gladly,' with E P 13 31 and others Syrr; ℵ A B C D 61 Am Memph omit.

[w] T. R., with E P 13 31 and other cursives, omits 'in.'

[x] T. R. adds 'and,' with E P 13 31 &c.; ℵ* A B C D* 61 Am Syr-Pst Memph omit.

[y] See note to chap. iii. 1.

[z] *τοὺς σωζομένους*, the remnant of Israel whom God was sparing. The word is used for this class in the LXX in the prophets. The Lord now added these to the christian assembly. It is used chiefly for פלט and נשׁע, 'to escape.' As to the form of the word, *σωζόμενοι, σεσωσμένοι, σωθέντες* are all found in the LXX. The difference of *σωζόμενος* is that it gives the character instead of the fact; as I might say, 'the spared ones,' or 'those to be spared;' or the fact, 'those who have been spared.' It is not this last here. It is the class of persons God was then saving. It is not a doubt as to their being saved, nor a state, but a class. Compare Luke xiii. 23, 'Are the *σωζόμενοι*, that class, few?' So the English means there—'that be saved.' The Jews discussed this point much, as may be seen in Lightfoot and Schœttgen.

[a] ℵ A B C G 61 Am Memph omit *τῇ ἐκκλησίᾳ*, 'to the assembly,' ii. 47, and read, *ἐπὶ τὸ αὐτό· Πέτρος δέ*, thus linking 'together' with the end of chap. ii.; but as it is disputed, I have changed nothing. The sense is substantially the same. 'Επὶ τὸ αὐτό is used as it is here. See Kypke on the verse. It means simply 'together.' Probably we should read 'the Lord added together daily

his mother's womb was being carried, whom they placed every day at the gate of the temple called Beautiful, to ask alms of those who were going
8 into the temple; who, seeing Peter and John about to enter into the
4 temple, asked to receive alms. And Peter, looking stedfastly upon him
5 with John, said, Look on us. And he gave heed to them, expecting to re-
6 ceive something from them. But Peter said, Silver and gold I have not; but what I have, this give I to thee: In the name of Jesus Christ the Naza-
7 ræan rise up and[b] walk. And having taken hold of him [by] the right hand he raised him[c] up, and immediately his feet and ankle bones were made
8 strong. And leaping up he stood and walked, and entered with them into the temple, walking, and leaping,
9 and[d] praising God. And all the people saw him walking and praising
10 God; and they recognised him, that it was he[e] who sat for alms at the Beautiful gate of the temple; and they were filled with wonder and amazement at what had happened to him.
11 And as he[f] held Peter and John, all the people ran together to them in the portico which is called Solomon's, greatly wondering.

12 And Peter, seeing it, answered the people, Men of Israel, why are ye astonished at this? or why do ye gaze on us as if we had by our own power
13 or piety made him to walk? The God of Abraham and Isaac and Jacob, the God of our fathers, has glorified his servant Jesus, whom *ye* delivered up, and denied him in the presence of Pilate, when *he*[ff] had judged that
14 he should be let go. But *ye* denied the holy and righteous one, and asked that a man [that was] a murderer
15 should be granted to you; but the originator[g] of life ye slew, whom God raised from among [the] dead, where-
16 of *we* are witnesses. And, by faith in his name, his name has made this [man] strong whom ye behold and know; and the faith which is by him has given him this complete sound-
17 ness in the presence of you all. And now, brethren, I know that ye did it
18 in ignorance, as also your rulers; but God has thus fulfilled what he had announced beforehand by the mouth of all the prophets, that his Christ[h]
19 should suffer. Repent therefore and be converted, for the blotting out of your sins, so that times of refreshing may come from [the] presence of the
20 Lord, and he may send Jesus Christ,
21 who was foreordained for you,[i] whom heaven indeed must receive till [the] times of [the] restoring of all things, of which God has spoken by the mouth of[j] his holy prophets since
22 time began.[k] Moses indeed[l] said,[ll] A prophet shall [the] Lord your[m] God raise up to you out of your brethren like me: him shall ye hear in everything whatsoever he shall say

such as should be saved. And Peter (or, 'Now Peter') and John went up into the temple.' The text follows E P 13 (31) Syrr.

[b] ℵ B D Theb omit 'rise up and;' A C E G P 13 31 61 Am versions insert.

[c] T. R., with D E P 13 31, omits αὐτόν; text ℵ A B C 61 Am Syrr.

[d] Some leave out 'and,' with A D; ℵ B C E P 13 31 61 versions insert. D omits also 'walking and leaping.'

[e] οὗτος. (ℵ A C 61 read αὐτός.)

[f] T. R. reads 'as the lame man that had been healed,' with P 13 31; text ℵ A B C D E 61 Am Syrr Memph.

[ff] ἐκεῖνος.

[g] ἀρχηγός, a word difficult, not to understand, but to render in English. It is a 'leader,' but it is more. It is used for one who begins and sets a matter on, the ἀρχηγός of a tumult; in German, *Urheber*, the 'origin' (so in Heb. xii. 2: 'he began and finished the whole course'); 'the origin' or 'originator,' though the word is harsh in connection with life.

[h] T. R. reads 'all his prophets, that the Christ,' transposing αὐτοῦ, with P 13 31 Memph; text ℵ B C D E 61 Am.

[i] T. R. reads 'who before was preached to you,' with some cursives Am Memph.

[j] T. R. adds 'all,' with E P 13 31; text ℵ A B C D 61 Am Syr-Pst Memph omit.

[k] According to the better reading, with ℵ A B C E (13) 61 Am, 'since time began' refers to 'holy prophets:' literally 'his holy since-time-began prophets.' D omits ἀπ' αἰῶνος. (T. R. is as P 31 Syrr Memph.)

[l] T. R. reads 'For Moses indeed,' with P 31; text ℵ A B C D E 13 61 Am Memph.

[ll] T. R. adds 'to the fathers,' with D E P 13 31; ℵ A B C 61 Am Memph omit.

[m] ℵ* C E P 13 read 'our;' B Memph omit.

to you. And it shall be that whatsoever soul shall not hear that prophet shall be destroyed from among the people. And indeed all the prophets from Samuel and those in succession after [him], as many as have spoken, have announced[n] also these days. *Ye* are the[o] sons of the prophets and of the covenant which God appointed to our fathers, saying to Abraham, And in thy seed shall all the families of the earth be blessed. To you first God, having raised up his servant,[p] has sent him, blessing you in turning each one [of you] from your wickedness.

IV. And as they were speaking to the people, the priests and captain of the temple[q] and the Sadducees came upon them, being distressed on account of their teaching the people and preaching by Jesus[r] the resurrection from among[s] [the] dead; and they laid hands on them, and put them[t] in ward till the morrow; for it was already evening.

But many of those who had heard the word believed, and the number of the men had become [about[tt]] five thousand.

And it came to pass on the morrow that their rulers and elders and scribes were gathered together at Jerusalem, and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of [the[u]] high priestly family; and having placed them in the midst they inquired, In what power or in what name have *ye* done this? Then Peter, filled with [the] Holy Spirit, said to them, Rulers of the people and elders [of Israel[v]], if we this day are called upon to answer as to the good deed [done] to the infirm man, how he[w] has been healed, be it known to you all, and to all the people of Israel, that in the name of Jesus Christ the Nazaræan, whom *ye* have crucified, whom God has raised from among [the] dead, by him[w] this [man] stands here before you sound [in body]. He[w] is the stone which has been set at nought by you the builders, which is become the corner stone. And salvation is in none other, for neither is there another name under heaven which is given among men by which we must be saved.

But seeing the boldness of Peter and John, and perceiving that they were unlettered and uninstructed men, they wondered; and they recognised them that they were with Jesus. And[x] beholding the man who had been healed standing with them, they had nothing to reply; but having commanded them to go out of the council they conferred with one another, saying, What shall we do to these men? for that indeed an evident sign has come to pass through their means is manifest to all that inhabit Jerusalem, and we cannot deny it. But that it be not further spread among the people, let us threaten them severely[y] no longer to speak to any man in this name. And having called them, they charged [them[z]] not to speak at all nor teach in the name of Jesus. But Peter and John answering said to them, If it be righteous before God to listen to you rather than to God, judge ye; for

[n] T. R. has 'foretold,' with some cursives.
[o] T. R., with D P 13 31, omits the article οἱ before 'sons.'
[p] T. R. adds 'Jesus,' with A P 1 13 31; ℵ B C D E 61 Am Syrr Memph omit.
[q] ἱερόν.
[r] ἐν τῷ Ἰησοῦ.
[s] This is a little more emphatic than usual: τὴν ἐκ, 'the resurrection which is from among [the] dead.'
[t] A C E 13 (31) add αὐτούς; the others omit it. The sense is not affected.
[tt] Some omit 'about,' with ℵ A 61 Am Memph; B D E P 31 insert ὡσεί; B D have ὡς; and so Syrr.
[u] Perhaps 'of high priestly family.'
[v] Some omit 'of Israel,' with ℵ A B Am Memph; D E P 13 31 Syrr insert.
[w] οὗτος.
[x] T. R. reads 'But,' with P 31 Memph; text ℵ A B E 13 Am Syrr.
[y] Literally 'with threat,' a Hebraism. Some leave it out, with ℵ A B D Am Syr-Pst Memph, probably as a correction for better Greek; E P 13 31 have it.
[z] T. R. has 'them' in text, with P 13 31 Memph ℵ A B D E 13 Am omit.

as for us we cannot refrain[a] from
speaking of the things which we have
21 seen and heard. But they, having
further threatened them, let them
go, finding no way how they might
punish them, on account of the people,
because all glorified God for what had
22 taken place; for the man on whom
this sign of healing had taken place
was above forty years old.

23 And having been let go, they came
to their own company, and reported
all that the chief priests and elders
24 had said to them. And they, hav-
ing heard [it], lifted up [their] voice
with one accord to God, and said,
Lord,[b] thou art the God[c] who made
the heaven and the earth and the
25 sea, and all that is in them; who
hast said by the mouth of thy ser-
vant David,[d] Why have [the] nations
raged haughtily and [the] peoples
26 meditated vain things? The kings
of the earth were there, and the rulers
were gathered together against the
27 Lord and against his Christ. For
in truth against thy holy servant
Jesus, whom thou hadst anointed,
both Herod and Pontius Pilate, with
[the] nations, and peoples of Israel,
have been gathered together in this
28 city[e] to do whatever thy hand and
thy counsel had determined before
29 should come to pass. And now,
Lord, look upon their threatenings,
and give to thy bondmen with all
30 boldness to speak thy word, in that
thou stretchest out thy hand to heal,
and that signs and wonders take
place through the name of thy holy
servant Jesus.

31 And when they had prayed, the
place in which they were assembled
shook, and they were all filled with
the[f] Holy Spirit, and spoke the word
of God with boldness.

32 And the heart and soul of the
multitude of those that had believed
were one, and not one said that
anything of what he possessed was
his own, but all things were common
33 to them; and with great power did
the apostles give witness of the re-
surrection of the Lord Jesus,[g] and
34 great grace was upon them all. For
neither was there any one in want
among them; for as many as were
owners of lands or houses, selling
them, brought the price of what was
35 sold and laid it at the feet of the
apostles; and distribution was made
to each according as any one might
have need.

36 And Joseph,[g] who had been sur-
named Barnabas by the apostles
(which is, being interpreted, Son of
consolation), a Levite, Cyprian by
37 birth, being possessed of land, hav-
ing sold [it], brought the money and
laid it at the feet of the apostles.

V. But a certain man, Ananias by
name, with Sapphira his wife, sold
2 a possession, and put aside for him-
self part of the price, [his[h]] wife
also being privy to it; and having
brought a certain part, laid it at the
8 feet of the apostles. But Peter said,
Ananias, why has Satan filled thy
heart that thou shouldest lie to the
Holy Spirit, and put aside for thy-
self a part of the price of the estate?
4 While it remained did it not remain

[a] Literally 'cannot not speak.'

[b] δεσπότης, 'the master,' as of a slave (not κύριος); 'one having sovereign power,' as in Jude 4 and 2 Peter ii. 1.

[c] Or 'thou art God,' Elohim, the one who is so. Some, with ℵ A B Am Memph, omit ὁ Θεός: then we must read 'thou art he who made;' D E P 13 31 Syrr insert, and so Alford and Meyer.

[d] I have left the T. R., with P 1 31. The reading is uncertain, and if read as in ℵ A B E 13 the translation is difficult. 'Our father' is added to 'David,' and the words 'by the Holy Spirit.' One must say perhaps, 'who by the Holy Spirit (through the mouth of thy servant David our father) hast said.' So also Ital Vulg, and D Syr-Pst which omit 'our father,' inserting the rest.

[e] T. R. omits 'in this city,' with P 1 31 and many cursives; ℵ(A) B D E 13 Am Syrr Memph insert. A has 'thy city.'

[f] T. R. omits 'the,' with E P 13 31, reading πνεύματος ἁγίου; ℵ A B D Am have τοῦ ἁγίου πνεύματος.

[g] So B P 13 31; D E add 'Christ;' ℵ A 'Jesus Christ the Lord,' and so Am.

[g] T. R. reads 'Joses,' with P 1 13 31; text ℵ A B D E Syr-Pst Am Memph.

[h] T. R. reads 'his' in text, with E P 31 and others Am Syrr Memph; ℵ A B D 13 omit.

to *thee?* and sold, was [it not] in thine own power? Why is it that thou hast purposed this thing in thine heart? Thou hast not lied to men, 5 but to God. And Ananias, hearing these words, fell down and expired. And great fear came upon all who 6 heard [it[j]]. And the young men, rising up, swathed him up for burial, and having carried him out, buried him.

7 And it came to pass about three hours afterwards, that his wife, not knowing what had happened, came 8 in. And[k] Peter answered her, Tell me if ye gave the estate for so much? And she said, Yes, for so much. 9 And Peter said to her,[l] Why [is it] that ye have agreed together to tempt the Spirit of [the] Lord? Lo, the feet of those that have buried thy husband [are] at the door, and 10 they shall carry thee out. And she fell down immediately at his feet and expired. And when the young men came in they found her dead; and, having carried her out, they buried her by her husband.

11 And great fear came upon all the assembly, and upon all who heard 12 these things. And by the hands of the apostles were many signs and wonders done among the people; (and they were all with one accord 13 in Solomon's porch, but of the rest durst no man join them, but the 14 people magnified them; and believers were more than ever added to the Lord, multitudes both of men 15 and women;) so that they brought out the sick into the streets and put [them] on beds and couches, that at least the shadow of Peter, when he came, might overshadow some one 16 of them. And the multitude also of the cities round about came together to[m] Jerusalem, bringing sick persons and persons beset by unclean spirits, who[n] were all healed.

17 And the high priest rising up, and all they that were with him, which is the sect of the Sadducees, were 18 filled with wrath, and laid[o] hands on the apostles and put them in the 19 public prison. But an angel of [the] Lord during the night opened the doors of the prison, and leading 20 them out, said, Go ye and stand and speak in the temple to the people all the words of this life. 21 And when they heard it, they entered very early into the temple and taught. And when the high priest was come, and they that were with him, they called together the council and all the elderhood of the sons of Israel, and sent to the prison to have 22 them brought. And when the officers were come, they did not find them in the prison; and returned and re- 23 ported saying, We found the prison[p] shut with all security, and the keepers[q] standing at[q] the doors; but when we had opened [them], within 24 we found no one. And when they heard these words, both the priest[r] and the captain of the temple and the chief priests were in perplexity as to them, what this would 25 come to. And some one coming reported to them,[s] Lo, the men whom ye put in the prison are in the temple, standing and teaching 26 the people. Then the captain, having gone with the officers, brought them, not with violence, for they feared the people, lest they should

[j] T. R. adds 'these things,' with E P 13 31; ℵ A B D Am Memph omit.

[k] B has δέ, with ℵ A D P 13 31 Am Memph.

[l] Many read 'And Peter [said] to her,' omitting 'said,' with ℵ B D Am; A E 13 31 Syrr Memph insert.

[m] Some omit 'to,' reading 'cities round about Jerusalem.' ℵ A B versions omit; D E P 13 31 insert.

[n] οἵτινες.

[o] Some with, T. R., add 'their,' with E P 13 31 Memph; ℵ A B D Am omit.

[p] T. R. adds μέν, 'indeed,' with E P &c. Am Memph; ℵ A B D omit.

[q] T. R. adds 'without,' and reads 'before:' ἔξω, with a few cursives; πρὸ with E P 13 Memph.

[r] Many, with ℵ A B D Am Memph, have left this out, reading 'both the captain,' &c.; but, it seems, to get rid of the difficulty of the word. It means of course the high priest.

[s] T. R. adds 'saying,' with little authority; ℵ A B D E P 13 31 Am Syrr Memph omit.

37 be stoned.[t] And they bring them
and set them in the council. And
38 the high priest asked them, saying,
We strictly enjoined you[u] not to
teach in this name: and lo, ye
have filled Jerusalem with your
doctrine, and purpose to bring upon
39 us the blood of this man. But
Peter answering, and the apostles,
said, God must be obeyed rather
40 than men. The God of our fathers
has raised up Jesus, whom *ye* have
slain, having hanged on a cross.[v]
41 Him[w] has God exalted by his right
hand as leader and saviour, to give
repentance to Israel and remission
42 of sins. And *we* are [his[x]] witnesses
of these things, and the Holy Spirit
also, which God has given to those
33 that obey him. But they, when
they heard [these things], were cut
to the heart, and took counsel to
34 kill them. But a certain [man], a
Pharisee, named Gamaliel, a teacher
of the law, held in honour of all the
people, rose up in the council, and
commanded to put the men[y] out for
35 a short while, and said to them, Men
of Israel, take heed to yourselves
as regards these men what ye are
36 going to do; for before these days
Theudas rose up, alleging himself to
be somebody, to whom a number
of men, about four hundred, were
joined; who was slain, and all, as
many as obeyed him, were dispersed
37 and came to nothing. After him
rose Judas the Galilean in the days
of the census, and drew away [a
number of[z]] people after him; and
he perished, and all, as many as
obeyed him, were scattered abroad.
38 And now I say to you, Withdraw
from these men and let them alone,
for if this counsel or this work
have its origin from men, it will be
39 destroyed; but if it be from God, ye
will not be able to put them[a] down,
lest ye be found also fighters against
40 God. And they listened to his ad-
vice; and having called the apostles,
they beat them, and enjoined them
not to speak in the name of Jesus,
41 and dismissed them. They there-
fore went their way from [the] pre-
sence of the council, rejoicing that
they were counted worthy to be dis-
42 honoured for the[b] name. And every
day, in the temple and in the houses,
they ceased not teaching and an-
nouncing the glad tidings that Jesus
[was] the Christ.[c]

VI. But in those days, the disciples
multiplying in number, there arose a
murmuring of the Hellenists against
the Hebrews because their widows
were overlooked in the[d] daily minis-
2 tration. And the twelve, having
called the multitude of the disciples
to [them], said, It is not right[d] that
we, leaving the word of God, should
3 serve tables. Look out therefore,
brethren, from among yourselves
seven men, well reported of, full
of [the] [Holy[e]] Spirit and wisdom,
whom we will establish[f] over this

[t] T. R. reads 'that they might not be stoned:' ἵνα μή, with A P 31; ℵ B D E 13 omit ἵνα.

[u] Others read with T. R., 'Did we not strictly enjoin you?' with D E P 13 31 Syrr; ℵ A B Am Memph omit οὐ.

[v] Literally 'on wood:' used for stocks, cross, and such like ignominious and forcible means of punishment.

[w] τοῦτον.

[x] T. R. reads 'his,' with D[2] E H P 13; ℵ A D Am omit; B has ἐν αὐτῷ.

[y] T. R., with D E H P Syrr, reads 'apostles.' ℵ A B Am Memph read 'men.'

[z] T. R. has λαὸν ἱκανόν, 'a considerable people,' with E H P Syrr Memph; text ℵ A B Am.

[a] T. R. reads 'it,' with C H P 13 31 Memph; αὐτούς ℵ A B D E Am.

[b] T. R. reads 'his,' with no authority but a few cursives and Æth; E adds τοῦ κυρίου Ἰησοῦ.

[c] T. R., with H P Am Memph, reads 'of Jesus the Christ;' text ℵ A B 31.

[d] De Wette and Alford, after Meyer and others, reject this sense of ἀρεστόν, alleging that the use of it in the LXX is always בעיני with טוב: but it is also used there for ישר בעיני, טוב coming after in Deut. vi. 18 (comp. xii. 28); and even if ישר be referred to 'in God's sight,' still ישר has its own sense. Chrysostom gives it the sense of ἄτοπος (Hom. xiv. on Acts); however, it is only the general idea he expressed by it. I apprehend therefore 'right,' 'proper,' is the sense; not merely that it did not please the apostles. Pleasing to God, I understand; but when used for man it is arbitrary; see, as to Sarah, Gen. xvi. 6.

[e] Some omit ἁγίου, with ℵ B C* D Am Memph; A C E H P 13 31 insert.

[f] T. R. reads 'whom we may establish,' with H P 13 Am; text ℵ A B C D E 31.

4 business: but *we* will give ourselves
up to prayer and the ministry of the
5 word. And the saying pleased the
whole multitude: and they chose
Stephen, a man full of faith and
[the] Holy Spirit, and Philip, and
Prochorus, and Nicanor, and Timon,
and Parmenas, and Nicolas, a prose-
6 lyte of Antioch, whom they set before
the apostles; and, having prayed,
7 they laid their hands on them. And
the word of God increased, and the
number of the disciples in Jerusalem
was very greatly multiplied, and a
great crowd of the priests obeyed
the faith.

8 And Stephen, full of grace[g] and
power, wrought wonders and great
signs[h] among the people.

9 And there arose up certain of
those of the synagogue called of
freedmen,[i] and of Cyrenians, and
of Alexandrians, and of those of
Cilicia and Asia, disputing with
10 Stephen. And they were not able
to resist the wisdom and the Spirit
11 with[k] which he spoke. Then they
suborned men, saying We have
heard him speaking blasphemous
12 words against Moses and God. And
they roused the people, and the
elders, and the scribes. And com-
ing upon [him] they seized him and
13 brought [him] to the council. And
they set false witnesses, saying This
man does not cease speaking[l] words
against the[m] holy place and the law;
14 for we have heard him saying, This
Jesus the Nazaræan shall destroy this
place, and change the customs which
15 Moses taught us. And all who sat in
the council, looking fixedly on him,
saw his face as [the] face of an angel.

VII. And the high priest said, Are
2 these things then[n] so? And he said,
Brethren and fathers,[o] hearken. The
God of glory appeared to our father
Abraham when he was in Mesopo-
tamia, before he dwelt in Charran,
3 and said to him, Go out of thy land
and out of thy kindred, and come
into the[p] land which I will shew
4 thee. Then going out of the land of
the Chaldeans he dwelt in Charran,
and thence, after his father died, he
removed him into this land in which
5 *ye* now dwell. And he did not give
him an inheritance in it, not even
what his foot could stand on; and
promised to give it to him for a
possession, and to his seed after
6 him, when he had no child. And
God spoke thus: His seed shall be
a sojourner in a strange land, and
they shall enslave them[q] and evil
entreat [them] four hundred years;
7 and the nation to which they shall
be in bondage will *I* judge, said
God; and after these things they
shall come forth and serve me in
8 this place. And he gave to him
[the] covenant of circumcision; and
thus he begat Isaac and circumcised
him the eighth day; and Isaac
Jacob, and Jacob the twelve patri-
9 archs. And the patriarchs, envying
Joseph, sold him away into Egypt.
10 And God was with him, and de-
livered him out of all his tribulations,
and gave him favour and wisdom in
the sight of Pharaoh king of Egypt,
and he appointed him chief over
11 Egypt and all his house. But a
famine came upon all the land of
Egypt and Canaan, and great dis-
tress, and our fathers found no food.

[g] T. R. reads 'faith,' with H P 31; 'grace and faith' E; text ℵ A B D 13 Am Memph.

[h] Or 'great wonders and signs.'

[i] Some would translate this as a proper name referring to Libertum, a city in Africa. The two other words seem to favour this. If λεγομένης refers only to Ἀιβερτίνων, as Alford supposes, that would tend to confirm the meaning of 'freedmen.'

[k] Or 'by' the Holy Spirit, but seen as in Stephen, that by which he spoke. As remarked by many, 'which' refers grammatically to Spirit, but in sense to wisdom and Spirit both.

[l] T. R. adds 'blasphemous,' with E H P 13 31 ℵ A B C D Am Syrr Memph omit.

[m] T. R. reads 'this,' with B C 13 31 Syrr Memph; text ℵ A D E H P Am.

[n] Many omit 'then,' with ℵ A B C; D E H P 13 31 insert.

[o] 'Men' omitted. See chap. i. 16.

[p] T. R. omits 'the,' with H P 13 31 and others; τήν ℵ A B C D E.

[q] Literally 'it,' the seed.

12 But Jacob, having heard of there
being corn in Egypt, sent out our
13 fathers first; and the second time
Joseph was made known to his
brethren, and the family of Joseph
14 became known to Pharaoh. And
Joseph sent and called down to him
his father Jacob and all [his[r]] kin-
15 dred, seventy-five souls. And Jacob
went down into Egypt and died, he
16 and our fathers, and were carried
over to Sychem and placed in the
sepulchre which Abraham bought
for a sum of money of the sons of
17 Emmor the [father] of Sychem. But
as the time of promise drew near
which God had promised[s] to Abra-
ham, the people increased and mul-
18 tiplied in Egypt, until another king
over Egypt[t] arose who did not know
19 Joseph. *He*[u] dealt subtilly with our
race, and evil entreated the[v] fathers,
casting out their infants that they
20 might not live. In which time
Moses was born, and was exceed-
ingly[w] lovely, who was nourished
three months in the house of his
21 father. And when he was cast out,
the daughter of Pharaoh took him
up and brought him up for herself
22 [to be] for a son. And Moses was
instructed in all [the] wisdom of the
Egyptians, and he was mighty in
23 his[x] words and deeds. And when a
period of forty years was fulfilled to
him, it came into his heart to look
upon his brethren, the sons of Israel;
24 and seeing a certain one wronged
he defended [him], and avenged him
that was being oppressed, smit-
25 ing the Egyptian. For he thought
that his brethren would understand
that God by his hand was giving
them deliverance. But they under-
26 stood not. And on the morrow he
shewed himself to them as they were
contending, and compelled them to
peace, saying, Ye[y] are brethren,[z]
27 why do ye wrong one another? But
he that was wronging his neighbour
thrust him away, saying, Who es-
tablished thee ruler and judge over
28 us? Dost *thou* wish to kill me as
thou killedst the Egyptian yester-
29 day? And Moses fled at this saying,
and became a sojourner in the land
of Madiam, where he begat two sons.
30 And when forty years were fulfilled,
an angel[a] appeared to him in the
wilderness of mount Sina, in a flame
31 of fire of a bush. And Moses seeing
it wondered at the vision; and as he
went up to consider it, there was a
32 voice of [the[b]] Lord,[c] I am the God
of thy fathers, the God of Abraham,
and[d] of Isaac, and[d] of Jacob. And
Moses trembled, and durst not con-
33 sider [it]. And the Lord said to
him, Loose the sandal of thy feet,
for the place on which thou standest
34 is holy ground. I have surely seen
the ill treatment of my people which
is in Egypt, and I have heard their
groan, and have come down to take

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[r] T. R. has 'his,' with D E 13 Memph; ℵ A B J H P 31 Am omit.

[s] T. R. reads 'sworn,' with H P 31 61 Syrr Memph; D E 'promised;' text ℵ A B C (ὡμολ.) Am. ὁμολογέω has in LXX and New Test. the sense of 'openly saying you will give,' Matt. xiv. 7. But we have no suited word but 'promise.' It is not the same word as in 'time of the promise.'

[t] T. R. omits 'over Egypt,' with D E H P 31 61; text ℵ A B C Syrr Memph; 'in Egypt' Am.

[u] οὗτος.

[v] T. R. reads 'our,' with A C E H P 31 61 Memph; ℵ B D Am omit.

[w] Literally 'fair to God,' a known Hebraism.

[x] T. R. omits 'his,' with H P 13 31; ℵ A B C D E 61 Am Memph insert.

[y] T. R., with H P 13 31 Memph, has ὑμεῖς, i.e., emphasis on 'ye;' ℵ A B C E 61 Am omit.

[z] I have here, as in other places, omitted 'men,' which is a Hebraism and cannot be rightly expressed in English. 'Men, brethren, and fathers,' ver. 2, gives three classes in English, which is not meant. It is, 'ye men who are [my] brethren and fathers:' so here 'ye are men brethren.'

[a] T. R. adds 'of the Lord,' with D E H P 13 31 Syrr; ℵ A B C 61 Am Memph omit.

[b] The sentence without the article is much more emphatic, as John the Baptist says φωνὴ βοῶντος. It is a kind of solemn title. Κύριος is very often used in the New Testament without the article as a name answering to Jehovah, following the LXX: so here. It thus becomes confounded with the title of Christ. It amounts to 'there came an utterance of Jehovah.'

[c] T. R. adds 'to him,' with C E H P 13 31: ℵ A B 61 Am Memph omit.

[d] T. R. repeats 'the God,' with D E H P 13 31 Am Memph; ℵ A B C 61 Syrr omit.

them out of it;[o] and now, come, I
35 will send thee to Egypt. This Moses,
whom they refused, saying, Who
made thee ruler and judge? him
did God send [to be] a ruler and
deliverer with[f] the hand of the angel
who appeared to him in the bush.
36 *He*[g] led them out, having wrought
wonders and signs in the land of
Egypt, and in the Red sea, and in
37 the wilderness forty years. This is
the Moses who said to the sons of
Israel, A prophet shall[h] God raise
up to you out of your brethren like
38 me [him shall ye hear[i]]. This is
he who was in the assembly in the
wilderness, with the angel who spoke
to him in the mount Sina, and with
our fathers; who received living
39 oracles to give to us; to whom our
fathers would not be subject, but
thrust [him] from them, and in their
40 hearts turned back to Egypt, saying
to Aaron, Make us gods who shall
go before us; for this Moses, who
brought us out of the land of Egypt,
we know not what has happened to
41 him. And they made a calf in those
days, and offered sacrifice to the
idol, and rejoiced in the works of
42 their own hands. But God turned
and delivered them up to serve the
host of heaven; as it is written in
[the] book of the prophets, Have ye
offered me victims and sacrifices
forty years in the wilderness, O
43 house of Israel? Yea,[k] ye took up
the tent of Moloch, and the star of
[your[l]] god Remphan, the forms
which ye made to do homage to
them; and I will transport you
44 beyond Babylon. Our fathers had
the tent of the testimony[m] in the
wilderness, as he that spoke to Moses
commanded to make it according to
45 the model which he had seen; which
also our fathers, receiving from their
predecessors, brought in with Joshua
when they entered into possession[n]
of [the lands of] the nations, whom
God drove out from [the] face of our
46 fathers until the days of David; who
found favour before God, and asked
to find a tabernacle for the God of
47 Jacob; but Solomon built him a
48 house. But the Most High dwells
not in [places[o]] made with hands;
49 as says the prophet, The heaven [is]
my throne and the earth the foot-
stool of my feet: what house will ye
build me? saith [the] Lord, or where
50 [is the] place of my rest? has not
my hand made all these things?
51 O stiffnecked and uncircumcised in
heart[p] and ears, *ye* do always resist
the Holy Spirit; as your fathers, ye
52 also. Which of the prophets have
not your fathers persecuted? and
they have slain those who announced
beforehand concerning the coming of
the Just One, of whom *ye* have now
become deliverers up and murderers!
53 who[q] have received the law as or-
dained[r] by [the] ministry of angels,
and have not kept [it].

54 And hearing these things they
were cut to the heart, and gnashed
55 their teeth against him. But being

[o] ἐξελέσθαι, middle voice. It has the sense of 'taking to or for oneself,' not merely deliverance as by removing the scourge, but by taking the people.

[f] T. R. ἐν, with ℵ H P 31 Memph; σύν A B C D E 13 61 Am.

[g] οὗτος.

[h] T. R. adds 'the Lord your.' C E H P 13 31 Memph insert Κύριος; P 13 31 add ὑμῶν; E H ἡμῶν; ℵ A B C D 61 Am Syrr Memph omit ὑμῶν.

[i] These words are doubtful, added to complete the quotation, with C D E 13 Am Syrr Memph; ℵ A B H P 31 61 omit.

[k] This is quoted from the LXX, but the καί I have translated 'yea' is a simple reproduction of the Hebrew ו, which means many things beside 'and.' 'It is not to me ye offered them, but,' or 'Ye do no such thing, and took up;' 'nay, but' may serve to give its force.

[l] Though 'your' is well attested (ℵ A C E H P Am Memph &c.) many reject it, with B D Syr-Pst and other versions. If rejected, read 'the god.'

[m] T. R. reads 'the tent of the testimony was in the midst of our fathers,' ἐν τ. π., with D E; text ℵ A B C H P 13 31 61 Am.

[n] ἐν τῇ κατασχέσει, not 'into the possession of,' but 'in taking possession of.'

[o] T. R. adds 'temples,' with H P 13 31; ℵ A B C D E 61 Am Syrr Memph omit.

[p] Some read 'hearts,' with ℵ A C D (B ?) Am; 'heart' E H P 13 31 61 Memph.

[q] οἵτινες.

[r] Gal. iii. 19 gives the force of διαταγάς; and Matt. xii. 41, the force of εἰς.

full of the Holy Spirit, having fixed his eyes on heaven, he saw [the] glory of God, and Jesus standing at
56 the right hand of God, and said, Lo, I behold the heavens opened, and the Son of man standing at the
57 right hand of God. And they cried out with a loud voice, and held their ears, and rushed upon him with one
58 accord; and having cast [him] out of the city, they stoned [him]. And the witnesses laid aside their clothes at the feet of a young man called
59 Saul. And they stoned Stephen, praying,[s] and saying, Lord Jesus,
60 receive my spirit. And kneeling down, he cried with a loud voice, Lord, lay not this sin to their charge. And having said this, he fell asleep.
VIII. 1 (VIII.) And Saul was consenting to his being killed.

And on that day there arose a great persecution against the assembly which was in Jerusalem, and all were scattered into the countries of Judæa and Samaria except the
2 apostles. And pious men buried Stephen and made great lamenta-
3 tion over him. But Saul ravaged the assembly, entering into the houses one after another, and dragging off both men and women delivered them up to prison.

4 Those then that had been scattered went through [the countries] announcing the glad tidings of the
5 word. And Philip, going down to a city of Samaria, preached the Christ
6 to them; and the crowds with one accord gave heed to the things spoken by Philip, when they heard [him] and saw the signs which he wrought.
7 For from many[t] who had unclean spirits they went out, crying with a loud voice; and many that were pa-
8 ralyzed and lame were healed. And there was great joy in that city.

9 But a certain man, by name Simon, had been before in the city, using magic arts, and astonishing the nation of Samaria, saying that him-
10 self was some great one. To whom they had all given heed, from small to great, saying, This is the power of
11 God which is called[u] great. And they gave heed to him, because that for a long time he had astonished
12 them by his magic arts. But when they believed Philip announcing the glad tidings[v] concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men
13 and women. And Simon also himself believed; and, having been baptized, continued constantly with Philip; and, beholding the signs and great works of power[w] which
14 took place, was astonished. And the apostles who were in Jerusalem, having heard that Samaria had received the word of God, sent to them
15 Peter and John; who, having come down, prayed for them that they
16 might receive [the] Holy Spirit; for he was not yet fallen upon any of them, only they were baptized to
17 the name of the Lord Jesus. Then they laid their hands upon them, and they received [the] Holy Spirit.
18 But Simon, having seen that by the laying on of the hands of the apostles the [Holy[x]] Spirit was given, offered
19 them money, saying, Give to me also this power, in order that on whomsoever I may lay hands he may
20 receive [the] Holy Spirit. And Peter

[s] ἐπικαλούμενον, 'invoking,' 'calling on,' but in English we must have a word after this, which mars the connection here. The Authorized Version seems to separate God and the Lord Jesus. 'Calling on the Lord' would leave God out. The Spirit of God, I doubt not, has purposely left both 'Lord' and 'God' out. No one can be called upon but God really, so that the word has great force when used as here. I have said 'praying' for want of a better word.

[t] The reading is perplexed here, the reading of many uncials being unintelligible grammatically. But the sense remains evident.

[u] T. R. omits 'called,' with H L P 31; text ℵ A B C D E 13 61 Am Memph.

[v] T. R. adds 'of the things,' with H L P 13 31; ℵ A B C D E 61 Am Syrr Memph omit.

[w] Many read 'the works of power and signs which took place.' Text ℵ A B C D 13 31 61 Am Memph; 'works of power and great signs' E and others; without 'great' H L P.

[x] A C D E &c. Am versions insert; ℵ B omit.

said to him, Thy money go with thee to destruction, because thou hast thought that the gift of God can
21 be obtained by money. Thou hast neither part nor lot in this matter, for thy heart is not upright before
22 God. Repent therefore of this thy wickedness, and supplicate the Lord,[y] if indeed the thought of thy heart
23 may be forgiven thee; for I see thee to be in the gall of bitterness, and
24 bond of unrighteousness. And Simon answering said, Supplicate ye for me to the Lord, so that nothing may come upon me of the things of which ye have spoken.

25 They therefore, having testified and spoken the word of the Lord, returned to Jerusalem, and announced[z] the glad tidings to many villages of the Samaritans.

26 But [the] angel of [the] Lord spoke to Philip, saying, Rise up and go southward on the way which goes down from Jerusalem to Gaza: the
27 same is desert. And he rose up and went. And lo, an Ethiopian,[a] a eunuch, a man in power under Candace queen of the Ethiopians, who was over all her treasure, who had come to worship at Jerusalem,
28 was returning and sitting in[*] his chariot: and he was reading the pro-
29 phet Esaias. And the Spirit said to Philip, Approach and join this cha-
30 riot. And Philip, running up, heard him reading the prophet Esaias, and said, Dost thou then know what
31 thou art reading of? And he said, How should I then be able unless some one guide me? And he begged Philip to come up and sit with him.
32 And the passage of the scripture which he read was this: He was led as a sheep to slaughter, and as a lamb is dumb in presence of him that shears him, thus he opens not
33 his mouth. In his humiliation his judgment has been taken away, and who shall declare his generation? for his life is taken from the earth.
34 And the eunuch answering Philip said, I pray thee, concerning whom does the prophet say this? of him-
35 self or of some other? And Philip, opening his mouth and beginning from that scripture, announced the
36 glad tidings of Jesus to him. And as they went along the way they came upon a certain water, and the eunuch says, Behold water; what
37 hinders my being baptized?[b] And he commanded the chariot to stop. And they went down both to the water, both Philip and the eunuch,
39 and he baptized him. But when they came up out of the water [the] Spirit of [the] Lord caught away Philip, and the eunuch saw him no longer, for he went on his way re-
40 joicing. And Philip was found at Azotus, and passing through he announced the glad tidings to all the cities till he came to Cæsarea.

IX. But Saul, still breathing out threatenings and slaughter against the disciples of the Lord, came to
2 the high priest and asked of him letters to Damascus, to the synagogues, so that if he found any who were of the way, both men and women, he might bring [them] bound
3 to Jerusalem. But as he was journeying, it came to pass that he drew near to Damascus; and suddenly there shone[c] round about him a
4 light out of[d] heaven, and falling on the earth he heard a voice[e] saying

[y] T. R. reads 'God,' with H L P 31 Am; text ℵ A B C D E 13 61 Memph.

[z] According to the exacter reading it implies a continuing work.

[a] Literally 'a man an Ethiopian.' [*] Lit. 'on.'

[b] T. R. adds (ver. 37), 'And Philip said, If thou believest with all thy heart, it is lawful. And answering he said, I believe that Jesus Christ is the Son of God.' It is not in ℵ A B C H L P 13 31 61 Am Syrr Memph and many others.

[c] Though ἀστράπτω means perhaps, originally, 'to lighten,' it is used for any very brilliant apparition. (See Luke xxiv. 4.)

[d] T. R. reads 'from,' with E H P 13 31; text ℵ A B C L 61.

[e] φωνήν; in verse 7 φωνῆς; in chapter xxii. 14 accusative, in xxii. 22 genitive. With the genitive it is 'to listen to,' or when the voice of a rumour reaches. With an accusative the thing is heard; the genitive is the fact or physical hearing; with the accusative the thing is before the mind. See examples and Pape, Lex.

to him, Saul, Saul, why dost thou
5 persecute me? And he said, Who
art thou, Lord? And he [said[f]], *I*
am Jesus, whom *thou* persecutest.[g]
6 But[h] rise up and enter into the city,
and it shall be told thee what thou
7 must do. But the men who were
travelling with him stood speechless,
hearing the voice[i] but beholding no
8 one. And Saul rose up from the
earth, and his eyes being opened he
saw no one.[j] But leading [him]
by the hand they brought him
9 into Damascus. And he was three
days without seeing, and neither ate
10 nor drank. And there was a certain
disciple in Damascus by name Ana-
nias. And the Lord said to him in
a vision, Ananias. And he said, Be-
11 hold, [here am] I, Lord. And the
Lord [said] to him, Rise up and go into
the street which is called Straight,
and seek in the house of Judas one
by name Saul, [he is] of Tarsus:
12 for, behold, he is praying, and has
seen [in a vision[k]] a man by name
Ananias coming in and putting his
hand[l] on him, so that he should
13 see. And Ananias answered, Lord,
I have heard from many concerning
this man how much evil he has done
14 to thy saints at Jerusalem; and here
he has authority from the chief
priests to bind all who call upon thy
15 name. And the Lord said to him,
Go, for this [man] is an elect vessel
to me, to bear my name before both[m]
nations and kings and [the] sons of
16 Israel: for *I* will shew to him how
much he must suffer for my name.
17 And Ananias went and entered into
the house; and laying his hands
upon him he said, Saul, brother, the
Lord has sent me, Jesus that ap-
peared to thee in the way in which
thou camest, that thou mightest see,
and be filled with [the] Holy Spirit.
18 And straightway there fell from his
eyes as it were scales, and [n] he saw,
19 and rising up was baptized; and, hav-
ing received food, got strength. And
he[o] was with the disciples who [were]
20 in Damascus certain days. And
straightway in the synagogues he
preached Jesus[p] that he is the Son of
21 God. And all who heard were aston-
ished and said, Is not this he who de-
stroyed in Jerusalem those who called
on this name, and here was come
for this purpose, that he might bring
them bound to the chief priests?
22 But Saul increased the more in
power, and confounded the Jews
who dwelt in Damascus, proving
23 that this is the Christ. Now when
many days were fulfilled, the Jews
24 consulted together to kill him. But
their plot became known to Saul.
And they watched also[q] the gates
both day and night, that they might
25 kill him; but the disciples took him
by night and let him down through*
the wall, lowering him in a basket.
26 And[r] having arrived at Jerusalem
he essayed to join himself to the dis-
ciples, and all were afraid of him,
not believing that he was a disciple.
27 But Barnabas took him and brought
him to the apostles, and related to
them how he had seen the Lord in

[f] T. R. reads 'the Lord said,' with H L P 13 31 Syrr; ℵ 61 Memph have εἶπεν only; A B C Am omit.

[g] T. R. adds '[It is] hard for thee to kick against [the] pricks. (6) And trembling and astonished he said, Lord, what wilt thou that I do? And the Lord [said] to him,' with Vulg Syr-Hcl. Æth; but in no Greek MS., nor in Am Syr-Pst. or Memph.

[h] T. R. omits 'But,' with Vulg Æth; text ℵ A B C E H L P 13 31 61 Am Syrr Memph.

[i] Or 'sound.'

[j] Many read 'nothing,' with ℵ A B Am Syrr; text C E H L P and many others Memph.

[k] Many omit 'in a vision,' with ℵ A 61 Am Memph; E H L P 13 31 Syrr have it, with B C in another place in the sentence.

[l] Many read 'hands,' with ℵ A B C E 61 Am Memph (B E add τάς); 'hand' H L P 13 31 Syrr.

[m] T. R. omits 'both,' with H L P 31; ℵ A B C E 13 61 insert.

[n] T. R. reads 'immediately,' with C³ E L 13; ℵ A B C H P 31 61 Am Memph omit.

[o] T. R. reads 'Saul,' with H L P 31; ℵ A B C E 13 61 Am Syrr Memph omit.

[p] T. R. reads 'Christ,' with H L P 31; text ℵ A B C E 13 61 Am Syrr Memph.

[q] T. R. omits 'also,' with H P; text ℵ A B C E 61 Am Memph.

[r] T. R. adds 'Saul,' with H L P 13 31; ℵ A B C 61 Am Memph omit.

* Or 'by.'

the way, and that he had spoken to him, and how in Damascus he had spoken boldly in the name of Jesus.
28 And he was with them coming in
29 and going out at[s] Jerusalem, and[t] speaking boldly in the name of the Lord.[u] And he spoke and discussed with the Hellenists; but they sought
30 to kill him. And the brethren knowing it, brought him down to Cæsarea
31 and sent him away to Tarsus. The assemblies[v] then throughout the whole of Judæa and Galilee and Samaria had peace, being edified and walking in the fear of the Lord, and were increased through the comfort of the Holy Ghost.[w]
32 Now it came to pass that Peter, passing through all [quarters], descended also to the saints who in-
33 habited Lydda. And he found there a certain man, Æneas by name, who had been lying for eight years upon
34 a couch, who was paralyzed. And Peter said to him, Æneas, Jesus, the Christ, heals thee: rise up, and make thy couch for thyself. And
35 straightway he rose up. And all who inhabited Lydda and the Saron saw him, who[x] turned to the Lord.
36 And in Joppa there was a certain female disciple, by name Tabitha, which being interpreted means Dorcas.[y] She[z] was full of good works
37 and alms-deeds which she did. And it came to pass in those days that she grew sick and died; and, having washed her, they put her in the
38 upper room. But Lydda being near to Joppa, the disciples having heard that Peter was there, sent two men to him, beseeching him, Thou must
39 not delay coming to us.[a] And Peter rising up went with them, whom, when arrived, they brought up into the upper chamber; and all the widows stood by him weeping and shewing him the body-coats and garments which Dorcas had made
40 while she was with them. But Peter, putting them all out, and[b] kneeling down, prayed. And, turning to the body, he said, Tabitha, arise. And she opened her eyes,
41 and, seeing Peter, sat up. And having given her [his] hand, he raised her up, and having called the saints and the widows, presented
42 her living. And it became known throughout the whole of Joppa, and
43 many believed on the Lord. And it came to pass that he remained many days in Joppa with a certain Simon, a tanner.

X. But[c] a certain man in Cæsarea,—
2 by name Cornelius, a centurion of the band called Italic, pious, and fearing God with all his house, [both[d]] giving much alms to the people, and
3 supplicating God continually,—saw plainly in a vision, about[e] the ninth hour of the day, an angel of God coming unto him, and saying to
4 him, Cornelius. But he, having fixed his eyes upon him, and become full of fear, said, What is it, Lord?

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[s] T. R. reads 'in,' with H Am Syrr.

[t] Many omit 'and,' with ℵ A B C 13 61; E H L P 31 Am Syrr Memph insert.

[u] T. R. adds 'Jesus,' with H L P 13 (31); ℵ A B E 61 Am Memph omit; C has 'Jesus' only.

[v] Here ℵ A B C 13 61 Am Syr-Pst Memph have 'assembly;' E (Gr. and Lat.) H L P 31 and Matthæi 'assemblies:' Augustine and Bede read 'assemblies.' But the change from ἐκκλησίαι to ἐκκλησία is more likely than the converse. I leave it as it is, giving the main authorities. The weight of authorities is for the singular.

[w] Or 'enjoyed peace, being edified, and walking in the fear of the Lord and in the comfort of the Holy Ghost, were multiplied.'

[x] οἵτινες. Some have thought that οἵτινες referred to and limited πάντες. But I hardly think we should have οἵτινες used thus. Would it not be οἱ ἐπιστρέψαντες? It was not a proof of the truth, their thus seeing it, but an effect of their seeing it. οἵτινες has pretty much the force of 'who also.' They did not merely witness the effect of power, but it acted on them.

[y] A gazelle.

[z] αὕτη. This [woman].

[a] T. R. reads 'not to delay coming to them,' with H L P 13 31 Syrr; text ℵ A B C E 61 Am Memph.

[b] T. R. omits 'and,' with L P 13 31; ℵ A B C E 61 Memph insert.

[c] T. R. adds 'there was,' with P 31 Am Syrr Memph; ℵ A B C E L 13 61 omit.

[d] ℵ A B C E 61 Am Memph omit 'both;' L P 13 31 insert.

[e] The best MSS read ὡσεὶ περί, i.e., add περί, but the sense is the same: 'as about.'

And he said to him, Thy prayers and thine alms have gone up for a
5 memorial before God. And now send men to Joppa and fetch Simon,
6 who is surnamed Peter. He lodges with a certain Simon, a tanner, whose
7 house is by the sea.[f] And when the angel who was speaking to him[g] had departed, having called two of his household and a pious soldier of those who were constantly with
8 him, and related all things to them,
9 he sent them to Joppa. And on the morrow, as these were journeying and drawing near to the city, Peter went up on the house to pray, about
10 the sixth hour. And he became hungry and desired to eat. But as they were making ready an ecstasy
11 came[h] upon him: and he beholds the heaven opened, and a certain vessel descending,[i] as a great sheet, [bound[k]] by [the] four corners [and[k]]
12 let down to the earth; in which were all the quadrupeds[l] and creeping things of the earth, and the fowls
13 of the heaven. And there was a voice to him, Rise, Peter, slay and
14 eat. And Peter said, In no wise, Lord; for I have never eaten any-
15 thing common or[m] unclean. And [there was] a voice again the second time to him, What God has cleansed,
16 do not *thou* make common. And this took place thrice, and the vessel was straightway[n] taken up into
17 heaven. And as Peter doubted in himself what the vision which he had seen might mean, behold also the men who were sent by Cornelius, having sought out the house of
18 Simon, stood at the gate, and having called [some one], they inquired if Simon who was surnamed Peter
19 was lodged there. But as Peter continued pondering[o] over the vision, the Spirit said to him, Behold, three
20 men seek thee; but rise up, go down, and go with them, nothing doubting,
21 because *I* have sent them. And Peter going down to the men[p] said, Behold, I am he whom ye seek: what is the cause for which ye come?
22 And they said, Cornelius, a centurion, a righteous man, and fearing God, and borne witness to by the whole nation of the Jews, has been divinely instructed by a holy angel to send for thee to his house, and
23 hear words from thee. Having therefore invited them in, he lodged them. And on the morrow, rising up he[q] went away with them, and certain of the brethren from Joppa went
24 with him. And on the morrow they came to Cæsarea. But Cornelius was looking for them, having called together his kinsmen and [his] in-
25 timate friends. And when Peter was now[r] coming in, Cornelius met him, and falling down did [him]
26 homage. But Peter made him rise, saying, Rise up: I myself also am a
27 man. And he went in, talking with him, and found many gathered to-
28 gether. And he said to them, *Ye* know how it is unlawful for a Jew to be joined or come to one of a strange race, and to me God has shewn to call no man common or unclean.

[f] T. R. adds 'he shall tell thee what thou must do,' with little or no authority.

[g] T. R. reads 'to Cornelius,' with L P 13 31; text ℵ A B C E 61 Am.

[h] T. R. reads 'fell,' with E L P 13 31 Am Syrr; text ℵ A B C 61 Memph.

[i] T. R. adds 'upon him,' with P L 31; ℵ A B (C ?) E 13 61 Am Syrr Memph omit.

[k] ℵ A B C[a] E Am Memph omit; C L P 13 31 61 Syrr insert.

[l] T. R. adds 'and the wild beasts,' καὶ τὰ θηρία, with (E) L P 13; and puts 'of the earth' after 'quadrupeds,' with L P (31); text ℵ A B C[3] (E) 61 Am.

[m] Or 'and,' with ℵ A B 13 Syrr. Am is read 'and;' C D E L P 31 61 Memph read 'or.'

[n] T. R. reads 'again,' with D L P 13 31. εὐθύς ℵ A B C E 61 Am Memph.

[o] T. R. reads ἐνθυμουμένου, with a few cursives; modern editors, διενθυμουμένου, said to mean, 'pondering thoroughly.' I only find it in Cyril (Con. Jul. 434, ed. Aubert), where it merely means 'think,' 'take into one's mind.' It is not in LXX if Trommius be exact.

[p] T. R. adds 'who were sent to him from Cornelius,' with H (31); ℵ A B C D E L P 13 61 Am Syrr Memph omit; 31 omits 'to him.'

[q] T. R. reads 'Peter went,' and omits 'rising up,' with H L P; C E 13 31 have both Πέτρος and ἀναστάς; text ℵ A B D 61 Am Memph.

[r] I have put 'now' as the sense of ἐγένετο. It was then happening.

29 Wherefore also, having been sent
for, I came without saying anything
against it. I inquire therefore for
what reason ye have sent for me.
30 And Cornelius said, Four days ago I
had been [fasting[s]] unto this hour,
and the ninth[t] [I was] praying in
my house, and lo, a man stood be-
fore me in bright clothing, and said,
31 Cornelius, thy prayer has been heard,
and thy alms have come in remem-
32 brance before God. Send therefore
to Joppa and fetch Simon, who is
surnamed Peter; he lodges in the
house of Simon, a tanner, by the sea
[who when he is come will speak
33 to thee[u]]. Immediately therefore I
sent to thee, and thou[v] hast well
done in coming. Now therefore
we[v] are all present before God to
hear all things that are commanded
34 thee of God.[w] And Peter opening
his mouth said, Of a truth I perceive
that God is no respecter of persons,
35 but in every nation he that fears him
and works righteousness is accept-
36 able to him. The word which he sent
to the sons of Israel, preaching peace
by Jesus Christ, (he is Lord of all
37 things,[x]) *ye* know; the testimony
which has spread through the whole
of Judæa, beginning from Galilee after
the baptism which John preached—
38 Jesus who [was] of Nazareth: how
God anointed him with [the] Holy
Spirit and with power; who went
through [all quarters] doing good,
and healing all that were under the
power of the devil, because God was
39 with him. We also [are[y]] witnesses
of all things which he did both in
the country of the Jews and in
Jerusalem; whom they also[z] slew,
having hanged him on a cross.[a]
40 This [man] God raised up the third
day and gave him to be openly seen,
41 not of all the people, but of witnesses
who were chosen before of God, *us*
who[b] have eaten and drunk with him
after he arose from among [the] dead.
42 And he commanded us to preach to
the people, and to testify that he it
is who was determinately appointed
of God [to be] judge of living and
43 dead. To him all the prophets bear
witness that every one that believes
on him will receive through his
name remission of sins.
44 While Peter was yet speaking
these words the Holy Spirit fell
upon all those who were hearing the
45 word. And the faithful of the cir-
cumcision were astonished, as many
as came with Peter, that upon the
nations also the gift of the Holy
46 Spirit was poured out: for they
heard them speaking with tongues
and magnifying God. Then Peter
47 answered, Can any one forbid water
that these should not be baptized,
who have received the Holy Spirit as
48 we also [did]? And he commanded
them to be baptized in the name of
the Lord.[c] Then they begged him
to stay some days.

XI. And the apostles and the brethren
who were in Judæa heard that the
nations also had received the word
2 of God; and when Peter went up to
Jerusalem, they of the circumcision
3 contended with him, saying, Thou
wentest in to men uncircumcised
4 and hast eaten with them. But
Peter began and set forth [the mat-
5 ter] to them in order, saying, I was
in the city of Joppa praying, and in
an ecstasy I saw a vision, a certain
vessel descending like a great sheet,

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[s] ℵ A B C 61 Am Memph omit *νηστεύων καί*; A[2] D E H L P 13 31 Syrr insert. To leave it out makes the passage unintelligible.

[t] T. R. adds 'hour,' with (E) H P; ℵ A B C D 61 omit.

[u] ℵ A B 61 Am Memph omit; C D E H L P 13 31 Syrr insert.

[v] There is a slight emphasis on 'thou' and 'we.'

[w] Many read 'Lord,' with ℵ A B C E 13 61 Am Memph; D H L P 31 *Θεοῦ*.

[x] Or 'of all,' Gentile as well as Jew.

[y] T. R. adds 'are' in text, with H L P 13 31 Am; ℵ A B C D E 61 Syrr omit.

[z] T. R. omits 'also,' with 13 and many cursives Memph; ℵ A B C D E and others Am insert.

[a] Literally 'wood.'

[b] *οἵτινες*.

[c] Many, with ℵ A B E 13 Am Memph, read 'Jesus Christ;' D 61 add it to 'Lord;' text H L P.

let down by four corners[d] out of heaven, and it came even to me:
6 on which having fixed mine eyes, I considered, and saw the quadrupeds of the earth, and the wild beasts, and the creeping things, and the
7 fowls of the heaven. And I heard also[e] a voice saying to me, Rise up,
8 Peter, slay and eat. And I said, In no wise, Lord, for[f] common or unclean has never entered into
9 my mouth. And a voice answered[g] the second time out of heaven, What God has cleansed, do not *thou*
10 make common. And this took place thrice, and again all was drawn up
11 into heaven; and lo, immediately three men were at the house in which I was, sent to me from
12 Cæsarea. And the Spirit said to me to go with them, nothing doubting. And there went with me these six brethren also, and we entered
13 into the house of the man, and he related to us how he had seen the angel in his house, standing and saying [to him[h]], Send [men[i]] to Joppa and fetch Simon, who is sur-
14 named Peter, who shall speak words to thee whereby thou shalt be saved,
15 thou and all thy house. And as I began to speak, the Holy Spirit fell upon them even as upon us also at
16 the beginning. And I remembered the word of the Lord, how he said, John baptized with water, but *ye* shall be baptized with [the] Holy
17 Spirit. If then God has given them the same gift as also to us when we had believed[j] on the Lord Jesus Christ, who indeed was I to be able
18 to forbid God? And when they heard these things they held their peace, and glorified God, saying, Then indeed God has to the nations also granted repentance to life.

19 They then who had been scattered abroad through the tribulation that took place on the occasion of Stephen, passed through [the country] to Phœnicia and Cyprus and Antioch, speaking the word to no one but to
20 Jews alone. But there were certain of them, Cyprians and Cyrenians, who entering into Antioch spoke to the Greeks[k] also,[l] announcing the
21 glad tidings of the Lord Jesus. And [the] Lord's hand was with them, and a great number believed and
22 turned to the Lord. And the report concerning them reached the ears of the assembly which was in Jerusalem, and they sent out Barnabas to
23 go through[m] as far as Antioch: who, having arrived and seeing the grace of God,[n] rejoiced, and exhorted all with purpose of heart to abide with
24 the Lord; for he was a good man and full of [the] Holy Spirit and of faith; and a large crowd [of people] were
25 added to the Lord. And he[o] went away to Tarsus to seek out Saul.
26 And having found [him[p]], he brought him to Antioch. And so it was with them[q] that for a whole year they were gathered together[r] in the as-

[d] Or 'at four ends' of ropes.
[e] T. R. omits 'also,' with H L P; ℵ A B E 13 61 Am Memph add *καί*.
[f] T. R. adds *πᾶν*, with H L P (Memph); ℵ A B D E 13 61 Am Syrr omit.
[g] T. R. adds 'me,' with E H L P 13 Syrr; ℵ A B 61 Am Memph omit.
[h] ℵ A B 61 Memph omit; D E H L P 13 Am Syrr insert.
[i] 'Men' is more than doubtful. ℵ A B D 61 Am Memph omit; E H L P 13 insert.
[j] Some refer *πιστεύσασιν* to *αὐτοῖς* as well as to *ἡμῖν*. But I think, as does Meyer, it is a mistake.
[k] T. R. reads 'Hellenists,' with B E H L P 13 61; text A D Am.
[l] T. R. omits 'also,' with D E H L P Syrr Memph; ℵ A B 61 Am add *καί*.
[m] Some omit 'to go through,' with ℵ A B 61 Am Memph.
[n] Many read 'the grace which [was] of God,' with ℵ A B; text D E H L P 13 61 Syrr.
[o] T. R. reads 'Barnabas,' with E H L P 13 61; ℵ A B Am Memph omit.
[p] T. R. reads 'him' in text, with H L P Syrr Memph; ℵ A B E 61 omit.
[q] *ἐγένετο αὐτοῖς*, with ℵ A B E 13 61. T. R. *αὐτούς*, with H L P, 'so it was that for a whole year they.'
[r] Some have taken *συναχθῆναι* to mean 'received in hospitality,' as in Matthew xxv. 35, following Judges xix. 15, 18, and 2 Samuel xi. 27, *συνάγων εἰς τὸν οἶκον* for Hebrew אסף. But I do not think this can be in such an expression as *συναχθῆναι ἐν τῇ ἐκκλησίᾳ*. (See Kypke on Matt. xxv. 35.)

sembly and taught a large crowd: and the disciples were first called Christians in Antioch.

27 Now in these days prophets went down from Jerusalem to Antioch;
28 and one from among them, by name Agabus, rose up and signified by the Spirit that there was going to be a great famine over all the inhabited earth, which also came to pass under
29 Claudius.[s] And they determined, according as any one of the disciples was well off, each of them to send to the brethren who dwelt in Judæa,
30 to minister[t] [to them]; which also they did, sending it to the elders by the hand of Barnabas and Saul.

XII. At that time Herod the king laid his hands on some of those of the
2 assembly to do them hurt, and slew James, the brother of John, with the
3 sword. And seeing that it was pleasing to the Jews, he went on to take Peter also: (and they were the[u] days
4 of unleavened bread:) whom having seized he put in prison, having delivered him to four quaternions of soldiers to keep, purposing after the passover to bring him out to the
5 people. Peter therefore was kept in the prison; but unceasing prayer was made by the assembly to God con-
6 cerning him. And when Herod was going to bring him forth, that night Peter was sleeping between two soldiers, bound with two chains, and guards before the door kept the pri-
7 son. And lo, an angel of [the] Lord came there, and a light shone in the prison:[v] and having smitten the side of Peter, he roused him up, saying, Rise up quickly. And his chains fell
8 off his hands. And the angel said to him, Gird thyself and bind on thy sandals. And he did so. And he says to him, Cast thine upper garment
9 about thee and follow me. And going forth he followed [him[w]] and did not know[x] that what was happening by means of the angel was real, but
10 supposed he saw a vision. And having passing through a first and second guard, they came to the iron gate which leads into the city, which opened to them of itself; and going forth they went down one street, and immediately the angel left him.
11 And Peter, being come to himself, said, Now I know certainly that [the] Lord has sent forth his angel and has taken me out of the hand of Herod and all the expectation of the
12 people of the Jews. And having become clearly conscious [in himself], he came to the house of Mary, the mother of John who was surnamed Mark, where were many gathered
13 together and praying. And when he had knocked[y] at the door of the entry, a maid came to listen, by
14 name Rhoda; and having recognised the voice of Peter, through joy did not open the entry, but running in, reported that Peter was standing be-
15 fore the entry. And they said to her, Thou art mad. But she maintained that it was so. And they said,
16 It is his angel. But Peter continued knocking: and having opened, they
17 saw him and were astonished. And having made a sign to them with his hand to be silent, he related [to them[z]] how the Lord had brought him out of prison; and he said, Report these things to James and to the brethren. And he went out and
18 went to another place. And when it was day there was no small disturbance among the soldiers, what
19 then was become of Peter. And Herod having sought him and not found him, having examined the

[s] T. R. adds 'Cæsar,' with E H L P Syrr; ℵ A B D 13 61 Am Memph omit.

[t] Literally 'for service.'

[u] T. R. omits 'the,' with ℵ B H L P and others; A D E 13 61 insert.

[v] This is the idiomatic sense of οἴκημα, though used for various kinds of buildings. See Kypke on the verse.

[w] ℵ A B D 13 61 omit; ℵ[c] E H L P Am Syrr Memph insert.

[x] ᾔδει, conscious knowledge: so ver. 11.

[y] T. R. reads 'Peter having knocked,' with E H and others: αὐτοῦ ℵ A B D L P 13 61 Am Memph.

[z] ℵ A 13 61 Am omit; B D E H L P versions insert.

guards, commanded [them] to be executed. And he went down from Judæa to Cæsarea and stayed [there].
20 And he[a] was in bitter hostility with [the] Tyrians and Sidonians; but they came to him with one accord, and, having gained Blastus the king's chamberlain, sought peace, because their country was nourished by the
21 king's. And on a set day, clothed in royal apparel and sitting on the elevated seat [of honour], Herod made
22 a public oration to them. And the people cried out, A god's voice and
23 not a man's. And immediately an angel of [the] Lord smote him, because he did not give the glory to God, and he expired, eaten of worms.
24 But the word of God grew and spread
25 itself. And Barnabas and Saul returned from Jerusalem, having fulfilled the service [entrusted to them], taking also with them John, surnamed Mark.

XIII. Now there were in Antioch, in the assembly which was [there], [b]prophets and teachers: Barnabas, and Simeon who was called Niger,[c] and Lucius the Cyrenian, and Manaen, foster-brother of Herod the
2 tetrarch, and Saul. And as they were ministering to the Lord and fasting, the Holy Spirit said, Separate me now[d] Barnabas and Saul for the work to which I have called
3 them. Then, having fasted and prayed, and having laid [their] hands on them, they let [them] go.
4 They[e] therefore, having been sent forth by the Holy Spirit, went down to Seleucia, and thence sailed away
5 to Cyprus. And being in Salamis, they announced the word of God in the synagogues of the Jews. And they had John also as [their] attendant. And having passed through
6 the whole[f] island as far as Paphos, they found a certain man[g] a magician, a false prophet, a Jew, whose
7 name was Barjesus, who was with the proconsul Sergius Paulus, an intelligent man. He, having called Barnabas and Saul to [him], desired
8 to hear the word of God. But Elymas the magician (for so his name is by interpretation) opposed them, seeking to turn away the proconsul
9 from the faith. But Saul, who also [is] Paul, filled with [the] Holy Spirit,[h]
10 fixing his eyes upon him, said, O full of all deceit and all craft: son of [the] devil, enemy of all righteousness; wilt thou not cease perverting
11 the right paths of [the] Lord? And now behold, [the[i]] Lord's hand [is] upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell upon him a mist and darkness; and going about
12 he sought persons who should lead him by the hand. Then the proconsul, seeing what had happened, believed, being amazed at the teaching of the Lord.
13 And having sailed from Paphos, Paul and his company came to Perga of Pamphylia; and John separated
14 from them and returned to Jerusalem. But they, passing through from Perga, came to Antioch of Pisidia; and entering into the synagogue on the sabbath day they sat
15 down. And after the reading of the law and the prophets, the rulers of the synagogue sent to them, saying, Brethren,[j] if ye have any[k] word of

[a] T. R. reads 'Herod,' with E H L P; ℵ A B D 13 61 Am Memph omit.
[b] T. R. adds 'certain,' with E H L P 13 and others; ℵ A B D 61 Am Memph omit.
[c] Or 'black.'
[d] T. R. adds 'both,' with 13 61 and some cursives; ℵ A B C D E H L P Am versions omit.
[e] T. R. reads 'these,' with E H L P Memph; text (αὐτοί) ℵ A B Am Syrr; D οἱ.
[f] T. R. omits 'whole,' with H L P; ℵ A B C D E 61 Am Syrr Memph insert.
[g] T. R. omits 'man,' with H L P; ℵ A B C D E 13 61 Am Syrr Memph insert.
[h] T. R. adds 'and,' with D E H P Syrr; ℵ A B C L 31 61 Am Memph omit.
[i] T. R. inserts 'the' before 'Lord,' with many cursives; all else omit. Query if not the name Jehovah as often.
[j] Literally 'men brethren.'
[k] T. R. omit 'any,' with E H L P; ℵ A B C D 13 61 Am Memph insert τις.

exhortation to the people, speak.
16 And Paul, rising up and making a
sign with the hand, said, Israelites,[1]
17 and ye that fear God, hearken. The
God of this people Israel[m] chose our
fathers, and exalted the people in
their sojourn in [the] land of Egypt,
and with a high arm brought them
18 out of it, and for a time of about
forty years he nursed[n] them in the
19 desert. And having destroyed seven
nations in the land of Canaan, he
gave them their land as an inherit-
20 ance.[o] And after these things he
gave [them] judges till Samuel the
prophet, [to the end of] about[p] four
21 hundred and fifty years. And then
they asked for a king, and God gave
to them Saul, son of Kis, a man of
the tribe of Benjamin, during forty
22 years. And having removed him he
raised up to them David for king,
of whom also bearing witness he
said, I have found David, the son of
Jesse, a man after my heart, who
23 shall do all my will. Of this man's
seed according to promise has God
brought[q] to Israel a Saviour Jesus;
24 John having proclaimed before the
face of his entry [among the people]
[the] baptism of repentance to all
25 the people of Israel. And as John
was fulfilling his course he said,
Whom do ye suppose that I am? I
am not [he]. But behold, there
comes one after me, the sandal of
whose feet I am not worthy to loose.
26 Brethren, sons of Abraham's race,
and those who among you fear God,
to you has the word of this salva-
27 tion been sent: for those who dwell
in Jerusalem, and their rulers, not
having known him, have fulfilled
also the voices of the prophets which
are read on every sabbath, [by] judg-
28 ing [him]. And having found no
cause of death [in him], they begged
of Pilate that he might be slain.
29 And when they had fulfilled all
things written concerning him, they
took him down from the cross[r] and
30 put him in a sepulchre; but God
31 raised him from among [the] dead,
who appeared for many days to
those who had come up with him
from Galilee to Jerusalem, who[s] are
now[t] his witnesses to the people.
32 And *we* declare unto you the glad
tidings of the promise made to the
33 fathers, that God has fulfilled this to
us their[u] children, having raised up
Jesus; as it is also written in the

[1] Literally 'men Israelites.'

[m] ℵ A B C D 13 61 Am Memph versions have 'Israel;' E H L P Syrr omit.

[n] T. R. reads 'he bore their manners,' with ℵ B D H L P 61 Am; text A C E 13 Syrr Memph.

[o] T. R. reads 'gave them their land by lot,' with a few cursives. κατεκληρονόμησεν may itself be so translated.

[p] Note, in verse 18 we have the accusative τεσσ. χρόνον, 'during that period;' here it is the dative, not properly 'duration,' but an epoch. When I say 'four hundred and fifty years,' there must be a period of course, but the difference seems to be the same as of *durant* and *pendant* in French. All through the whole of the time is *durant;* the space of time in which a thing happens is *pendant.* It may be only a given moment of that space. Thus Herodotus says, 'the fishermen used their nets to catch fish (τῇ ἡμέρᾳ, by day) in the daytime; but as bedclothes (τὴν νύκτα) all the night.' Thus 'there were judges,' as in English Version, 'during the lapse of a space of four hundred and fifty years, up to Samuel.' Where the computation begins is not stated. The judges were given after the land's being given by lot, and that order of things reached up to Samuel, to four hundred and fifty years, whenever that four hundred and fifty years began. It might be at the Exodus, and very probably so. But it is not that there were judges during all that time. Indeed they were only raised up occasionally. I have no difficulty myself as to the chronology, notwithstanding the dicta of some men. The main blunder of their computations lies in this: they have taken Eli and Samson as distinct periods from the Philistine oppression, whereas it is perfectly clear the Philistine oppression included both. We have to go on to Mizpeh for the close. Josephus gives then twelve years for Samuel. You have ἐτη τεσσαράκοντα for the period and duration of Saul's reign, that is, the accusative, not the dative. In ℵ A B C 13 61 (Am?) Memph 'and after these things he gave ..... the prophet' is put after 'about four hundred and fifty years,' but it makes nonsense of 450 years in dative.

[q] T. R. reads 'raised up,' with C D 13 Syrr; text ℵ A B E H L P 61 Memph; Am *eduxit,* the English form.

[r] Literally 'wood.'

[s] οἵτινες.

[t] T. R. omits 'now,' with B E H L P; text ℵ A C (D) 13 61 and versions.

[u] I leave it thus though ℵ A B C D Am have ἡμῶν, 'to our;' it is a correction. Text, with C[3] E H L P 13 61 Syrr; Memph omits.

second[v] psalm, Thou art my Son: this
34 day have *I* begotten thee. But that
he raised him from among [the] dead,
no more to return to corruption, he
spoke thus: I will give to you the
35 faithful mercies[w] of David. Where-
fore also he says in another, Thou
wilt not suffer thy gracious one[w] to
36 see corruption. For David indeed,
having in his own generation minis-
tered to the will of God,[x] fell asleep,
and was added to his fathers and
37 saw corruption. But he whom God
raised up did not see corruption.
38 Be it known unto you, therefore,
brethren,[y] that through this man re-
mission of sins is preached to you,
39 and from all things from which ye
could not be justified in the[z] law of
Moses, in him every one that believes
40 is justified. See therefore that that
which is spoken in the prophets do
41 not come upon [you[a]], Behold, ye
despisers, and wonder and perish;
for *I* work a work in your days, a
work which ye will in no wise be-
42 lieve if one declare it to you. And
as they went out they begged[b] that
these words might be spoken to
43 them the ensuing sabbath. And
the congregation of the synagogue
having broken up, many of the Jews
and of the worshipping proselytes
followed Paul and Barnabas, who
speaking to them persuaded them
to continue in the grace of God.
44 And on the coming sabbath almost
all the city was gathered together
45 to hear the word of God.[c] But the
Jews, seeing the crowds, were filled
with envy, and contradicted the
things said by Paul, [contradicting
46 and[d]] speaking injuriously. And
Paul and Barnabas spoke boldly and
said, It was necessary that the word
of God should be first spoken to you;
but, since ye thrust it from you, and
judge yourselves unworthy of eternal
47 life, lo, we turn to the nations; for
thus has the Lord enjoined us: I
have set thee for a light of the nations,
that thou shouldest be for salvation
48 to the end of the earth. And [those
of] the nations, hearing it, rejoiced,
and glorified the word of the Lord,
and believed, as many as were or-
49 dained to eternal life. And the word
of the Lord was carried through the
50 whole country. But the Jews ex-
cited the women of the upper classes[e]
who were worshippers, and the first
people of the city, and raised a per-
secution against Paul and Barnabas,
and cast them out of their coasts.
51 But they, having shaken off the dust
of their feet against them, came to
52 Iconium. And the disciples were
filled with joy and [the] Holy Spirit.

XIV. And it came to pass in Iconium
that they entered together into the
synagogue of the Jews, and so spake
2 that a great multitude of both Jews
and Greeks believed. But the Jews
who did not believe stirred up the
minds of [those of] the nations and
made [them] evil-affected against the

[v] Probably 'first,' with D, though most authorities have 'second.' The Jewish way of counting puzzled them.

[w] 'Mercies,' ὅσια; 'gracious one,' ὅσιον. The words are the same, only singular and plural. It may and sometimes does mean 'holy,' but is not the regular word for it (ἅγιος): here it answers to *chasid* in Hebrew, and in the second phrase is contrasted (Ps. lxxxix. 19) with 'holy' (*kadosh*), which is applied to Jehovah, ver. 18. The beginning of the psalm speaks of the mercies (*chasadîm*) or gracious ways of the Lord, and then in ver. 19 of that One in whom these graces or mercies are centred and conveyed, the Christ, to whom the apostle here applies it. The word *chesed* is generally 'grace' and 'loving-kindness' in God; *chasid*, 'pious' 'gracious' applied to men, and 'merciful' 'holy' of God.

[x] Or 'having served his own generation by the will of God.'

[y] Literally 'men brethren.'

[z] Many, with ℵ A B C D 13 61, take away 'the' in the text. This abstract use of ἐν νόμῳ without the article makes νόμῳ the manner or character of the justification—not by Moses' law.

[a] 'You' is omitted by ℵ B D 13 Am; A C E I L P 61 versions insert.

[b] T. R. reads 'And as the Jews went out of the synagogue the Gentiles besought,' with L; text ℵ A B C D E I 13 61 Am Syrr Memph.

[c] Many read 'the Lord;' B C E L P versions read θεοῦ; ℵ A 13 61 Am κυρίου.

[d] ℵ A B C L 13 61 Am omit 'contradicting and;' D I P and others insert.

[e] T. R. adds 'and,' with ℵ E L P Am; A B C D 13 61 Syrr Memph omit.

[3] brethren. They stayed therefore a good while, speaking boldly, [confiding] in the[f] Lord, who gave witness to the word of his grace, giving[g] signs and wonders to be [4] done by their hands. And the multitude of the city was divided, and some were with the Jews and some [5] with the apostles. And when an assault was making, both of [those of] the nations and [the] Jews with their rulers, to use [them] ill [6] and stone them, they, being aware of it, fled to the cities of Lycaonia, Lystra and Derbe, and the [7] surrounding country, and there they were announcing the glad tidings.

[8] And a certain man in Lystra, impotent in his feet, sat, [being[h]] lame from his mother's womb, who had [9] never walked. This [man] heard Paul speaking, who, fixing his eyes on him and seeing that he had faith [10] to be healed, said with a loud voice, Rise up straight upon thy feet: and [11] he sprang up and walked. But the crowds, who saw what Paul had done, lifted up their voices in Lycaonian, saying, The gods, having made themselves like men, are come [12] down to us. And they called Barnabas Jupiter, and Paul Mercury, because he took the lead in speaking. [13] And the priest of Jupiter who was before the[i] city, having brought bulls and garlands to the gates, would have done sacrifice along with the [14] crowds. But the apostles Barnabas and Paul, having heard [it], rent their garments, and rushed out[k] to [15] the crowd, crying and saying, Men, why do ye these things? We also are men of like passions with you, preaching[l] to you to turn from these vanities to the living God, who made the heaven, and the earth, and the [16] sea, and all things in them; who in the past generations suffered all the nations to go in their own ways, [17] though indeed he did not leave himself without witness, doing good, and giving to you[m] from heaven rain and fruitful seasons, filling your[n] hearts [18] with food and gladness. And saying these things, they with difficulty kept the crowds from sacrificing to them. [19] But there came Jews from Antioch and Iconium, and having persuaded the crowds and stoned Paul, drew him out of the city, supposing him [20] to have died. But while the disciples encircled him, he rose up and entered into the city. And on the morrow he went away with Barnabas to [21] Derbe. And having announced the glad tidings to that city, and having made many disciples, they returned to Lystra, and[o] Iconium, and[o] [22] Antioch, establishing the souls of the disciples, exhorting them to abide in the faith, and that through many tribulations we must enter into the [23] kingdom of God. And having chosen them elders in each assembly, having prayed with fastings, they committed them to the Lord, on whom [24] they had believed. And having passed through Pisidia they came [25] to Pamphylia, and having spoken the word[p] in Perga, they came down [26] to Attalia; and thence they sailed away to Antioch, whence they had been committed to the grace of God for the work which they had ful- [27] filled. And having arrived, and having brought together the assembly, they related to them all that God had done with them, and that he had opened a door of faith to the

[f] ἐπὶ τῷ: the sentence is elliptical in Greek.
[g] T. R., with C L 61, adds 'and' before 'giving,' both 'gave witness' and 'giving' agreeing with 'Lord.' ℵ A B D E P 13 omit.
[h] T. R. has 'being' in text, with H L P and others Memph; ℵ A B C D E 13 61 Syrr omit.
[i] T. R. reads 'their,' with E H L P; text ℵ A B C D 13 61 Am Memph.
[k] T. R. reads 'rushed in,' with C³ H L P; text ℵ A B C D E 13 61 Am Syrr Memph.
[l] Literally 'evangelizing.'
[m] T. R. reads 'us,' with Memph and cursives.
[n] T. R. reads 'our,' with A H L P 13 31 Memph; text ℵ B C D E 61 Am.
[o] Some read 'to' here, perhaps rightly, with ℵ A C E 13 61 Syrr; D H L P Am omit.
[p] Many add 'of the Lord,' with ℵ A C 13 61 Am Syrr; E τοῦ θεοῦ; B D H L P 31 Memph omit.

28 nations. And they stayed[q] no little
time with the disciples.

XV. And certain persons, having
come down from Judæa, taught the
brethren, If ye shall not have been[r]
circumcised according to the custom
2 of Moses, ye cannot be saved. A
commotion therefore having taken
place, and no small discussion on the
part of Paul and Barnabas against
them, they arranged that Paul and
Barnabas, and certain others from
amongst them, should go up to Jeru-
salem to the apostles and elders
3 about this question. They therefore,
having been set on their way by the
assembly, passed through Phœnicia
and Samaria, relating the conver-
sion of [those of] the nations. And
they caused great joy to all the
4 brethren. And being arrived at
Jerusalem, they were received[s] by
the assembly, and the apostles, and
the elders, and related all that God
5 had wrought with them. And some
of those who were of the sect of the
Pharisees, who believed, rose up
from among [them], saying that
they ought to circumcise them and
enjoin them to keep the law of
6 Moses. And the apostles and the
elders were gathered together to see
7 about this matter. And much dis-
cussion having taken place, Peter,
standing up, said to them, Brethren,[t]
ye know that from the earliest[v] days
God amongst you[w] chose that the
nations by my mouth should hear
the word of the glad tidings and
8 believe. And the heart-knowing God
bore them witness, giving [them[x]]
9 the Holy Spirit as to us also, and
put no difference between us[y] and
them, having purified their hearts
10 by faith. Now therefore why tempt
ye God, by putting[z] a yoke upon
the neck of the disciples, which
neither our fathers nor we have
11 been able to bear? But we believe
that we shall be saved by the grace
of the Lord Jesus,[a] in the same
12 manner as they also. And all the
multitude kept silence and listened
to Barnabas and Paul relating all
the signs and wonders which God
13 had wrought among the nations by
them. And after they had held
their peace, James answered, say-
14 ing, Brethren,[t] listen to me: Simon
has related how God first visited
to take out of [the] nations a people
15 for his name. And with this agree
the words of the prophets; as it is
16 written: After these things I will
return, and will rebuild the taber-
nacle of David which is fallen, and
will rebuild its ruins, and will set
17 it up, so that the residue of men
may seek out the Lord, and all
the nations on whom my name is
invoked, saith [the] Lord who does
18 these things known from eternity.[b]
19 Wherefore *I* judge, not to trouble
those who from the nations turn to

[q] T. R. adds 'there,' with E H L P 31 Syrr Memph; ℵ A B C D 13 61 Am omit.

[r] T. R. reads 'if ye are not,' with E H L P 31; text ℵ A B corr C D 13 61; B[1] περιθμητε.

[s] ἀπεδέχθησαν, 'received gladly' or 'with welcome.' See note on Luke viii. 40. ℵ A B D παρεδέχθησαν.

[t] Literally 'men brethren.'

[v] Literally 'from ancient.'

[w] T. R. reads 'us,' with E H L P (D) Am; text ℵ A B C 13 61 Memph.

[x] ℵ A B 13 61 omit; C E H L P 31 versions insert.

[y] Literally 'both us.'

[z] The Hebrew infinitive, I think, yet not unused in Greek, equivalent in sense to 'in putting,' as Col. iv. 6; 2 Cor. ix. 5; Eph. iii. 6; Phil. iv. 10. It is explanatory of what precedes, 'namely, that,' &c. It sometimes runs into the force of ὥστε, as in Rev. xvi. 9, but in general the infinitive is explanatory: ὥστε a consequence. See verse 39 of this chapter.

[a] T. R. reads '[the] Lord Jesus Christ,' with C D 13 31; text ℵ A B E H L P 61 Am Memph.

[b] T. R. reads 'all these things. Known unto God from eternity are all his works.' As this is a perplexed passage as to the reading (not the sense) I add that ℵ B C 13 61 Memph Gries. Scholz Tisch. (not Lachmann) Meyer Alford and De Wette, read as in text, 'who does these things known from eternity,' adding no more. The Italic however (Sabatier, that is, Latin of E) reads it as in T. R.; Irenæus pretty nearly following the Vulgate. Lachmann follows A D Am, reading 'who does these things. Known to the Lord from eternity is his work.' T. R. follows E H L P, which have, I may say, always the T. R. πάντα, 'all,' is omitted by ℵ A B C D 13 61 Am and several versions.

20 God; but to write to them to abstain
from pollutions of idols, and from
fornication, and from what is stran-
21 gled, and from blood.[c] For Moses,
from generations of old, has in every
city those who preach him, being
read in the synagogues every sabbath.
22 Then it seemed good to the apostles
and to the elders, with the whole
assembly, to send chosen men from
among them with Paul and Barnabas
to Antioch, Judas called[d] Barsabbas
and Silas, leading men among the
23 brethren, having by their hand
written [thus[e]]: The apostles, and
the elder[s, and the] brethren,[f] to
the brethren who are from among
[the] nations at Antioch, and [in]
24 Syria and Cilicia, greeting: Inas-
much as we have heard that some
who went out from amongst us have
troubled you by words, upsetting
your souls, [saying that ye must be
circumcised and keep the law[g]]; to
whom we gave no commandment;
25 it seemed good to us, having arrived
at a common judgment,[h] to send
chosen men to you with our beloved
26 Barnabas and Paul, men who have
given up their lives for the name of
27 our Lord Jesus Christ. We have
therefore sent Judas and Silas, who
themselves also will tell you by word
28 [of mouth] the same things. For it
has seemed good to the Holy Spirit
and to us to lay upon you no greater
burden than these[i] necessary things:
29 to abstain from things sacrificed to
idols, and from blood, and from
what is strangled, and from forni-
cation; keeping yourselves from
which ye will do well. Farewell.
30 They therefore, being let go, came[k] to
Antioch, and having gathered the
multitude delivered to [them] the
31 epistle. And having read it, they
32 rejoiced at the consolation. And
Judas and Silas, being themselves
also prophets, exhorted the brethren
with much discourse, and strength-
33 ened them. And having passed some
time [there], they were let go in
peace from the brethren to those
35 who sent them.[l] [m]And Paul and
Barnabas stayed in Antioch, teach-
ing and announcing the glad tidings,
with many others also, of the word
of the Lord.
36 But after certain days Paul said
to Barnabas, Let us return now[n] and
visit the[o] brethren in every city
where we have announced the word
of the Lord, [and see] how they are
37 getting on. And Barnabas proposed
to take with [them] John also,[p]
38 called Mark; but Paul thought it
not well to take with them him who
had abandoned them, [going back]
from Pamphylia, and had not gone
39 with them to the work. There arose
therefore[q] very warm feeling, so that
they separated from one another;
and Barnabas taking Mark sailed
40 away to Cyprus; but Paul having
chosen Silas went forth, committed
by the brethren to the grace of God.[r]
41 And he passed through Syria and
Cilicia, confirming the assemblies.

[c] Or 'and of fornication, and of what is strangled, and of blood.'
[d] T. R. reads 'surnamed,' with H P 31.
[e] Many omit 'thus,' with ℵ A B Am Memph; C D E H L P 13 31 61 Syrr insert.
[f] Many read 'elder brethren,' with ℵ A B C D 13 61 Am; text E H L P 31 Syrr Memph. But 'elder brethren' is not improbably right.
[g] Many omit from 'saying' to 'law,' with ℵ A B D 13 61 Am Memph; C E H L P 31 Syrr insert.
[h] Or, perhaps, 'assembled with one accord.' I have said 'having arrived at a common judgment' to give the sense of γενομένοις. 'Become of one accord' would look like previous disunion. The fact merely of having arrived at one mind or like judgment is stated.
[i] ℵ D have τούτων, not τῶν; A omits τούτων.
[k] Or 'came down,' with ℵ A B C D 13 61 Am.
[l] T. R. reads 'the apostles,' with E H L P 31 Syrr; text ℵ A B C D 13 61 Am and others.
[m] T. R., with C D 13, adds ver. 34: 'but it seemed good to Silas to abide there.' Text ℵ A B E H L P 31 61 Am Syrr.
[n] δή. Pretty much 'nay,' or 'I say, let us return.' But that is too familiar.
[o] T. R. reads 'our,' with H L P 31; ℵ A B C D E 13 61 Am Syrr Memph omit.
[p] T. R. omits 'also,' with H L P 13 31; text ℵ A B C E Am Memph.
[q] Some read 'And (or 'But,' δέ) there arose,' with ℵ A B D 61 Am Memph; text C E H L P 13 31 Syrr.
[r] Many read 'of the Lord,' with ℵ A B D 13 61 Am; C E H L P 31 Memph Syrr &c. as text.

XVI. And he came to Derbe and Lystra: and behold, a certain disciple was there, by name Timotheus, son of a[a] Jewish believing woman, 2 but [the] father a Greek, who had a [good] testimony of the brethren in 3 Lystra and Iconium. Him would Paul have go forth with him, and took [him and] circumcised him on account of the Jews who were in those places, for they all knew his 4 father that he was a Greek. And as they passed through the cities they instructed them to observe the decrees[t] determined on by the apostles and[v] elders who were in Jerusalem. 5 The assemblies therefore were confirmed in the faith, and increased in number every day.

6 And having passed through Phrygia and the Galatian country,[w] having been forbidden by the Holy Spirit to speak the word in Asia, 7 having come down[x] to Mysia, they attempted to go to Bithynia, and the Spirit of Jesus[y] did not allow 8 them; and having passed by Mysia 9 they descended to Troas. And a vision appeared to Paul in the night: There was a certain Macedonian man, standing and[z] beseeching him, and saying, Pass over into Mace- 10 donia and help us. And when he had seen the vision, immediately we sought to go forth to Macedonia, concluding that the Lord had called us to announce to them the glad tidings. 11 Having sailed therefore away from Troas, we went in a straight course to Samothracia, and on the morrow 12 to Neapolis, and thence to Philippi, which is [the] first city of that part of Macedonia, a colony. And we were staying in that city certain 13 days. And on the sabbath day we went outside the gate[a] by the river, where it was the custom for prayer to be, and we sat down and spoke to 14 the women who had assembled. And a certain woman, by name Lydia, a seller of purple, of the city of Thyatira, who worshipped God, heard; whose heart the Lord opened to attend to the things spoken by Paul. 15 And when she had been baptized and her house, she besought [us], saying, If ye have judged me to be faithful to the Lord, come into my house and abide [there]. And she 16 constrained us. And it came to pass as we were going to prayer[b] that a certain female slave, having a spirit of Python, met us, who brought much profit to her masters by pro- 17 phesying. She, having followed Paul and us, cried saying, These men are bondmen of the Most High God, who announce to you[c] [the] 18 way of salvation. And this she did many days. And Paul, being distressed, turned, and said to the spirit, I enjoin thee in the name of Jesus Christ to come out of her. And it came out the same hour. 19 And her masters, seeing that the hope of their gains was gone,[d] having seized Paul and Silas, dragged [them] into the market before the 20 magistrates; and having brought them up to the pretors,[e] said, These men utterly trouble our city, being 21 Jews, and announce customs which

[a] T. R. adds 'certain,' with H L P 31 and others; ℵ A B C D E 61 Am Memph omit.

[t] Or 'delivered to them the decrees to keep.'

[v] T. R. adds 'the,' with E H L P 31; text ℵ A B C D 13 61.

[w] 'Phrygia and Galatia' are thrown into one by the one article. T. R. has the second article, with E H L P 31.

[x] These participles have a causative force, especially thus disunited. 'Such being the case, they attempted to go.' It is pretty much so in English. ℵ A B C D E 13 31 61 Syrr Memph read, 'And they passed through Phrygia .... Asia, and having come down.'

[y] T. R. omits 'of Jesus,' with H L P and others; text ℵ A B D E 13 31 61 Am Syrr Memph.

[z] T. R. omits 'and,' with D H L P 31 Memph; καὶ ℵ A B C E 13 61 Am Syrr.

[a] T. R. reads 'city,' with E H L P 31 and others; 'gate' ℵ A B C D 13 61 Am.

[b] τήν is added by many, with ℵ A B C E 13 61, and then it may mean 'the place of prayer.' But it is the same word as 'prayer' in verse 13.

[c] T. R., with A H L P 13 31 Memph, reads 'us;' text ℵ B D E Am Syrr.

[d] Or 'gone out,' referring to the spirit.

[e] στρατηγοί, so the Duumviri of colonies were called.

it is not lawful for us to receive nor
22 practise, being Romans. And the
crowd rose up too[f] against them;
and the pretors, having torn off
their clothes, commanded to scourge
23 [them]. And having laid many
stripes upon them they cast [them]
into prison, charging the jailor to
24 keep them safely; who, having re-
ceived such a charge, cast them into
the inner prison, and secured their
25 feet to the stocks. And at midnight
Paul and Silas, in praying, were
praising God with singing, and the
26 prisoners listened to them. And
suddenly there was a great earth-
quake, so that the foundations of the
prison shook, and all the doors were
immediately opened, and the bonds
27 of all loosed. And the jailor being
awakened out of his sleep, and see-
ing the doors of the prison opened,
having drawn a sword was going to
kill himself, thinking the prisoners
28 had fled. But Paul called out with
a loud voice, saying, Do thyself no
29 harm, for we are all here. And
having asked for lights, he rushed in,
and, trembling, fell down before
30 Paul and Silas. And leading them
out said, Sirs, what must I do that I
31 may be saved? And they said,
Believe on the Lord Jesus[h] and thou
shalt be saved, thou and thy house.
32 And they spoke to him the word of
the Lord, with[i] all that were in his
33 house. And he took them the same
hour of the night and washed [them]
from their stripes; and was baptized,
34 he and all his straightway. And
having brought them into his house
he laid the table [for them], and re-
joiced with all his house,[k] having
35 believed in God. And when it was
day, the pretors[e] sent the lictors,
36 saying, Let those men go. And the
jailor reported these words to Paul:
The pretors[e] have sent that ye may
be let go. Now therefore go out and
37 depart in peace. But Paul said to
them, Having beaten us publicly un-
condemned, us who are Romans,
they have cast us into prison, and
now they thrust us out secretly? no,
indeed, but let them come themselves
38 and bring us out. And the lictors
reported these words to the pretors.[e]
And they were afraid when they
39 heard they were Romans. And they
came and besought them, and hav-
ing brought them out, asked them to
40 go out of the city. And having gone
out of the prison, they came to Lydia;
and having seen the brethren they
exhorted them and went away.

XVII. And having journeyed through
Amphipolis and Apollonia, they came
to Thessalonica, where was the syna-
2 gogue of the Jews. And according
to Paul's custom he went in among
them, and on three sabbaths reasoned
3 with them from the scriptures, open-
ing and laying down that the Christ
must have suffered and risen up
from among the dead, and that this
is the Christ, Jesus whom I announce
4 to you. And some of them believed,
and joined themselves to Paul and
Silas, and of the Greeks who wor-
shipped, a great multitude, and of
5 the chief women not a few. But
the[l] Jews having been stirred up to
jealousy, and taken to [themselves]
certain wicked men of the lowest
rabble, and having got a crowd to-
gether, set the city in confusion; and
having beset the house of Jason
sought to bring them out to the
6 people; and not having found them,
dragged Jason and certain brethren
before the politarchs,[m] crying out,
These [men] that have set the world

[f] Or 'together;' but I apprehend it means, 'with [them]' that is, 'the masters of the girl.' But the two 'thems' go ill together.

[h] T. R. adds 'Christ,' with C D E H L P 31 Syrr; text ℵ A B 13 61 Am Memph.

[i] T. R. reads 'and to,' with E H L P 31 Syrr Memph; text ℵ A B C D 13 61 Am.

[k] *πανοικι*, an adverb.

[l] T. R. has 'unbelieving' before 'Jews,' with D H L P 31; text ℵ A B E 13 61 Am Syrr Memph; B has *απειθησαντες* further on; H L P omit 'having been stirred up to jealousy; D has *συνστρεψαντες*,

[m] The special title of the city magistrates of Thessalonica.

7 in tumult, are come here also, whom
Jason has received; and these all
do contrary to the decrees of Cæsar,
saying, that there is another king,
8 Jesus. And they troubled the crowd
and the politarchs[m] when they heard
9 these things. And having taken
security of Jason and the rest, they
10 let them go. But the brethren im-
mediately sent away, in the night,
Paul and Silas to Berœa; who, being
arrived, went away into the syna-
11 gogue of the Jews. And these were
more noble than those in Thessa-
lonica, receiving[n] the word with all
readiness of mind, daily searching the
scriptures if these things were so.
12 Therefore many from among them
believed, and of Grecian women of
the upper classes and men not a few.
13 But when the Jews from Thessalonica
knew that the word of God was
announced in Berœa also by Paul,
they came there also, stirring up[o]
14 [p]the crowds. And then immediately
the brethren sent away Paul to go
as[q] to the sea; but Silas and Timo-
15 theus abode there. But they that
conducted Paul brought him as far
as Athens; and, having received a
commandment to Silas and Timo-
theus, that they should come to him
as quick as possible, they departed.
16 But in Athens, while Paul was
waiting for them, his spirit was pain-
fully excited in him seeing the city
17 given up to idolatry. He reasoned
therefore in the synagogue with the
Jews, and those who worshipped,
and in the market-place every day
18 with those he met with. But some
also[r] of the Epicurean and Stoic
philosophers attacked him. And
some said, What would this chatterer
say? and some, He seems to be an
announcer of foreign demons, because
he announced the glad tidings of
Jesus and the resurrection [to them[s]].
19 And having taken hold on him they
brought [him] to Areopagus,[t] say-
ing, Might we know what this new
doctrine which is spoken by thee
20 [is]? For thou bringest certain
strange things to our ears. We
wish therefore to know what these
21 things may mean. Now all [the]
Athenians and the strangers sojourn-
ing there spent their time in nothing
else than to tell and to hear the news.
22 And Paul standing in the midst of
Areopagus[t] said, Athenians,[u] in every
way I see you given up to demon
23 worship; for, passing through and
beholding your shrines, I found also
an altar on which was inscribed, To
the unknown God. Whom[v] therefore
ye reverence, not knowing [him], him
24 *I* announce to you. The God who
has made the world and all things
which are in it, he, being Lord of
heaven and earth, does not dwell in
25 temples made with hands, nor is
served by men's hands as needing
something, himself giving to all life
26 and breath and[w] all things; and
has made of one blood every nation
of men to dwell upon the whole face of
the earth, having determined ordain-
ed[x] times and the boundaries of their
27 dwelling, that they may seek God;[y]
if indeed they might feel after him
and find him, although he is not far

[m] See note to ver. 6.

[n] Literally 'who received;' 'who,' οἵτινες, 'being such as.'

[o] Or 'came stirring up there also.' So Alford after Meyer; but it seems to me rather forced. Vulg. Bengel, Diodati have it as in text. So Beza and the Dutch.

[p] Some, with ℵ A B D 13 31 61 Am Syrr Memph, add 'and troubling;' E H L P omit.

[q] The use of 'as' here is not of semblance of anything, but of purpose or intention. See Win. §71, sec. 65.

[r] T. R. omits 'also,' with E and versions; ℵ A B D H L P 13 31 61 insert.

[s] ℵ[a] A E H 13 31 61 Am Memph insert αὐτοῖς; ℵ B L P &c. omit.

[t] Or 'the hill of Mars.'

[u] Literally 'men Athenians.' The introduction of 'men' in these passages is not merely a Hebraism. It is the accustomed oratorical address in Greek.

[v] Many read 'what,' and 'that,' with ℵ A B D Am; 'whom' E H L P 13 31 almost all Memph.

[w] B has καὶ τὰ πάντα.

[x] T. R. reads 'fore-arranged,' with D 13; text ℵ A B E H L P 31 61.

[y] T. R. reads 'the Lord,' with E P 31; text ℵ A B H L 13 61 Am Syrr Memph.

28 from each one of us: for in him we
live and move and exist; as also
some of the poets amongst you have
said, For we are also his offspring.
29 Being therefore [the] offspring of
God, we ought not to think that
which is divine to be like gold or
silver or stone, [the] graven form of
30 man's art and imagination. God
therefore, having overlooked the
times of ignorance, now enjoins men
that they shall all[a] everywhere re-
31 pent, because he has set a day in
which he is going to judge the habit-
able earth in righteousness by [the]
man whom he has appointed, giving
the proof [of it] to all [in] having
raised him from among [the] dead.
32 And when they heard [of the] resur-
rection of the dead, some mocked, and
some said, We will hear thee again
33 also concerning this. [a]Thus Paul
34 went out of their midst. But some
men joining themselves to him be-
lieved; among whom also was Dio-
nysius the Areopagite, and a woman
by name Damaris, and others with
them.

XVIII. And after these things, having
left Athens, he[b] came to Corinth;
2 and finding a certain Jew by name
Aquila, of Pontus by race, just come
from Italy, and Priscilla his wife,
(because Claudius had ordered all
the Jews to leave Rome,) came to
3 them, and because they were of the
same trade abode with them, and
wrought. For they were tent-makers
4 by trade. And he reasoned in the
synagogue every sabbath, and per-
5 suaded Jews and Greeks. And when
both Silas and Timotheus came
down from Macedonia, Paul was
pressed in respect of[c] the word,[d]
testifying to the Jews that Jesus
6 was the Christ.[e] But as they opposed
and spoke injuriously, he shook his
clothes, and said to them, Your blood
be upon your own head: *I* [am]
pure;[f] from henceforth I will go to
7 the nations. And departing thence
he came to the house of a certain
[man], by name Justus, who wor-
shipped God, whose house adjoined
8 the synagogue. But Crispus the
ruler of the synagogue believed in
the Lord with all his house; and
many of the Corinthians hearing,
9 believed, and were baptized. And
the Lord said by vision in [the]
night to Paul, Fear not, but speak
10 and be not silent; because *I* am
with thee, and no one shall set upon
thee to injure thee; because I have
11 much people in this city. And he
remained [there] a year and six
months, teaching among them the
12 word of God. But when Gallio was
proconsul of Achaia, the Jews with
one consent rose against Paul and
13 led him to the judgment-seat, say-
ing, This [man] persuades men to
worship God contrary to the law.
14 But as Paul was going to open his
mouth, Gallio said to the Jews, If
indeed it was some wrong or wicked
criminality, O Jews, of reason I
15 should have borne with you; but if
it be questions[g] about words, and
names, and the law that ye have,
see to it yourselves; [for[h]] *I* do not
intend to be judge of these things.
16 And he drove them from the judg-
17 ment seat. And having all[i] laid
hold on Sosthenes the ruler of the
synagogue, they beat him before the

[a] T. R. reads 'all men everywhere to repent,' with H L P 31; text ℵ A B E 13 Am.

[a] T. R. reads 'again concerning this. And thus,' with E H L P 31 Syrr Memph and many others; text ℵ A B 13; D Am omit καὶ, 'also.'

[b] T. R. reads 'Paul,' with A E H L P 31 Syrr and others; ℵ B D 13 Am Memph omit.

[c] Or 'earnestly occupied with.'

[d] T. R. reads 'pressed in spirit,' with H L P 31; text ℵ A B D E 13 Am Syrr Memph.

[e] This is feeble, but I know not how else to put it. It is 'the Christ, Jesus;' i.e., that the Christ was really come, and that Jesus was he. ℵ A B D 13 Am Memph have εἶναι. C is here wanting.

[f] Or 'I, pure [from it] from henceforth, will go to the nations.'

[g] T. R. reads 'a question,' with D H L P 13 31; text ℵ A B D² E Am Syrr Memph.

[h] ℵ A B D 13 Am Memph omit γάρ; E H L P 31 Syrr insert.

[i] T. R. reads 'And all the Greeks having,' with D E H L P 13 31 Syrr; text ℵ A B Am Memph.

judgment seat. And Gallio troubled himself about none of these things.
18 And Paul, having yet stayed [there] many days, took leave of the brethren and sailed thence to Syria, and with him Priscilla and Aquila, having shorn his head in Cenchrea, for he
19 had a vow; and he arrived at Ephesus, and left them there. But entering himself into the synagogue he
20 reasoned with the Jews. And when they asked him that he would remain for a longer time [with them[k]]
21 he did not accede, but bade them farewell, saying, [I must by all means keep the coming feast at Jerusalem[l]]; [m]I will return to you again, if God will: and he sailed
22 away from Ephesus. And landing at Cæsarea, and having gone up and saluted the assembly, he went down
23 to Antioch. And having stayed [there] some time, he went forth, passing in order through the country of Galatia and Phrygia, establishing all the disciples.

24 But a certain Jew, Apollos by name, an Alexandrian by race, an eloquent man, who was mighty in the scriptures, arrived at Ephesus.
25 He was instructed in the way of the Lord, and being fervent in his spirit, he spoke and taught exactly the things concerning Jesus,[n] knowing
26 only the baptism of John. And he began to speak boldly in the synagogue. And Aquila and Priscilla, having heard him, took him to [them] and unfolded to him the way of God
27 more exactly. And when he purposed to go into Achaia, the brethren wrote to the disciples engaging them to receive him, who, being come, contributed much to those who be-
28 lieved through grace.[o] For he with great force convinced the Jews publicly, shewing by the scriptures that Jesus was the Christ.

XIX. And it came to pass, while Apollos was at Corinth, Paul, having passed through the upper districts, came to Ephesus, and finding
2 certain disciples, he said to them, Did ye receive [the] Holy Spirit when ye had believed? And they [said[p]] to him, We did not even hear if [the] Holy Spirit was [come].
3 And he said,[q] To what then were ye baptized? And they said, To the
4 baptism of John. And Paul said, John indeed baptized [with] the baptism of repentance, saying to the people that they should believe on him that was coming after him,
5 that is, on[r] Jesus. And when they heard that, they were baptized to
6 the name of the Lord Jesus. And Paul having laid [his]*hands on them, the Holy Spirit came upon them, and they spoke with tongues
7 and prophesied. And all the men
8 were about twelve. And entering into the synagogue, he spoke boldly during three months, reasoning and persuading [the things[s]] concerning
9 the kingdom of God. But when some were hardened and disbelieved, speaking evil of the way before the multitude, he left them and separated the disciples, reasoning daily in the
10 school of[t] Tyrannus. And this took place for two years, so that all that inhabited Asia heard the word of the
11 Lord,[u] both Jews and Greeks. And God wrought no ordinary miracles
12 by the hands of Paul, so that even

[k] The addition of 'with them' is doubtful. ℵ A B 13 Am omit; D E H L P 31 Syrr Memph insert.

[l] ℵ A B E 13 Am Memph omit the clause; D H L P 31 Syrr insert.: so Meyer, De Wette, Alford.

[m] T. R. adds 'but,' with H L P 31 Syrr; ℵ A B D E 13 Am omit.

[n] T. R., with H P 31, reads 'the Lord;' ℵ A B D E L 13 Am Syrr Memph &c. read 'Jesus.'

[o] It may be 'contributed much through grace to those who believed;' but I doubt it is the sense.

[p] T. R. has 'said' in text, with H L P 31 and others Memph; ℵ A B D E 13 Am omit.

[q] T. R. adds 'to them,' with H L P 31 Memph; ℵ A B D E 13 Am omit.

[r] T. R. adds 'the Christ,' with H L P 31; D has only χριστόν: text ℵ A B E Am Memph.

[s] ℵ A E H L P 13 31 have τά; B D versions omit.

[t] T. R. adds 'a certain,' with D E H L P 31 Am; ℵ A B Memph omit.

[u] T. R. adds 'Jesus,' with H L P 31; ℵ A B D E 13 Am Syrr Memph omit.

[*] T. R. has τάς in text, with E L.

napkins or aprons were brought from his body[v] [and put] upon the sick, and the diseases left them, and the
13 wicked spirits went out.[w] And certain of the Jewish exorcists also,[x] who went about, took in hand to call upon those who had wicked spirits the name of the Lord Jesus, saying, I adjure[y] you by Jesus, whom Paul
14 preaches. And there were certain [men], seven sons of Sceva, Jewish high priest, who were doing this.
15 But the wicked spirit answering said to them,[z] Jesus I know, and Paul I am acquainted with; but ye, who are ye?
16 And the man in whom the wicked spirit was leaped[a] upon them, and having mastered both,[b] prevailed against them, so that they fled out of that house naked and wounded.
17 And this became known to all, both Jews and Greeks, who inhabited Ephesus, and fear fell upon all of them, and the name of the Lord
18 Jesus was magnified. And many of those that believed came confessing and declaring their deeds.
19 And many of those that practised curious arts brought their books [of charms] and burnt them before all. And they reckoned up the prices of them, and found it fifty thousand
20 pieces of silver. Thus with might the word of the Lord increased and prevailed.
21 And when these things were fulfilled, Paul purposed in his spirit to go to Jerusalem, passing through Macedonia and Achaia, saying, After I have been there I must see Rome
22 also. And having sent into Macedonia two of those ministering to him, Timotheus and Erastus, he remained himself awhile in Asia.
23 And there took place at that time no small disturbance about the way.
24 For a certain [man] by name Demetrius, a silver beater, making silver temples of Artemis,[c] brought no small
25 gain to the artisans; whom having brought together, and those who wrought in such things, he said, Men, ye know that our well-living
26 arises from this work, and ye see and hear that this Paul has persuaded and turned away a great crowd, not only of Ephesus, but almost of all Asia, saying that they are no gods which are made with
27 hands. Now not only there is danger for us that our business come into discredit, but also that the temple of the great goddess Artemis be counted for nothing, and that her greatness should be destroyed whom the whole
28 of Asia and the world reveres. And having heard [this], and being filled with rage, they cried out, saying, Great [is] Artemis of the Ephesians.
29 And the [whole[d]] city was filled with confusion, and they rushed with one accord to the theatre, having seized and carried off with [them] Gaius and Aristarchus, Macedonians,
30 fellow-travellers of Paul. But Paul intending to go in to the people, the
31 disciples suffered him not; and some of the asiarchs[e] also, who were his friends, sent to him and urged him not to throw himself into the theatre.
32 Different persons therefore cried out some different thing; for the assembly was tumultuous, and the most did not know for what cause they
33 had come together. But from among the crowd they put forward Alexander, the Jews pushing him forward. And Alexander, beckoning with his

[v] Or 'skin,' surface of his body.
[w] T. R. adds 'from them,' with H L P 31; ℵ A B D E 13 Am Syrr Memph omit.
[x] 'Also' added, with ℵ A B E H P 31 Am Syrr; T. R. has ἀπό, with H L P 13 Memph; H P having both.
[y] T. R. reads, 'we adjure,' with H L P 31 Syrr; text ℵ A B D E 13 Am Memph.
[z] T. R. omits 'to them,' with E H L P; text ℵ A B D 13 31 Am Syrr Memph.

[a] Literally 'leaping.'
[b] T. R. reads 'them,' with H L P 31; text ℵ A B D 13 Am Memph.
[c] Or 'Diana.'
[d] 'Whole' is doubtful; ℵ A B 13 Am Memph omit; E H L P 31 Syrr insert.
[e] Honorary magistrates, of the principal persons of the province, specially charged with the public festivals.

hand, would have made a defence to
34 the people. But, recognising that he was a Jew, there was one cry from all, shouting for about two hours, Great [is] Artemis of the Ephesians.
35 And the townclerk, having quieted the crowd, said,[f] Ephesians,[g] what man is there then who does not know that the city of the Ephesians is temple-keeper of Artemis the great,[h] and of the [image] which fell down
36 from heaven?[i] These things therefore being undeniable, it is necessary that ye should be calm and do
37 nothing headlong. For ye have brought these men, [who are] neither temple-plunderers, nor speak injuri-
38 ously of your[k] goddess. If therefore Demetrius and the artisans who [are] with him have a matter against any one, the courts are being held, and there are proconsuls: let them
39 accuse one another. But if ye inquire anything concerning other matters,[l] it will be settled in the
40 regular assembly. For also we are in danger to be put in accusation for sedition for this [affair] of to-day, no cause existing in reference to which we shall be able to give a reason for
41 this concourse. And having said these things, he dismissed the assembly.

XX. But after the tumult had ceased, Paul having called the disciples to [him] [m]and embraced [them], went
2 away to go to Macedonia. And having passed through those parts, and having exhorted them with much
3 discourse, he came to Greece. And having spent three months [there], a treacherous plot against him having been set on foot by the Jews as he was going to sail to Syria,[the] resolution was adopted of returning
4 through Macedonia. And there accompanied him as far as Asia, Sopater [son] of Pyrrhus,[n] a Berœan; and of Thessalonians Aristarchus and Secundus, and Gaius and Timotheus of Derbe, and of Asia Tychicus
5 and Trophimus. These going before
6 waited for us in Troas; but we sailed away from Philippi after the days of unleavened bread, and we came to them to Troas in five days, where
7 we spent seven days. And the first day of the week, we[o] being assembled to break bread, Paul discoursed to them, about to depart on the morrow. And he prolonged the discourse till
8 midnight. And there were many lights in the upper room where
9 we[p] were assembled. And a certain youth, by name Eutychus, sitting at the window-opening, overpowered[q] by deep sleep while Paul discoursed very much at length, having been overpowered[r] by the sleep, fell from the third story down to the bottom,
10 and was taken up dead. But Paul descending fell upon him, and enfolding [him] [in his arms], said, Be not troubled, for his life[s] is in
11 him. And having gone up, and having broken the[t] bread, and eaten, and having long spoken[v] until day-
12 break, so he went away. And they brought [away] the boy alive, and
13 were no little comforted. And we, having gone before on board ship, sailed off to Assos, going to take in Paul there; for so he had directed, he himself being about to go on foot.
14 And when he met with us at Assos, having taken him on board we came

[f] Literally 'says.'
[g] Literally 'men Ephesians.'
[h] T. R. reads 'the great goddess Artemis,' with H L P 31; text ℵ A B D E 13 Am Syrr Memph.
[i] Or 'Jupiter.'
[k] Some read 'our,' with ℵ A B D 13; text E H L P 31 and very many Am Memph.
[l] Some, with B 13, read περαιτέρω, which means 'further;' but ℵ A D H L P 31 and versions with T. R.
[m] Some add 'and exhorted,' with ℵ A B D E 13 31 Am Syrr Memph, but varying form of reading; H L P omit.
[n] T. R. omits 'son of Pyrrhus,' with H L P Syrr; ℵ A B D E 13 31 Am Memph insert.
[o] T. R. reads 'the disciples,' with H L P 31 and others; text ℵ A B D E 13 Am Syrr.
[p] T. R. reads 'they,' with only a few cursives.
[q] καταφερόμενος, in the act of being so.
[r] κατενεχθείς, 'had been already overpowered.'
[s] Or 'soul.'
[t] T. R. omits 'the,' with E H L P 31, τόν ℵ A B C D 13.
[v] Or 'conversed.'

15 to Mitylene; and having sailed thence, on the morrow arrived opposite Chios, and the next day put in at Samos; and having stayed at Trogyllium, the next day we came
16 to Miletus: for Paul thought it desirable to sail by Ephesus, so that he might not be made to spend time in Asia; for he hastened, if it was possible for him, to be the day of
17 Pentecost at Jerusalem. But from Miletus having sent to Ephesus, he called over [to him] the elders of the
18 assembly. And when they were come to him, he said to them, *Ye* know how I was with you all the time from the first day that I arrived
19 in Asia, serving the Lord with all lowliness, and[w] tears, and temptations, which happened to me through
20 the plots of the Jews; how I held back nothing of what is profitable, so as not to announce [it] to you, and to teach you publicly and in
21 every house, testifying to both Jews and Greeks repentance towards God and faith towards our Lord Jesus
22 Christ.[x] And now, behold, bound in my spirit I go to Jerusalem, not knowing what things shall happen
23 to me in it; only that the Holy Spirit testifies to me[y] in every city, saying that bonds and tribulations
24 await me. But I make no account of[z] [my] life [as] dear to myself, so that I finish my course,[a] and the ministry which I have received of the Lord Jesus to testify the glad tidings of
25 the grace of God. And now, behold, I know that ye all, among whom I have gone about preaching the kingdom [of God[b]], shall see my face no
26 more. Wherefore I witness to you this day, that I am clean from the
27 blood of all, for I have not shrunk from announcing to you all the
28 counsel of God. Take heed therefore to yourselves and to all the flock, wherein the Holy Spirit has set you as overseers, to shepherd the assembly of God, which he has purchased with the blood of his own.[c]

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[w] T. R. adds 'many,' with C H L P 31 and others; ℵ A B D E 13 Am Memph omit.

[x] ℵ A C D E 13 31 Am Memph insert 'Christ;' B H L P &c. omit.

[y] T. R. omits 'to me,' with H L P and others; ℵ A B C D E 13 31 Am Syrr Memph insert.

[z] The readings vary. T. R. has 'I make no account of, nor hold my life dear to myself,' adding οὐδὲ ἔχω and μου after ψυχήν, with E H L P 31; text ℵ B C D² Memph.

[a] T. R. adds 'with joy,' with C E H L P 31; ℵ A B D 13 Am Memph omit.

[b] Many omit 'of God,' with ℵ A B C 13 Memph; E H L P 31 Am insert.

[c] I am fully satisfied that this is the right translation. To make it a question of the divinity of Christ (which I hold to be of the foundation of Christianity) is simply absurd. Wetstein, Griesb., Lach., Tisch., Meyer, De Wette, have Κυρίου (i.e., 'Lord'), not 'God' at all, following A C D E 13 and a host of other MSS. Matthæi has Κυρίου καὶ Θεοῦ, with all the Russian MSS. ℵ B Am have θεοῦ; others χριστοῦ. I am persuaded that the reading is Θεοῦ and has been tampered with because of the difficulty of the phrase. Διὰ τοῦ αἵματος τοῦ ἰδιου is generally received, with ℵ A B C D E 13 31 (T. R. has διὰ τοῦ ἰδ. αἵμ.). Further, Athanasius, particularly in his second letter to Apollinarius, condemns all such language as 'the blood of God' as doctrinally false and the boldness of the Arians—used by them *because* they did *not* believe in the true divinity of Jesus, declaring scripture does not speak so. God could not be said to die or suffer; nor flowing of blood be applied to him. In one place you have, "The scriptures have nowhere taught αἷμα Θεοῦ δίχα σαρκός." The old editions had διὰ σαρκός. The latter is the form of all the language of Athanasius. At any rate, it is in Acts xx., if at all, δίχα σαρκός. On the other hand, Chrysostom has Θεοῦ and τοῦ ἰδίου αἵματος. His comment on it is general: only we have the evidence that already the false reading had crept in, for τοῦ ἰδίου αἵματος is not received as genuine. Quotations from the Fathers will be found in Wetstein *in loco*. Heb. ix. 12, xiii. 12, and even Chrys., as far as they go, shew what the more natural form of 'his own blood' would be in Greek. It has been questioned whether ἴδιος can be used thus absolutely in the singular. But we have it in John's Gospel, chapter xv. 19. It is used in the neuter singular for material things, Acts iv. 32. The torturing the passage as we find it in the manuscripts, I believe arose from their not seeing the sense I have given to it here, a touching expression of the love of God. The use of the neuter singular in John is common with πᾶς in this way. At any rate it is strange to found an argument for the divinity of Christ on a passage where Θεοῦ is rejected by almost all important editions, founding it on an expression which Athanasius declares to be nowhere found in scripture, and only used by Arians because they do not believe in the divinity of Christ. The subject is treated in the second book against Apollinarius: in particular in sections xii.—xiv., p. 758. (Benedict. ed., 1777, vol. i., part 2.)

29 [For[d]] *I* know [this,[e]] that there will
come in amongst you after my de-
parture grievous wolves, not sparing
30 the flock; and from among your
own selves shall rise up men speak-
ing perverted things to draw away
31 the disciples after them. Wherefore
watch, remembering that for three
years, night and day, I ceased not
admonishing each one [of you] with
32 tears. And now I commit you[f] to
God, and to the word of his grace,
which is able to build [you] up and
give [to you[g]] an inheritance among
33 all the sanctified. I have coveted
[the] silver or gold or clothing of
34 no one. [h]Yourselves know that these
hands have ministered to my wants
35 and to those who were with me. I
have shewed you all things, that
thus labouring [we] ought to come in
aid of the weak, and to remember
the words of the Lord Jesus, that he
himself said, It is more blessed to
give than to receive.

36 And having said these things he
knelt down and prayed with them
37 all. And they all wept sore; and fall-
ing upon the neck of Paul they ar-
38 dently kissed[i] him, specially pained
by the word which he had said, that
they would no more see his face.
And they went down with him to
the ship.

XXI. And when, having got away[k]
from them, we at last sailed away,
we came by a direct course to Cos,
and on the morrow to Rhodes, and
2 thence to Patara. And having found
a ship passing over into Phœnicia,
3 we went on board and sailed; and
having sighted Cyprus, and left it on
the left hand, we sailed to Syria,
and made the land at Tyre, for there
the ship was to discharge her cargo.

4 And having found out the disciples,
we remained there seven days; who[l]
said to Paul by the Spirit not to go
5 up to Jerusalem. But when we had
completed the days, we set out and
took our journey, all of them accom-
panying us, with wives and children,
till [we were] out of the city. And
kneeling down upon the shore we
6 prayed. And having embraced one
another, we went on board ship, and
7 they returned home. And we, hav-
ing completed the voyage, arrived
from Tyre at Ptolemais, and having
saluted the brethren we remained
8 one day with them. And leaving on
the morrow,[m] we came to Cæsarea;
and entering into the house of Philip
the evangelist, who was of the seven,
9 we abode with him. Now this man
had four virgin daughters who pro-
10 phesied. And as we stayed there
many days, a certain man, by name
Agabus, a prophet, came down from
11 Judæa, and coming to us and taking
the girdle of Paul, and having bound
his own hands and feet, said, Thus
saith the Holy Spirit, The man
whose this girdle is shall the Jews thus
bind in Jerusalem, and deliver him
up into the hands of [the] Gentiles.
12 And when we heard these things,
both we and those of the place be-
sought [him] not to go up to Jeru-
13 salem. But Paul answered, What
do ye, weeping and breaking my
heart? for *I* am ready not only to
be bound but also to die at Jerusalem
14 for the name of the Lord Jesus. And
when he would not be persuaded, we
were silent, saying, The will of the
15 Lord be done. And after these days,
having got our effects ready, we
16 went up to Jerusalem. And [some]
of the disciples from Cæsarea went

[d] ℵ A (B has ὅτι) C D 13 Am omit; C[3] E H L P 31 Syrr &c. insert.
[e] ℵ A B C D 13 Am Memph omit; C[3] E H L P 31 insert.
[f] T. R. and many add 'brethren,' with C E H L P 31; ℵ A B D 13 and versions omit.
[g] C H L P 13 31 Syrr insert; ℵ A B D E Am Memph omit.
[h] T. R. adds 'but,' or 'and,' δέ, which even so is better left out in English, with 13 Memph.
[i] *καταφίλουν*, elsewhere 'covered with kisses.'
[k] There is an expression of effort in the Greek word: 'torn ourselves' may be too strong. Chrys. remarks that it implies *βίαν*, 'force.'
[l] *οἵτινες*.
[m] T. R. adds 'Paul, and we that were with him,' with H L P 31 and many others; ℵ A B C E 13 Am Syrr Memph omit.

with us, bringing [with them] a certain Mnason, a Cyprian, an old disciple, with whom[a] we were to
17 lodge. And when we arrived at Jerusalem the brethren gladly re-
18 ceived us. And on the morrow Paul went in with us to James, and all
19 the elders came there. And having saluted them, he related one by one the things which God had wrought among the nations by his ministry.
20 And they having heard [it] glorified God,[o] and said to him, Thou seest, brother, how many myriads there are of the Jews who have believed,
21 and all are zealous of the law. And they have been informed concerning thee that thou teachest all the Jews among the nations apostasy from Moses, saying that they should not circumcise their children, nor walk
22 in the customs. What is it then? a multitude must necessarily come together, for they will hear [p]that thou
23 art come. This do therefore that we say to thee: We have four men who
24 have a vow on them; take these and be purified with them, and pay their expenses, that they may have their heads shaved; and all will[q] know that [of those things] of which they have been informed about thee nothing is [true]; but that thou thyself also walkest orderly, keeping the law.
25 But concerning [those of] the nations who have believed, we have written, deciding that they should [observe no such thing, only to[r]] keep themselves both from things offered to idols, and from blood, and from things
26 strangled, and from fornication. Then Paul, taking the men, on the next day, having been purified, entered with them[s] into the temple, signifying the time the days of the purification would be fulfilled, until the offering was offered for every one of them.
27 And when the seven days were nearly completed, the Jews from Asia, having seen him in the temple, set all the crowd in a tumult, and
28 laid hands upon him, crying, Israelites,[t] help! this is the man who teaches all everywhere against the people, and the law, and this place, and has brought Greeks too into the temple, and profaned this holy place.
29 For they had before seen Trophimus the Ephesian with him in the city, whom they supposed that Paul had
30 brought into the temple. And the whole city was moved, and there was a concourse of the people; and having laid hold on Paul they drew him out of the temple, and immediately the doors were shut.
31 And as they were seeking to kill him, a representation came to the chiliarch of the band that the whole
32 of Jerusalem was in a tumult; who, taking with him immediately soldiers and centurions, ran down upon them. But they, seeing the chiliarch and the soldiers, ceased beating
33 Paul. Then the chiliarch came up and laid hold upon him, and commanded [him] to be bound with two chains, and inquired who he might
34 be, and what he had done. And different persons cried some different thing in the crowd. But he, not being able to know the certainty on account of the uproar, commanded him to be brought into the fortress.
35 But when he got upon the stairs it was so that he was borne by the soldiers on account of the violence
36 of the crowd. For the multitude of the people followed, crying, Away
37 with him. But as he was about to be led into the fortress, Paul says to the chiliarch, Is it allowed me to say something to thee? And he said,
38 Dost thou know Greek? Thou art

[a] Or 'to bring us to a certain Mnason, a Cyprian, an old disciple with whom.'

[o] T. R. reads 'the Lord,' with D H P 31; text ℵ A B C E L 13 Am Memph.

[p] B C and versions Syrr Memph read 'What is it then? They will necessarily hear.'

[q] T. R. reads 'may,' with H L P and most others; text ℵ A B C D E 13 31 and others.

[r] ℵ A B 13 Am Memph and versions omit the clause; C D E H L P 31 Syr-Hcl insert.

[s] Or 'purified with them, entered.'

[t] Literally, 'men Israelites.'

not then that Egyptian who before these days raised a sedition and led out into the wilderness the four thou-
38 sand men of the assassins? But Paul said, I am a Jew[v] of Tarsus, citizen of no insignificant city of Cilicia, and I beseech of thee, allow me to speak
40 to the people. And when he had allowed him, Paul, standing on the stairs, beckoned with his hand to the people; and a great silence having been made, he addressed them in the Hebrew tongue, saying,
(XXII.) Brethren[w] and fathers, hear my defence which I now make
2 to you. And hearing that he addressed them in the Hebrew tongue, they kept the more quiet; and he
3 says, *I* am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of[x] Gamaliel, educated according to [the] exactness of the
4 law of [our] fathers, being zealous for God, as ye are all this day; who have persecuted this way unto death, binding and delivering up to prisons
5 both men and women; as also the high priest bears me witness, and all the elderhood: from whom also, having received letters to the brethren, I went to Damascus to bring those also who were there, bound,
6 to Jerusalem, to be punished. And it came to pass,[y] as I was journeying and drawing near to Damascus, that, about mid-day, there suddenly shone out of heaven a great light round
7 about me. And I fell to the ground, and heard a voice saying to me, Saul, Saul, why persecutest thou
8 me? And I answered, Who art thou, Lord? And he said to me, *I* am Jesus the Nazaræan, whom
9 thou persecutest. But they that were with me beheld the light, [and were filled with fear[z]], but heard not the voice of him that was speak-
10 ing to me. And I said, What shall I do, Lord? And the Lord said to me, Rise up, and go to Damascus, and there it shall be told thee of all things which it is appointed thee to
11 do. And as I could not see, through the glory of that light, being led by the hand of those who were with
12 me, I came to Damascus. And a certain Ananias, a pious man according to the law, borne witness to by all the Jews who dwelt [there],
13 coming to me and standing by me, said to me, Brother Saul, receive thy sight. And *I*, in the same hour, received my sight and saw him.
14 And he said, The God of our fathers has chosen thee beforehand to know his will, and to see the just one, and to hear a voice out of his mouth;
15 for thou shalt be a witness for him to all men of what thou hast seen
16 and heard. And now why lingerest thou? Arise and get baptized, and have thy sins washed away, calling
17 on his name.[a] And it came to pass[y] when I had returned to Jerusalem, and as I was praying in the temple,
18 that I became in ecstasy, and saw him saying to me, Make haste and go quickly out of Jerusalem, for they will not receive thy testimony
19 concerning me. And *I* said, Lord, they themselves know that I was imprisoning and beating in every synagogue those that believe on
20 thee; and when the blood of thy witness Stephen was shed, I also myself was standing by and consenting,[b] and kept the clothes of
21 them who killed him. And he said to me, Go, for *I* will send thee to
22 the nations afar off. And they heard him until this word, and lifted up their voice, saying, Away with such

[v] Literally 'a man a Jew.'
[w] Literally 'Men brethren.'
[x] Some would point it thus: 'city, educated at the feet of Gamaliel according to,' &c. It comes to the same.
[y] Literally 'it came to pass to me.' But this is hardly English.

[z] ℵ A B H 13 Am Memph omit; D E L P 31 Syr-Hcl &c. insert.
[a] T. R. reads 'on the name of the Lord,' with H L P 31 and others; text ℵ A B E 13 Am Syrr Memph &c.
[b] T. R. adds 'to his being killed,' with H L P 13 31 and others; text ℵ A B D E Am Memph &c.

a one as that from the earth, for it
28 was[c] not fit he should live. And
as they were crying, and throwing
away their clothes, and casting dust
29 into the air, the chiliarch commanded
him to be brought into the fortress,
saying that he should be examined
by scourging, that he might ascertain
for what cause they cried thus against
25 him. But as they[cc] stretched him
forward with the thongs, Paul said
to the centurion who stood [by], Is
it lawful for you to scourge a man
[who is] a Roman and uncondemned?
26 And the centurion, having heard it,
went and reported it to the chiliarch,
saying, What art thou[d] going to do?
27 for this man is a Roman. And the
chiliarch coming up said to him, Tell
me, Art *thou*[e] a Roman? And he
28 said, Yes. And the chiliarch answer-
ed, *I*, for a great sum, bought this
citizenship. And Paul said, But *I*
29 was also [free] born. Immediately
therefore those who were going to
examine him left him, and the chili-
arch also was afraid when he as-
certained that he was a Roman, and
30 because he had bound him. And on
the morrow, desirous to know the
certainty [of the matter] why he
was accused of the Jews, he loosed
him,[f] and commanded the chief
priests and all the[g] council to meet,[h]
and having brought Paul down set
him before them.

XXIII. And Paul, fixing his eyes on
the council, said, Brethren,[i] I have
walked in all good conscience with
2 God unto this day. But the high
priest Ananias ordered those stand-
ing by him to smite his mouth.
3 Then Paul said to him, God will
smite thee, whited wall. And thou,
dost thou sit judging me according
to the law, and breaking the law
commandest me to be smitten?
4 And those that stood by said, Dost
thou rail against the high priest of
5 God? And Paul said, I was not
conscious, brethren, that he was
high priest; for it is written, Thou
shalt not speak evilly of the ruler
6 of thy people. But Paul, knowing
that the one part [of them] were of
the Sadducees and the other of the
Pharisees, cried out in the council,
Brethren,[j] *I* am a Pharisee, son of
Pharisees: *I* am judged concerning
the hope and resurrection of [the]
7 dead. And when he had spoken
this, there was a tumult of the
Pharisees and the Sadducees, and
8 the multitude was divided. For
Sadducees say there is no resurrec-
tion, nor angel, nor spirit; but
Pharisees confess both of them.
9 And there was a great clamour, and
the scribes[k] of the Pharisees' part
rising up contended, saying, We find
nothing evil in this man; and if a
spirit has spoken to him, or an
10 angel[l]....And a great tumult hav-
ing arisen, the chiliarch, fearing lest
Paul should have been torn in pieces
by them, commanded the troop to
come down and take him by force
from the midst of them, and to
11 bring [him] into the fortress. But the
following night the Lord stood by
him, and said, Be of good courage;[m]
for as thou hast testified the things
concerning me at Jerusalem, so thou
must bear witness at Rome also.

[c] T. R. reads καθῆκον, with many cursives.
[cc] T. R. reads 'he,' with (H) P 31.
[d] T. R. reads 'look to what thou art,' with D H L P 31; text ℵ A B C E 13 Am Syrr Memph.
[e] T. R. reads 'if thou art,' with L P and many others; text ℵ A B C D E H 13 31 Am Syrr Memph.
[f] T. R. adds 'from the bonds,' with H L P 31 and others; text ℵ A B C E 13 Am Syrr Memph.
[g] T. R. reads 'their whole,' with H L P 31 and others; text ℵ A B C E 13 Am Memph.
[h] T. R. reads 'to come,' with H L P Memph; text ℵ A B C E 31 Am.

[i] Literally 'men brethren.'
[j] T. R. reads 'son of a Pharisee,' with E H L P 31 and most others Memph; text ℵ A B C 13 Am.
[k] Many read 'some of the scribes,' with ℵ B C; A E 13 Am Memph have τινές only, and omit 'part,' reading, 'and some of the Pharisees rising up.'
[l] T. R. adds 'let us not fight with God,' with H L P 31 and others; ℵ A B C E 13 61 Am Memph omit.
[m] T. R. adds 'Paul,' with H L P 31 61 and many others; ℵ A B C E 13 Am Syrr Memph omit.

12 And when it was day, the Jews,[m] having banded together, put themselves under a curse, saying that they would neither eat nor drink till
13 they should kill Paul. And they were more than forty who had joined to-
14 gether in this oath; and they went to the chief priests and elders, and said, We have cursed ourselves with a curse to taste nothing until we kill
15 Paul. Now therefore do ye with the council make a representation to the chiliarch so that he may bring him down[n] to you, as about to determine more precisely what concerns him, and we, before he draws near, are
16 ready to kill him. But Paul's sister's son, having heard of the lying in wait, came and entered into the for-
17 tress and reported [it] to Paul. And Paul, having called one of the centurions, said, Take this youth to the chiliarch, for he has something to
18 report to him. He therefore, having taken him with [him], led him to the chiliarch, and says, The prisoner Paul called me to [him] and asked me to lead this youth to thee, who
19 has something to say to thee. And the chiliarch having taken him by the hand, and having gone apart in private, inquired, What is it that
20 thou hast to report to me? And he said, The Jews have agreed together to make a request to thee, that thou mayest bring Paul down to-morrow into the council, as about to[o] inquire something more precise concerning
21 him. Do not thou then be persuaded by them, for there lie in wait for him of them more than forty men, who have put themselves under a curse neither to eat nor drink till they kill him; and now they are ready wait-
22 ing the promise from thee. The chiliarch then dismissed the youth, commanding [him], Utter to no one that thou hast represented these
23 things to me. And having called to [him] certain two of the centurions, he said, Prepare two hundred soldiers that they may go as far as Cæsarea, and seventy horsemen, and two hundred light-armed footmen, for
24 the third hour of the night. And [he ordered them] to provide beasts, that they might set Paul on them and carry [him] safe through to
25 Felix the governor, having written a letter, couched in this form:
26 Claudius Lysias to the most excellent governor Felix, greeting.
27 This man, having been taken by the Jews, and being about to be killed by them, I came up with the military and took[p] out [of their hands], having learned that he was a
28 Roman. And desiring to know[q] the charge on which they accused him, I brought him down to their council;
29 whom I found to be accused of questions of their law, but to have no charge laid against him [making him] worthy of death or of bonds.
30 But having received information of a plot about to be put in execution against the man [by the Jews[r]], I have immediately sent him to thee, commanding also his accusers to say before thee the things that are
31 against him. [Farewell.[s]] The soldiers therefore, according to what was ordered them, took Paul and brought
32 him by night to Antipatris, and on the morrow, having left the horsemen to go with him, returned to the
33 fortress. And these, having entered into Cæsarea, and given up the letter to the governor, presented Paul also
34 to him. And[t] having read [it], and

[m] T. R. reads 'certain of the Jews,' with H L P 31 and others Am; text ℵ A B C E 13 61 Memph.
[n] T. R. adds 'to-morrow,' with H L P 31 and others; ℵ A B C E 13 61 Am Syrr Memph &c. omit.
[o] T. R. reads 'as though they would inquire,' with many cursives.
[p] T. R. adds 'him,' with H L P 31 and most thers Syrr Memph; ℵ A B E 13 61 Am omit.
[q] Many read 'to know distinctly,' ἐπιγνῶναι, with ℵ A B 13 61; text E H L P 31 and most.
[r] ℵ A (B) E 13 61 Am (Memph) omit, reading ἐξ αὐτῶν, 'by them' instead of ἐξαυτῆς, 'immediately;' H L P 31 and others insert. B Memph have ἐξαυτῆς only.
[s] ℵ E H L P 31 61 Syrr insert; A B 13 Am Memph omit.
[t] T. R. adds 'the governor,' with H L P 31 and others; ℵ A B E 13 61 Am Syrr Memph omit.

asked of what eparchy he was, and
35 learned that [he was] of Cilicia, he
said, I will hear thee fully when
thine accusers also are arrived. And
he commanded him to be kept in
Herod's prætorium.

XXIV. And after five days came down
the high priest Ananias, with the[u]
elders, and a certain orator called
Tertullus, and laid their informations
against Paul before the governor.
2 And he having been called, Tertullus
began to accuse, saying, Seeing we
enjoy great peace through thee, and
that excellent measures are executed
for this nation by thy forethought,
3 we receive [it] always and every-
where, most excellent Felix, with
4 all thankfulness. But that I may
not too much intrude on thy time, I
beseech thee to hear us briefly in
5 thy kindness. For finding[v] this
man a pest, and moving sedition
among all the Jews throughout the
world, and a leader of the sect of the
6 Nazaræans; who also attempted to
profane the temple; whom we also
had seized, [and would have judged
7 according to our law; but Lysias,
the chiliarch, coming up, took [him]
away with great force out of our
8 hands, having commanded his ac-
cusers to come to thee;[w] of whom
thou canst thyself, in examining
[him], know the certainty of all
these things of which we accuse
9 him. And the Jews also joined[x] in
pressing the matter against [Paul],
saying that these things were so.
10 But Paul, the governor having
beckoned to him to speak, answered,
Knowing that for many years thou
hast been judge to this nation, I
11 answer[y] readily as to the things
which concern myself. As thou
mayest know[z] that there are not
more than twelve days since I went
12 up to worship at Jerusalem, and
neither in the temple did they find
me discoursing to any one, or mak-
ing any tumultuous gathering to-
gether of the crowd, nor in the
13 synagogues, nor in the city; neither
can they make good the things of
14 which they now accuse me. But
this I avow to thee, that in the way
which they call sect, so I serve my
fathers' God, believing all things
which are written throughout the
15 law, and in the prophets; having
hope towards God, which they them-
selves also receive, that there is
to be a resurrection[a] both of just
16 and unjust. For this cause I also
exercise [myself] to have in every-
thing a conscience without offence
17 towards God and men. And after
a lapse of many years I arrived,
bringing alms to my nation, and
18 offerings. Whereupon they found
me purified in the temple, with
neither crowd nor tumult. But[b] it
19 was certain Jews from Asia, who
ought to appear before thee and
accuse, if they have anything against
20 me; or let these themselves say
what wrong they found[c] in me
when I stood before the council,
21 [other] than concerning this one
voice which I cried standing amongst
them: I am judged this day by you
touching [the] resurrection of [the]
22 dead. And Felix,[d] knowing ac-
curately the things concerning the
way, adjourned them, saying, When
Lysias the chiliarch is come down I

[u] ℵ A B E 13 31 61 Am read 'some of the.'

[v] The phrase is not complete, or rather, the parts are not strictly connected: finding him so, they would have judged him.

[w] ℵ A B H L P (C fails) 61 Am Memph omit from after 'seized,' ver. 6, to 'to thee,' ver. 8, reading 'seized, of whom;' but 'of whom' must then refer to 'Paul;' E 13 31 Syrr insert.

[x] T. R. *συνέθεντο*, 'assented,' 'joined in,' with many cursives; text ℵ A B E H L P 31 61.

[y] T. R. adds 'the more,' with H L P 31 and others; text ℵ A B E 13 61 Am Memph.

[z] T. R. *γνῶναι*, with H L P 13 31 and others; *ἐπιγνῶναι* ℵ A B E 61.

[a] T. R. adds 'of the dead,' with E H L P 31 and others Syrr; ℵ A B C 13 61 Am Memph omit.

[b] T. R. (not Stephanus) omits 'But,' with H L P, reading 'Whereupon certain Jews from Asia found me,' &c.; ℵ A B C E 13 31 61 Am Memph insert.

[c] T. R. reads 'if they found any wrong,' with some cursives Am. (ℵ A B 13 31 omit *ἐν ἐμοί*.)

[d] T. R. adds 'having heard these things,' with H L P 31 and others.

will determine your affair; [e] ordering
the centurion to keep him,[f] and that
he should have freedom, and to hin-
der none of his friends to minister[g]
to him.
And after certain days, Felix hav-
ing arrived with Drusilla his wife,
who was a Jewess, he sent for Paul
and heard him concerning the faith
in Christ. And as he reasoned con-
cerning righteousness, and temper-
ance, and the judgment about to
come, Felix, being filled with fear,
answered, Go for the present, and
when I get an opportunity I will
send for thee; hoping[h] at the same
time that money would be given
him by Paul:[i] wherefore also he
sent for him the oftener and com-
muned with him. But when two
years were completed, Felix was re-
lieved by Porcius Festus as his suc-
cessor; and Felix, desirous to oblige
the Jews, to acquire their favour, left
Paul bound.

XXV. Festus therefore, being come
into the eparchy, after three days
went up to Jerusalem from Cæsarea.
And the chief priests[j] and the chief
of the Jews laid informations before
him against Paul, and besought him,
asking as a grace against him that
he would send for him to Jerusalem,
laying people in wait to kill him on
the way. Festus therefore answered
that Paul should be kept at Cæsarea,
and that he himself was about to
set out shortly. Let therefore the
persons of authority among you,
says he, going down too, if there be
anything in this man,[k] accuse him.

And having remained among them
not more than eight or[l] ten days,
he went down to Cæsarea; and on
the next day, having sat down on the
judgment-seat, commanded Paul to
be brought. And when he was come,
the Jews who were come down from
Jerusalem stood round, bringing
many and grievous charges[m] which
they were not able to prove: Paul[n]
answering for himself, Neither against
the law of the Jews, nor against the
temple, nor against Cæsar, have I
offended [in] anything. But Festus,
desirous of obliging the Jews, to ac-
quire their favour, answering Paul,
said, Art thou willing to go up to
Jerusalem, there to be judged before
me concerning these things? But
Paul said, I am standing before the
judgment-seat of Cæsar, where I
ought to be judged. To the Jews
have I done no wrong, as *thou*
also very well knowest.[o] If then[p]
I have done any wrong and com-
mitted anything worthy of death,
I do not deprecate dying; but if
there is nothing of those things of
which they accuse me, no man can
give me up to them. I appeal to
Cæsar. Then Festus, having con-
ferred with the council, answered,
Thou hast appealed to Cæsar? To
Cæsar shalt thou go. And when
certain days had elapsed, Agrippa
the king and Bernice arrived at
Cæsarea to salute Festus. And
when they had spent many days
there, Festus laid before the king
the matters relating to Paul, saying,
There is a certain man left prisoner

[e] T. R. adds 'and,' with H 31 and others; (Am?) δέ, with L; ℵ A B C E P 13 61 Memph omit.
[f] T. R. reads 'Paul,' with H L P 31 and most others; αὐτόν ℵ A B C E 13 61 Am Memph.
[g] T. R. adds 'or to come,' with H L P 31 and others; ℵ A B C E 13 61 Am Syrr Memph omit.
[h] T. R. adds δέ, 'too' or 'also,' with some cursives and Memph.
[i] T. R. adds 'that he might let him go,' with H L P 31 and most others Memph; ℵ A B C E 13 61 Am Syrr omit.
[j] T. R. reads 'the high priest,' with H P 31 and others; text ℵ A B C E L 13 61 Am Syrr Memph.
[k] Or 'if there be anything amiss in the man,' with ℵ A B C E 13 61 Am Memph (Syrr).
[l] T. R. omits 'not' and 'eight or,' with H L P; the readings vary in detail, resulting in text.
[m] T. R. adds 'against Paul,' with E H P 31, but the readings vary; L 'against him;' ℵ A B C 13 61 Am omit.
[n] T. R. omits 'Paul,' with H P and others; ℵ A B C E (L π. αὐτοῦ) 13 31 61 Am Syrr Memph insert. E Am add 'but.'
[o] Or 'thou knowest better than that;' that is, than to say, 'wilt thou go up to Jerusalem and be judged?' We might read 'better than thou pretendest;' but it is difficult with the ὡς.
[p] T. R. reads 'For if,' with H L P 31 Am &c.; text ℵ A B C E 61 Memph.

16 by Felix, concerning whom, when I
was at Jerusalem, the chief priests
and the elders of the Jews laid
informations, requiring judgment
16 against him: to whom I answered,
It is not [the] custom of the Romans
to give up any man[q] before that the
accused have the accusers face to
face, and he have got opportunity of
17 defence touching the charge. When
therefore they had come together
here, without putting it off, I sat the
next day on the judgment-seat and
commanded the man to be brought:
18 concerning whom the accusers,
standing up, brought no such accu-
19 sation of guilt as *I* supposed; but
had against him certain questions
of their own system of worship, and
concerning a certain Jesus who is
dead, whom Paul affirmed to be
20 living. And as I myself was at a
loss as to an inquiry into these
things,[r] I said, Was he willing to go
to Jerusalem and there to be judged
21 concerning these things? But Paul
having appealed to be kept for the
cognisance of Augustus, I com-
manded him to be kept till I shall
22 send him to Cæsar. And Agrippa
[said[s]] to Festus, I myself also would
desire to hear the man. To-morrow,
said he,[t] thou shalt hear him.
23 On the morrow therefore, Agrippa
being come, and Bernice, with great
pomp, and having entered into the
hall of audience, with the chiliarchs
and the men of distinction of the
city, and Festus having given com-
24 mand, Paul was brought. And
Festus said,[u] King Agrippa, and
all men who are here present with
us, ye see this person, concerning
whom all the multitude of the Jews
applied to me both in Jerusalem
and here, crying out against [him]
that he ought not to live any longer.
25 But I, having found that he had
done nothing worthy of death, and
this [man] himself having appealed
to Augustus, I have decided to send
26 him; concerning whom I have
nothing certain to write to my lord.
Wherefore I have brought him be-
fore you, and specially before thee,
king Agrippa, so that an examina-
tion having been gone into I may
27 have something to write: for it
seems to me senseless, sending a
prisoner, not also to signify the
charges against him.

XXVI. And Agrippa said to Paul, It
is permitted thee to speak for thy-
self. Then Paul stretching out his
2 hand answered in his defence: *I*
count myself happy, king Agrippa,
in having to answer to-day before
thee concerning all of which I am
3 accused by the Jews, especially be-
cause thou art acquainted with all
the customs and questions which
are among the Jews; wherefore I
beseech thee to hear me patiently.
4 My manner of life then from my
youth, which from its commence-
ment was passed among my nation
in Jerusalem, know all the Jews,
5 who knew me before from the out-
set [of my life], if they would bear
witness, that according to the strictest
sect of our religion I lived a Pharisee.
6 And now I stand to be judged be-
cause of the hope of the promise
7 made by God to our[v] fathers, to
which our whole twelve tribes serv-
ing incessantly day and night hope
to arrive; about which hope, O
king,[w] I am accused of [the] Jews.
8 Why should it be judged a thing
incredible in your sight if God raises
9 the dead? I indeed myself thought
that I ought to do much against the

[q] T. R. adds 'to destruction,' with H L P 31 and others Syrr; ℵ A B C E 13 61 Am Memph omit.
[r] T. R. reads 'this,' with H P and some cursives; text ℵ A B C E L Syrr Memph.
[s] T. R. has 'said' in text, with C E H L P 31 61 Syrr Memph; ℵ A B 13 Am omit.
[t] T. R. reads 'and he said, To-morrow,' with C E H L P 13 31 61 Syrr; ℵ A B Am Memph omit ὁ δέ.
[u] Literally 'says.'
[v] T. R. has 'the,' with H L P 13 and others; 'our' ℵ A B C E 31 61 Am Syrr Memph.
[w] T. R. adds 'Agrippa,' with H L P 31 Syrr; ℵ A B C E I 13 61 Am Memph omit. A omits also 'O king.'

10 name of Jesus the Nazaræan. Which
also I did in Jerusalem, and myself
shut up in prisons many of the saints,
having received the authority from
the chief priests; and when they
were put to death I gave my vote.
11 And often punishing them in all the
synagogues, I compelled them to
blaspheme. And, being exceedingly
furious against them, I persecuted
them even to cities out [of our own
12 land]. And when, [engaged] in this,
I was journeying to Damascus, with
authority and power from the chief
13 priests, at mid-day, on the way, I
saw, O king, a light above the bright-
ness of the sun shining from heaven
round about me and those who were
14 journeying with me. And, when we
were all fallen to the ground, I heard
a voice saying to me[w] in the Hebrew
tongue, Saul, Saul, why persecutest
thou me? [it is] hard for thee to kick
15 against goads. And I said, Who art
thou, Lord? And the Lord[x] said, *I*
am Jesus whom thou[y] persecutest:
16 but rise up and stand on thy feet; for
for this purpose have I appeared to
thee, to appoint thee to be a servant[z]
and a witness both of what thou hast
seen, and of what I shall appear to
17 thee in, taking thee out from among
the people, and the nations, to whom[a]
18 *I* send thee, to open their eyes, that
they may turn from darkness to light,
and from the power of Satan to God,
that they may receive remission of
sins and inheritance among them
that are sanctified by faith in me.
19 Whereupon, king Agrippa, I was not
disobedient to the heavenly vision;
20 but have, first to those both in Da-
mascus and Jerusalem, and to all the
region of Judæa, and to the nations,
announced that they should repent
and turn to God, doing works worthy
21 of repentance. On account of these
things the Jews, having seized me
in the temple, attempted to lay
22 hands on and destroy me. Having
therefore met with [the] help which
is from God, I have stood firm unto
this day, witnessing both to small
and great, saying nothing else than
those things which both the prophets
and Moses have said should happen,
23 [namely,] whether Christ should
suffer; whether he first, through
resurrection of [the] dead, should
announce light both[b] to the people
24 and to the nations. And as he
answered for his defence with these
things, Festus says[c] with a loud
voice, Thou art mad, Paul; much
25 learning turns thee to madness. But
Paul[d] said,[e] I am not mad, most
excellent Festus, but utter words of
26 truth and soberness; for the king is
informed about these things, to whom
also I speak with all freedom. For I
am persuaded that of these things no-
thing is hidden from him; for this was
27 not done in a corner. King Agrippa,
believest thou the prophets? I know
28 that thou believest. And Agrippa
[said[f]] to Paul, In a little thou per-
suadest me to become a christian.
29 And Paul [said[f]], I would to God,
both in little and in much, that not
only thou, but all who have heard
me this day, should become such as I
30 also am, except these bonds. And[g]
the king stood up, and the governor
and Bernice, and those who sat with
31 them, and having gone apart, they
spoke to one another saying, This
man does nothing worthy of death
32 or of bonds. And Agrippa said to

[w] T. R. reads 'speaking to me and saying,' with L and others; H Am have 'speaking to me,' omitting 'and saying;' text ℵ A B C I (E 31) 61 Syrr Memph.

[x] T. R. omits 'Lord,' with H P and others: ℵ A B C E I L 31 61 Am Syrr Memph insert.

[y] There is a certain emphasis on 'I' and 'thou.'

[z] ὑπηρέτης, an appointed official servant.

[a] T. R. adds 'now,' and omits ἐγω.

[b] T. R. omits 'both,' with L P 31 and others Am Memph; ℵ A B E H 13 61 insert.

[c] T. R. reads 'said,' with H L P 31 Am Memph; 'says,' ℵ A B E 13 61.

[d] T. R. reads 'he,' with H L P 31; 'Paul' ℵ A B E 13 61 Am Memph.

[e] Literally 'says.'

[f] T. R. reads 'said' in text, with H L P 31 Memph; ℵ A B 13 61 Am omit.

[g] T. R. adds 'when he had said this,' with H L P 31; ℵ A B 13 61 Am Syrr Memph omit.

Festus, This man might have been let go if he had not appealed to Cæsar.

XXVII. But when it had been determined that we should sail to Italy, they delivered up Paul and certain other prisoners to a centurion, by name Julius, of Augustus' company.
2 And going on board a ship of Adramyttium about to navigate[h] by the places along Asia, we set sail, Aristarchus, a Macedonian of Thes-
3 salonica, being with us. And the next day we arrived at Sidon. And Julius treated Paul kindly and suffered him to go to his friends and
4 refresh himself. And setting sail thence we sailed under the lee of Cyprus, because the winds were con-
5 trary. And having sailed over the waters of Cilicia and Pamphylia we
6 came to Myra in Lycia: and there the centurion having found a ship of Alexandria sailing to Italy, he
7 made us go on board her. And sailing slowly for many days, and having with difficulty got abreast of Cnidus, the wind not suffering us, we sailed under the lee of Crete
8 abreast of Salmone; and coasting it with difficulty we came to a certain place called Fair Havens, near to
9 which was [the] city of Lasæa. And much time having now been spent, and navigation being already dangerous, because the fast also was already
10 past, Paul counselled them, saying, Men, I perceive that the navigation will be with disaster and much loss, not only of the cargo and the ship,
11 but also of our lives. But the centurion believed rather the helmsman and the shipowner than what was
12 said by Paul. And the harbour being ill adapted to winter in, the most counselled to set sail thence, if perhaps they might reach Phœnice to winter in, a port of Crete looking
13 north-east and south-east.[i] And [the] south wind blowing gently, supposing that they had gained their object, having weighed anchor they sailed close in shore along Crete.
14 But not long after there came down it a hurricane called Euroclydon.[j]
15 And the ship being caught and driven, and not able to bring her head to the wind, letting her go we
16 were driven [before it]. But running under the lee of a certain island called Clauda, we were with difficulty able to make ourselves masters of the
17 boat; which having hoisted up, they used helps, frapping[k] the ship; and fearing lest they should run into Syrtis and run aground,[l] and having lowered the gear they were so
18 driven. But the storm being extremely violent on us, on the next
19 day they threw cargo overboard, and on the third day with their own hands they cast[m] away the ship furniture.
20 And neither sun nor stars appearing for many days, and no small storm lying on us, in the end all hope of our
21 being saved was taken away. And when they had been a long while without taking food, Paul then standing up in the midst of them said, Ye ought, O men, to have hearkened to me and not have made sail from Crete and have gained this disaster
22 and loss. And now I exhort you to be of good courage, for there shall be no loss at all of life of [any] of you,
23 only of the ship. For an angel of the God whose I am and whom I
24 serve stood by me this night, saying, Fear not, Paul; thou must stand before Cæsar; and behold, God has

[h] T. R. connects 'about to navigate' with 'we,' with H L P 31; text ℵ A B 13 61 Am Syrr Memph.
[i] The direction is expressed by that of winds, but *κατά* is the point 'to which,' not 'from which,' the wind blows. *Libs* is a south-west wind, and *Chorus* a north-west. But down the wind is, of course, just the opposite point. See Josephus A. J., xv. 9, 6, which seems decisive.
ℵ A B read 'Eurakylon.'

[k] Passing a cable round the body of the ship.
[l] *εἰς τὴν Σύρτιν ἐκπέσωσι. ἐκπίπτω* is 'run on shore,' (ver. 26) 'on an island.' I give it this sense therefore here; but the *εἰς τὴν Σύρτιν*, which was at some distance south-west, needs some paraphrase. 'Run aground into Syrtis' is not sense.
[m] T. R., with H L P 31 Syrr Memph, reads 'with our own hands we cast;' text ℵ A B C 13 61 Am,

granted to thee all those that sail with
25 thee. Wherefore be of good courage,
men, for I believe God that thus it
shall be, as it has been said to me.
26 But we must be cast ashore on a cer-
27 tain island. And when the fourteenth
night was come, we being driven
about in Adria, towards the middle
of the night the sailors supposed that
28 some land neared them, and having
sounded found twenty fathoms, and
having gone a little farther and hav-
ing again sounded they found fifteen
29 fathoms; and fearing lest we[n] should
be cast on rocky places, casting four
anchors out of the stern, they wished
that day were come.
30 But the sailors wishing to flee out
of the ship, and having let down the
boat into the sea under pretext of
being about to carry out anchors
31 from the prow, Paul said to the
centurion and the soldiers, Unless
these abide in the ship *ye* cannot be
32 saved. Then the soldiers cut away
the ropes of the boat and let her fall.
33 And while it was drawing on to day-
light, Paul exhorted them all to par-
take of food, saying, Ye have passed
the fourteenth day watching in
expectation without taking food.
34 Wherefore I exhort you to partake
of food, for this has to do with your
safety; for not a hair from the head
of any one of you shall perish.[o]
35 And, having said these things and
taken a loaf, he gave thanks to God
before all, and having broken it be-
36 gan to eat. And all taking courage,
37 themselves also took food. And we
were in the ship, all the souls, two
38 hundred and seventy-six. And hav-
ing satisfied themselves with food,
they lightened the ship, casting out
39 the wheat into the sea. And when
it was day they did not recognise
the land; but they perceived a cer-
tain bay having a strand, on which
they were minded, if they should be
40 able, to run the ship ashore; and,
having cast off the anchors, they
left [them] in the sea, at the same
time loosening the lashings of the
rudders, and hoisting the foresail to
the wind, they made for the strand.
41 And falling into a place where two
seas met they ran the ship aground,
and the prow having stuck itself
fast remained unmoved, but the
stern was broken by the force of
42 the waves.[p] And [the] counsel of the
soldiers was that they should kill
the prisoners lest any one should
43 swim off and escape. But the cen-
turion, desirous of saving Paul,
hindered them of their purpose, and
commanded those who were able to
swim, casting themselves first [into
44 the sea], to get out on land; and the
rest, some on boards, some on some
of the things [that came] from the
ship; and thus it came to pass that
all got safe to land.

XXVIII. And when we[q] got safe [to
2 land] we[q] then knew that the island
was called Melita. But the bar-
barians shewed us no common kind-
ness; for, having kindled a fire, they
took us all in because of the rain that
was falling and because of the cold.
3 And Paul having gathered a [cer-
tain[r]] quantity of sticks together in
a bundle and laid [it] on the fire, a vi-
per coming out from[s] the heat seized
4 his hand. And when the barbarians
saw the beast hanging from his hand,
they said to one another, This man is
certainly a murderer, whom, [though]
saved out of the sea, Nemesis has not
5 allowed to live. *He* however,[t] having

[n] T. R. reads 'they,' with 61 and some cursives; text (ℵ) A B C H L P 13 31 Am Syrr Memph; ℵ has ἐμπέσωμεν.

[o] T. R. reads 'shall fall from the head of any one of you,' with H L P and most others; text ℵ A B C 13 31 61 Am Memph.

[p] ℵ A B omit 'of the waves;' C H L P 13 31 61 Syrr Memph have it; Am reads *maris* 'of the sea.'

[q] T. R. reads 'they,' with H L P 31 and others; text ℵ A B C 13 61 Am Syrr Memph.

[r] T. R. omits 'certain,' with ℵ H L P 31 and others Am Syrr; ℵ corr A B C 13 insert.

[s] T. R. reads 'coming out, out of,' ἐκ for ἀπό, with 31 and cursives; ἀπό ℵ A B C H L P 13 61 Am.

[t] μὲν οὖν 'much rather:' 'however' is weak, but is I believe the best word. μὲν οὖν goes farther than simple affirming.

shaken off the beast into the fire, felt
6 no harm. But *they* expected that he would have swollen or fallen down suddenly dead. But when they had expected a long time and saw nothing unusual happen to him, changing their opinion, they said he was a god.

7 Now in the country surrounding that place were the lands belonging to the chief man[v] of the island, by name Publius, who received us and gave [us] hospitality three days in
8 a very friendly way. And it happened that the father of Publius lay ill of fever and dysentery; to whom Paul entered in, and having prayed and laid his hands on him cured him.
9 But this[w] having taken place, the rest also who had sicknesses in the
10 island came and were healed: who also honoured us with many honours, and on our leaving they made presents to us of what should minister to our wants.

11 And after three months we sailed in a ship which had wintered in the island, an Alexandrian, with [the]
12 Dioscuri for its ensign. And having come to Syracuse we remained three
13 days. Whence, going in a circuitous course, we arrived at Rhegium; and after one day, the wind having changed to south, on the second day
14 we came to Puteoli, where, having found brethren, we were begged to stay with them seven days. And
15 thus we went to Rome. And thence the brethren, having heard about us, came to meet us as far as Appii Forum and Tres Tabernæ, whom when Paul saw, he thanked God and took courage.

16 And when we came to Rome, [the centurion delivered up the prisoners to the pretorian prefect, but[x]] Paul was allowed to remain by himself
17 with the soldier who kept him. And it came to pass after three days, that he[y] called together those who were the chief of the Jews; and when they had come together he said to them, Brethren,[z] I having done nothing against the people or the customs of our forefathers, have been delivered a prisoner from Jerusalem into the hands of
18 the Romans, who having examined me were minded to let me go, because there was nothing worthy of
19 death in me. But the Jews speaking against it, I was compelled to appeal to Cæsar, not as having anything to
20 accuse my nation of. For this cause therefore I have called you to [me] to see and to speak to you; for on account of the hope of Israel I have
21 this chain about me. And they said to him, For our part, we have neither received letters from Judæa concerning thee, nor has any one of the brethren who has arrived reported or said anything evil concerning
22 thee. But we beg[a] to hear of thee what thou thinkest, for as concerning this sect it is known to us that it is everywhere spoken against.
23 And having appointed him a day many came to him to the lodging, to whom he expounded, testifying of the kingdom of God, and persuading them[b] concerning Jesus, both from the law of Moses and the prophets,
24 from early morning to evening. And some were persuaded of[c] the things which were said, but some disbe-
25 lieved. And being disagreed among

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[v] 'The chief man' was an official title: πρῶτος Μελιταίων. As an individual he was not, for his father was alive.

[w] T. R. reads 'This then,' with H L P 31 and others; text ℵ A B I 13 61 Syrr Memph.

[x] What is enclosed in [ ] is doubtful: H L P 31 and others insert; ℵ A B I 13 61 Am Syrr Memph omit.

[y] T. R. reads 'Paul,' with H L P 31; text ℵ A B I 13 61 Am Memph.

[z] Literally 'Men brethren.'

[a] Or 'we should think well.' It is used as in text, Daniel ii. 16; 1 Macc. xi. 23; Wisdom of Solomon xiii. 18; 2 Macc. ii. 8. See Wetstein on Acts xv. 38 (where the Vulgate has *rogabat*), and Schleusner, *sub voce*, for classical examples.

[b] T. R. adds 'the things,' with L 31 and others; text ℵ A B H 13 61 Am Syrr Memph.

[c] 'Assented to them as true.' It is used of giving credit to a person so as to follow him: as in Acts v. 36.

themselves they left; Paul having spoken one word, Well spoke the Holy Ghost through Esaias the pro-
26 phet to our[d] fathers, saying, Go to this people, and say, Hearing ye shall hear and not understand, and seeing ye shall see and not perceive.
27 For the heart of this people has become fat, and they hear heavily with their ears, and they have closed their eyes; lest they should see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal
28 them. Be it known to you therefore, that this salvation[e] of God has been sent to the nations; they also will
29 hear [it]. [And he having said this, the Jews went away, having great
30 reasoning among themselves.[f]] And he[g] remained two whole years in his own hired lodging, and received all
31 who came to him, preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ, with all freedom unhinderedly.

[d] ℵ A B 13 61 and others read 'your.'
[e] T. R. reads 'the salvation,' with E H L P 31 and others Memph; text ℵ A B 13 61 Am Syrr.
[f] This verse is rejected by very many; H L P 31 and others insert; ℵ A B E 13 61 Am Syrr Memph omit.
[g] T. R. reads 'Paul,' with H L P 31 Syrr; ℵ A B E 13 61 Am Memph omit.

EPISTLE TO THE

ROMANS.

I. Paul, bondman of Jesus Christ, [a] called[a] apostle, separated to God's
2 glad tidings, (which he had before promised by his prophets in holy
3 writings,[b]) concerning his Son (come of David's seed according to flesh,
4 marked out Son of God in power, according to [the] Spirit[c] of holiness, by resurrection of [the] dead) Jesus
5 Christ our Lord; by whom we have received grace and apostleship in behalf of his name, for obedience of
6 faith among all the nations, among whom are ye also [the] called[d] of
7 Jesus Christ: to all that are in Rome, beloved of God, called[e] saints: Grace to you and peace from God our Father and [our] Lord Jesus Christ.
8 First, I thank my God through Jesus Christ for you all, that your faith is proclaimed in the whole
9 world. For God is my witness, whom I serve in my spirit in the glad tidings of his Son, how unceasingly
10 I make mention of you, always beseeching at my prayers, if any way now at least I may be prospered[f] by
11 the will of God to come to you. For

[a] 'A called apostle,' and ver. 7 'called saints:' in the latter case the sense is changed in the Authorised Version. In the original they are designated as already saints, 'saints by the calling of God,' not as simply called to be so. 'Called saints' is ambiguous in English: the sense is determined in the note on verse 7.
[b] 'In holy writings:' there is no article; and 'in *the* holy scriptures' is not warranted by the original. The statement of the apostle is general, addressing himself, as he does, to Gentiles.
[c] In many cases it is impossible to put a small or a large S rightly to the word Spirit, as the presence and power of the Holy Ghost characterises the state, and that and the state are both included. And so it is here. It is divine, not merely human, perfectness, and by the Holy Ghost, yet it is Christ's state. But it is not merely a state, but that state which consists in the presence and power of the Holy Ghost, and is the absolute expression of it. On the whole, I put a large S here, but it is the Son manifested on earth who is spoken of, and characteristic of him. Resurrection was the proof, but he who had eyes to see saw what came in flesh justified in the Spirit even when here, the same Spirit which was quickening power in resurrection, as 1 Peter iii. 18, ζωοποιηθεὶς πνεύματι.
[d] 'Called ones of Jesus Christ' is what they are.
[e] That is, saints by calling: 'called to be saints' is not the meaning of the passage.
[f] εὐοδωθήσομαι does not refer to a prosperous journey, but to the hope that God may favour or prosper him so that he may come; he had long wished it, and hoped that at last it might be granted him.

I greatly desire to see you, that I may impart to you some spiritual gift
12 to establish you; that is, to have mutual comfort among you, each by the faith [which is] in the other,
13 both yours and mine. But I do not wish you to be ignorant, brethren, that I often proposed to come to you, (and have been hindered until the present time,) that I might have some fruit among you too, even as
14 among the other nations also. I am a debtor both to Greeks and barbarians, both to wise and unintelligent:
15 so, as far as depends on me, am I ready to announce the glad tidings to you also who [are] in Rome.

16 For I am not ashamed of the glad tidings;[g] for it is God's power to salvation, to every one that believes,
17 both to Jew first and to Greek: for righteousness of God[h] is revealed therein, on the principle of faith, to faith: according as it is written, But the just shall live by[i] faith.

18 For there is revealed wrath of God from heaven[j] upon all impiety, and unrighteousness of men holding the truth in unrighteousness.

19 Because what is[k] known of God is manifest among them, for God has
20 manifested [it] to them,—for from [the] world's creation the invisible things of him are perceived, being apprehended by the mind through the things that are made, both his eternal power and divinity,[l]—so as to render[m] them inexcusable.

21 Because,[n] knowing God, they glorified [him] not as God, neither were thankful; but fell into folly in their thoughts,[o] and their heart
22 without understanding was darkened: professing themselves to be wise, they
23 became fools, and changed the glory of the incorruptible God into [the] likeness of an image of corruptible man and of birds and quadrupeds
24 and reptiles. Wherefore God gave them up [also[p]] in the lusts of their hearts to uncleanness, to dishonour their bodies between themselves:
25 who[q] changed the truth of God into falsehood, and honoured and served the creature more than him who had created [it], who is blessed for
26 ever. Amen. For this reason God gave them up to vile lusts; for both their females changed the natural use into that contrary to nature;
27 and in like manner the males also, leaving the natural use of the female, were inflamed in their lust towards one another; males with males working shame, and receiving in themselves the recompense of their error

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[g] T. R. adds 'of Christ,' with K L P 37 47 and others; ℵ A B C D E G 17 Am Syrr Memph omit.

[h] 'Righteousness of God.' The absence of the article may arrest the mind here, and in some other places, in this part of the epistle. It is likely to do so, because *the* righteousness of God is now a known doctrine; not so when the apostle taught. The righteousness of God was a wholly new thought, as was indeed wrath from heaven: wrath on earth was not. The gospel, or 'glad tidings,' was the power of God to salvation, because righteousness of God (that kind of righteousness) was revealed—not that of man required. See also chap. iii. 21.

[i] 'By faith.' The word 'by' is the same in Greek (ἐκ) as that translated 'on the principle of.' I have left 'by' as being a quotation.

[j] 'Wrath of God from heaven is revealed,' see note [h]; 'there' is merely the impersonal form, not an adverb, but necessary, as it is difficult to put the words in another order without injuring the sense.

[k] Or 'may be.' Γνωστός is used for 'may be known,' and according to Fritzsche is so used in contrast with γνωτός 'known;' but it is given as equivalent by others, and is always used for 'known' in the N. T. and LXX. Still the τὸ γνωστόν is here spoken of 'knowledge acquirable by nature in contrast with revelation,' so that 'may be' does not misrepresent the force; it means what is within the capacity of man's apprehension. But 'is known' sufficiently represents that and is more exact.

[l] Here θειότης is characteristic; not θεότης, 'Godhead,' as in Col. ii. 9.

[m] εἰς τὸ εἶναι does not affirm that they are so, simply, but the consequence of the display of creative glory in what was seen. 'So that they should,' or 'might be,' is ambiguous in English, and implies purpose. Hence I have said 'so as to render,' which gives the sense.

[n] This is the second reason: the first is ver. 19.

[o] διαλογισμοῖς signifies the 'inward reasonings of the mind.' The word 'thoughts' in English conveys this best.

[p] The 'also' is doubtful here, D E G K L P 37 and many others insert; ℵ A B C 17 47 Am Memph omit.

[q] οἵτινες.

28 which was fit. And according as they did not think good[r] to have God in [their] knowledge, God gave them up to a reprobate[s] mind to prac-
29 tise unseemly things; being filled with all unrighteousness, [t] wickedness, covetousness, malice; full of envy, murder, strife, deceit, evil dis-
30 positions; whisperers, backbiters, hateful to God,[v] insolent, proud, boasters, inventors of evil things,
31 disobedient to parents, void of understanding, faithless, without natural
32 affection, [w] unmerciful; who[x] knowing the righteous judgment[y] of God, that they who do[z] such things are worthy of death, not only practise them, but have fellow delight[a] in those who do [them].

II. Therefore thou art inexcusable, O man, every one who judgest, for in that in which thou judgest another, thou condemnest[b] thyself; for thou that judgest doest the same things.
2 But we know that the judgment of God is according to truth upon
3 those who do such things. And thinkest thou this, O man, who judgest those that do such things, and practisest them [thyself], that *thou* shalt
4 escape the judgment of God? or despisest thou the riches of his goodness and forbearance and long-suffering, not knowing that the goodness of God
5 leads thee to repentance? but, according to thy hardness and impenitent heart, treasurest up to thyself wrath, in [the] day of wrath and revelation of [the] righteous judgment of
6 God, who shall render to each accor-
7 ding to his works: to them who, in patient continuance of good works,[c] seek for glory and honour and in-
8 corruptibility,[d] life eternal. But to those that are contentious, and are disobedient to the truth, but obey unrighteousness, [there shall be]
9 wrath and indignation,[e] tribulation and distress, on every soul of man that works evil, both of Jew first,
10 and of Greek; but glory and honour and peace to every one that works good, both to Jew first and to Greek:
11 for there is no acceptance of persons
12 with God. For as many as have sinned without law shall perish also without law; and as many as have sinned under law shall be judged by
13 law, (for not the hearers of the law [are] just before God, but the doers

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[r] ἐδοκίμασαν is not 'they liked:' the word means 'to assay, test, prove;' and thence 'approve, or hold for good.'

[s] Or, as some, 'a mind void of moral discernment,' ἀδόκιμον answering to 'did not think good,' οὐκ ἐδοκίμασαν.

[t] T. R. adds 'fornication,' with L 37 47 and others Am Syrr; D G P have πορνεία instead of πονηρία, 'wickedness;' ℵ A B C K 17 Memph omit. The order of the words varies.

[v] The ancients and Calvin and others would translate 'God-haters;' but I doubt, in spite of ancient opinion drawn from reasoning, that it has this sense. It seems to me that it had acquired the sense of 'abominable,' 'abominably wicked:' as 'cursed children' does not mean that a curse is pronounced, but that they are so bad as to be only thus designated. So the moral state of θεοστυγῆς. See Fritzsche, Meyer, &c. Suidas and Œcumenius give it only as an opinion, not as the use of the word in Greek. Kypke's citations do not, I think, prove anything; they accord with the general sense given.

[w] T. R. adds 'implacable,' with C K L P 17 37 47 and others Am; ℵ A B D E G Memph and others omit.

[x] οἵτινες, 'who being such as so knew.'

[y] δικαίωμα, that which the righteous will of God requires, hence even an ordinance of His will, or a righteous act meeting His requirement. See Luke i. 6 and Rom. v. 18; and also Rev. xv. 4, where it is judgment itself. Compare chap. ii. 5, where 'righteous judgment' is δικαιοκρισία.

[z] πράσσω is 'to do an act' as a matter of fact, to carry it out into a fact; ποιέω 'to make, produce.' I have therefore translated πράσσω 'to do,' and ποιέω 'practise,' which is more a course of action going on, doing it, as in German *was machst du dort?*

[a] The constant use of σύν with the verb, by the apostle, is very difficult, sometimes impossible, to render justly. The apostle means here that not only their own passions hurry them away, but, being thoroughly corrupt, they enjoy other people's sinning; associating themselves in thought and spirit with them, as taking pleasure in their doing so.

[b] There is in Greek a paronomasia, strengthening the sense: ἐν ᾧ κρίνεις τὸν ἕτερον, σεαυτὸν κατακρίνεις.

[c] Literally 'work,' in the singular.

[d] ἀφθαρσία, 'incorruptibility,' not 'immortality;' the resurrection, or change, of the body is looked for; and it is thus a part of christian truth.

[e] T. R. reads 'indignation and wrath,' with K L P 17 47 and others; text ℵ A B D E G 37 Am Memph.

14 of the law shall be justified. For when [those of the] nations, which have no law, practise by nature the things of the law, these, having no
15 law, are a law to themselves; who[f] shew the work of the law written[g] in their hearts, their conscience also bearing witness, and their thoughts accusing or else excusing themselves
16 between themselves;) in [the] day when God shall judge the secrets of men, according to my glad tidings, by Jesus Christ.

17 But if[h] *thou* art named a Jew, and restest in the law, and makest
18 thy boast in God, and knowest the will, and discerningly approvest the things that are more excellent, being
19 instructed out of the law; and hast confidence that thou thyself art a leader of the blind, a light of those
20 who [are] in darkness, an instructor of the foolish, a teacher of babes, having the form of knowledge and
21 of truth in the law: thou then that teachest another, dost thou not teach thyself? thou that preachest not to
22 steal, dost thou steal? thou that sayest [man should] not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou
23 commit sacrilege? thou who boastest in law, dost thou by transgression
24 of the law dishonour God? For the name of God is blasphemed on your account among the nations, accord-
25 ing as it is written. For circumcision indeed profits if thou keep[i] [the] law; but if thou be a law-transgressor, thy circumcision is become uncir-
26 cumcision. If therefore the uncircumcision keep the requirements of the law, shall not his uncircumcision be reckoned[k] for circumcision,
27 and uncircumcision by nature, fulfilling the law, judge thee, who, with[l] letter and circumcision, [art] a law-
28 transgressor? For he is not a Jew who [is] one outwardly,[m] neither that circumcision which is outward in
29 flesh; but he [is] a Jew [who is so] inwardly;[n] and circumcision, of the heart, in spirit, not in letter; whose praise [is] not of men, but of God.

III. What then [is] the superiority of the Jew? or what the profit of cir-
2 cumcision? Much every way: and first, indeed, that to them were en-
3 trusted the oracles of God. For what? if some have not believed, shall their unbelief make the faith
4 of God of none effect? Far be the thought: but let God be true, and every man false; according as it is written, So that thou shouldest be justified in thy words, and shouldest overcome when thou art in judgment.
5 But if our unrighteousness commend God's righteousness, what shall we say? Is God unrighteous who inflicts wrath?[o] I speak according to man.
6 Far be the thought: since how shall
7 God judge the world? For if the truth of God in my lie has more abounded[p] to his glory, why yet am
8 I also judged as a sinner? and not, according as we are injuriously charged, and according as some affirm that we say, Let us practise evil things, that good ones may come? whose judgment is just.
9 What then? are we better? No,

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[f] οἵτινες.

[g] It is not the law, but the work which is written: τὸ ἔργον τοῦ νόμου γραπτόν.

[h] T. R. reads 'Behold,' ἴδε, instead of εἰ δέ, with L 17 37 47; text ℵ A B D E K Am Memph.

[i] Literally 'do.'

[k] The word often translated 'imputed,' in A.V.

[l] διά, with the genitive, has the sense of 'in a given state or condition,' as well as 'by means of.' 'By letter and circumcision' gives no definite sense here. I have endeavoured to express the sense by 'with,' as their having or possessing letter and circumcision practically puts them in that condition.

[m] ἐν τῷ φανερῷ, 'openly,' 'manifestedly.'

[n] ἐν τῷ κρυπτῷ, 'in what is hidden or secret.'

[o] 'Inflicts wrath' is hardly English, as wrath is a sentiment of the mind; and it is what reaches another which is inflicted, as punishment or pain. But 'executes' is not the sense, nor is 'takes vengeance.' The form of expression is in Greek, as in the use of 'inflict' in English, a figure of the effect for the cause, ἐπιφέρων τὴν ὀργήν. Parkhurst gives 'inflicts wrath' or 'vengeance;' so I have ventured it.

[p] Or 'has more abounded by my lie.' In the translation in the text the thought is 'he remained true in spite of my failure.'

in no wise: for we have before charged both Jews and Greeks with
10 being all under sin: according as it is written, There is not a righteous
11 [man], not even one; there is not the [man] that understands, there
12 is not one that seeks after God. All have gone out of the way, they have together become unprofitable; there is not one that practises goodness,
13 there is not so much as one: their throat is an open sepulchre; with their tongues they have used deceit; asps' poison [is] under their lips:
14 whose mouth is full of cursing and
15 bitterness; swift their feet to shed
16 blood; ruin and misery [are] in their
17 ways, and way of peace they have
18 not known: there is no fear of God
19 before their eyes. Now we know that whatever the things the law says, it speaks to those under the law,[q] that every mouth may be stopped, and all the world be[r] under
20 judgment to God. Wherefore[s] by works of law no flesh shall be justified before him; for by law [is] knowledge of sin.

21 But now without law righteousness of God is manifested, borne witness to by the law and the pro-
22 phets; [t]righteousness of God by faith of Jesus Christ towards all, and upon all[u] those who believe:
23 for there is no difference; for all have sinned, and come short[v] of the
24 glory of God; being justified freely by his grace through the redemption
25 which [is] in Christ Jesus; whom God has set forth a mercy-seat,[w] through faith in his blood, for [the] shewing forth of his righteousness, in respect of the passing by[x] the sins that had taken place before,
26 through the forbearance of God; for [the] shewing forth of his righteousness in the present time, so that he should be just, and justify him
27 that is of [the] faith of Jesus. Where then [is] boasting? It has been excluded. By what law? of works?
28 Nay, but by law of faith; for[y] we reckon that a man is justified by
29 faith, without works of law. Is [God] the God of Jews only? is he not of [the] nations also? Yea, of
30 nations also: since indeed [it is] one God who shall justify [the] circumcision on the principle of faith,
31 and uncircumcision by faith. Do we then make void law by faith? Far be the thought: [no,] but we establish law.

IV. What shall we say then that Abraham our father[z] according to
2 flesh has found? For if Abraham has been justified on the principle of works, he has whereof to boast:
3 but not before God; for what does the scripture say? And Abraham believed God, and it was reckoned
4 to him as[a] righteousness. Now to

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[q] Literally 'in the law.'

[r] γένηται: 'become in that state,' not as future, but the existing consequence. Hence I say 'be.'

[s] Or 'because;' so Meyer, Alford, and De Wette, referring it to what goes before. But it is a much more general proposition deduced from that, as the second part of the sentence shews, which does refer to what goes before.

[t] The Greek has δέ, but it is better left out for the sense in English.

[u] ℵ A B C P Memph omit 'and upon all;' but ℵ is corrected. D E F G K L 17 37 and almost all Am have it.

[v] 'Come' is the present fact: 'they come short:' 'are short' is too familiar. I add the note, otherwise 'come' might seem dependent on 'have.' 'Are come' is the perfect.

[w] I do not think this word can be used for '[a] propitiatory [sacrifice]' or 'propitiation:' it certainly is not the habitual use in the LXX; and we have the two parts of the work of the great day of atonement, here and in chap. iv. 25.

[x] 'In respect of the passing by the sins.' I have hesitated as to using διά with the accusative in this sense here; but on the whole I do not doubt it gives the sense. God had passed by, not brought into judgment, the sins of Old Testament believers; and the accomplishment of the atonement shewed His righteousness in this. *Now* the righteousness is itself shewn, and to be relied on.

[y] T. R. reads 'faith. Therefore,' οὖν, with B C K L P 17 37 Syrr and most others; γάρ ℵ A D E F G 47 Am Memph.

[z] Many read 'forefather,' with ℵ A B C Memph; 'father' ℵ corr C 3 D E F G K L P 17 37 47 Am.

[a] I am not quite satisfied with 'as;' but I am that it is the nearest approach to the sense in English. 'For,' I object to; because then faith is made of positive worth, having the value of righteousness; whereas the sense is that he was holden for righteous in virtue of faith. 'For'

him that works the reward is not reckoned as of grace, but of debt:
5 but to him who does not work, but believes on him who justifies the ungodly, his faith is reckoned as
6 righteousness. Even as David also declares the blessedness of the man to whom God reckons righteousness
7 without works: Blessed [they] whose lawlessnesses have been forgiven, and whose sins have been covered:
8 blessed [the] man to whom[b] [the] Lord shall not at all reckon sin.[c]
9 [Does] this blessedness then [rest] on the circumcision, or also on the uncircumcision? For we say that faith has been reckoned to Abraham
10 as righteousness. How then has it been reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncir-
11 cumcision. And he received [the] sign of circumcision [as] seal of the righteousness of faith which [he had] being in uncircumcision, that he might be[d] [the] father of all them that believe being in uncircumcision, that righteousness might be reckon-
12 ed to them also;[e] and father of circumcision, not only to those who are of [the] circumcision, but to those also who walk in the steps of the faith, during uncircumcision, of our father Abraham.[f]
13 For [it was] not by law that the promise was to Abraham, or to his seed, that he should be heir of [the] world, but by righteousness of faith.
14 For if they which [are] of law be heirs, faith is made vain, and the
15 promise made of no effect. For law[g] works wrath; but[h] where no law is neither [is there] trans-
16 gression. Therefore [it is] on the principle of faith, that [it might be] according to grace, in order to the promise being sure to all the seed, not to that only which [is] of the law, but to that also which [is] of Abraham's faith, who is father of us
17 all, (according as it is written, I have made thee father of many nations,) before the God whom he believed, who quickens the dead, and calls the things which be not as being;
18 who against hope believed in[i] hope to his becoming father of many nations, according to that which was spoken, So shall thy seed be:
19 and not being weak in faith, he considered not[k] his own body already become dead, being about a hundred years old, and the deadening of
20 Sarah's womb, and hesitated not at the promise of God through unbelief; but found strength in faith,[l]
21 giving glory to God; and being fully persuaded that what he has promised
22 he is able also to do; wherefore also it was reckoned to him as righteous-

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does not go far enough as righteousness; too far as to a positive value of faith. Faith might be reckoned for righteousness, and yet the righteousness come short of what was required; whereas if it be reckoned as righteousness, the last word is taken in its own value as such: 'the man was held to be righteous,' 'to have righteousness.' It is a Hebrew form. See Psalm cvi. 31. I apprehend too that Genesis xv. 6, where there is no preposition, makes the force of the expression plain.

[b] Many read 'whose sin:' οὗ for ᾧ: 'whose sin [the] Lord shall not at all reckon [to him],' with ℵ B D E G; ᾧ A C F K L P 17 37 47 Am Syrr Memph.

[c] That is, 'not account of him as having any.'

[d] εἰς τὸ εἶναι, 'in order to his being.' It is necessary perhaps to say, 'that he might be' in English; but there is an expression of purpose which goes rather too far. See note [m] to chap. i. 20.

[e] Some omit 'also,' with ℵ A B 47 Memph, perhaps rightly. C D E F G K L P Am Syrr have it.

[f] Some may doubt of the accuracy of the translation of ver. 12, from the apparent order of the Greek words. However, I give without any hesitation the translation in the text, adding this notice to any one who can consult the Greek. It is merely the apparent form of the phrase which leads to another translation. 'Father of circumcision' means, he in whom real separation to God was first publicly established. Perhaps 'of the faith, during [his] uncircumcision, of our father Abraham' may be clearer. This notice will at any rate suffice.

[g] Or 'For the law.'

[h] T. R. reads 'for,' with D E F G K L P Am Syrr; text ℵ A B C Memph.

[i] Or 'with:' ἐπί is the state or condition of his mind in believing. See x. 19, and 1 Cor. ix. 10.

[k] Some omit 'not,' with ℵ A B C Am Memph, and take δέ, 'and,' in ver. 20 in the sense of ἀλλά, 'but.'

[l] 'Found strength in faith' may be rather free; but 'strengthened by faith' might very easily be applied to his body in this passage; whereas ἐνεδυναμώθη is inwardly strengthened:

ness. Now it was not written on his
23 account alone that it was reckoned
24 to him, but on ours also, to whom, believing on him who has raised from among [the] dead Jesus our Lord,
25 who has been delivered for our offences and has been raised for our justification, it will be reckoned.

V. Therefore having been justified on the principle of faith, we have[m] peace towards God through our Lord
2 Jesus Christ; by whom we have[n] also access by faith into this favour in which we stand, and we boast in hope of the glory of God.
3 And not only [that], but we also boast in tribulations, knowing that
4 tribulation works endurance; and endurance, experience; and expe-
5 rience, hope; and hope does not make ashamed, because the love of God is shed abroad in our hearts by [the] Holy Ghost which has been
6 given to us: for we being still without strength, in [the] due time Christ
7 has died[o] for [the] ungodly. For scarcely for [the[p]] just [man] will one die, for perhaps for [the[p]] good [man] some one might also dare to
8 die; but God commends *his* love to us, in that, we being still sin-
9 ners, Christ has died for us. Much rather therefore, having been now justified in [the power of][q] his blood, we shall be saved by him from wrath.
10 For if, being enemies, we have been reconciled to God through the death of his Son, much rather, having been reconciled, we shall be saved in [the power of][q] his life.
11 And not only [that], but [we are] making our boast in God, through our Lord Jesus Christ, through whom now we have received the reconciliation.
12 [r]For this [cause], even as by one man sin entered into the world, and by sin death; and thus death passed upon all men, for that all have
13 sinned: (for until law sin was in [the] world; but sin is not put to
14 account[s] when there is no law; but death reigned[t] from Adam until Moses, even upon those who had not sinned in[u] the likeness of Adam's transgression, who is [the] figure of
15 him to come. But [shall] not the act of favour [be] as the offence?[v] For if by the offence of one[w] the many have died, much rather has

'was strong' is not a just translation. It is, I apprehend, in opposition to οὐ διεκρίθη τῇ ἀπιστίᾳ, ἐνδυναμος is 'gifted with strength.' Abraham was gifted with strength, by faith (i.e., inwardly, in contrast with doubt).

[m] Many read 'let us have,' with ℵ A B C D E K L 17 37 Am Memph, but it is an unjustifiable change of copyist; so 1 Cor. xv. 49, where the hortatory form makes nonsense.

[n] Perfect: 'have obtained and possess.'

[o] Or 'died.' It is the aorist; but 'has died' is used in English for the fact, which is the force of the aorist. That is, it is so used where the moral import is an abiding one, and time is not in question, though no abiding effect is meant. 'He has taken a journey.' The simple preterite i.e., without auxiliary, is not an aorist in English; it is historical, and the fact is viewed as past and done with, or part of a whole so regarded.

[p] Or 'a.'

[q] Or 'by his blood,' 'by his life:' when ἐν is used morally it has the force of 'in the power of,' 'in the intrinsic character of;' ἐν σαρκί, ἐν πνεύματι. It is not the same preposition here as in that which I have translated 'through the death.' Here the article and αὐτοῦ give it a somewhat more instrumental character.

[r] The epistle divides itself here, as to doctrine, into two distinct parts, which a new paragraph hardly shews. Up to verse 11 'sins' had been treated of; from this point 'sin.'

[s] This is a different word from that translated 'reckoned' in chapter iv. 22, 23 (both 'imputed' in Auth. Ver.). There, a man is estimated such or such, judicially esteemed such: here, a particular fault is put to a person's account. The former is found in Gal. iii. 6 and 2 Cor. v. 19; this only in Philem. 18.

[t] Or 'has reigned.'

[u] Or 'according to.' 'Sinning after' has rather the character of copying, which is not the sense here. It refers to Hosea vi. 7, 'They, like Adam, have transgressed the covenant:' this of Israel. But they who had no law did not: ἐπί is here the form or character in or with which anything happens; that which gives it its character. It is a characterising condition of the act; a common use of ἐπί with a dative. So Heb. x. 28, ix. 17. So ἐφ' ᾧ, ἐπὶ πόσῳ. Herodian, quoted by Fritzsche, ἐφ' ἑτέραις εἰσελθὼν ἐλπίσιν. It must be differently translated in different cases in English. In verse 12 here 'in that' or 'for that;' in Herodian 'with other hopes;' ἐπὶ πόσῳ, 'for how much;' Heb. x. 28, 'on [the credit or testimony of] two or three witnesses;' Heb. ix. 17, 'where death is come in, has intervened.' It is a condition necessary to, or characterising what is done by, the verb.

[v] Or 'not as the offence [is] the act of favour.'

[w] Lit. 'the one.'

the grace of God, and the free gift in grace, which [is] by the one man Jesus Christ, abounded unto the
16 many. And [shall] not as by one that has sinned [be] the gift?[x] For the judgment [was] of[y] one to condemnation, but the act of favour, of many offences unto justification.[z]
17 For if by the offence of the one death reigned by the one, much rather shall those who receive the abundance of grace, and of the free gift of righteousness, reign in life by
18 the one Jesus Christ:)[a] so then as [it was] by one offence towards all men to condemnation, so by one righteousness[b] towards all men for
19 justification of life. For as indeed by the disobedience of the one man the many have been constituted sinners, so also by the obedience of the one the many will be constituted
20 righteous. But law came in,[c] in order that the offence might abound; but where sin abounded grace has
21 overabounded, in order that, even as sin has reigned in [the power of] death, so also grace might reign through righteousness[d] to eternal life through Jesus Christ our Lord.

VI. What then shall we say? Should[e] we continue in sin that grace may
2 abound? Far be the thought. We who have died to sin, how shall we
3 still live in it? Are you ignorant that we, as many as have been baptized unto Christ Jesus, have been
4 baptized unto his death? We have been buried therefore with him by baptism unto death, in order that, even as Christ has been raised up from among [the] dead by the glory of the Father, so we also should
5 walk in newness of life. For if we are become identified with[f] [him] in the likeness of his death, so also we
6 shall be of [his] resurrection; knowing this, that our old man has been crucified with [him], that the body of sin might be annulled, that we
7 should no longer serve sin. For he that has died is justified[g] from sin.
8 Now if we have died with Christ, we believe that we shall also live
9 with him, knowing that Christ having been raised up from among [the] dead dies no more: death has do-
10 minion over him no more. For in that he has died,[h] he has died[h] to sin once for all; but in that he lives,
11 he lives to God. So also ye, reckon yourselves[i] dead to sin and alive to
12 God in Christ Jesus.[k] Let not sin therefore reign in your mortal body

[x] Or 'And not as by one that sinned [is] the gift.'

[y] That is, had its foundation in, was grounded on, one single thing or act.

[z] 'Justification,' or 'judicial righteousness.' Here the Greek is more exact than English perhaps allows. δικαίωμα is the state of accomplished subsisting righteousness before God, in which justification places us; δικαίωσις, the act of justifying. In English we must use justification for both. I cannot say 'righteousness;' it might be practical δικαιοσύνη. In the last verse of chap. iv. it is δικαίωσις, because it was the doing of it which was in view, for our justifying: not, as some read, because we were justified—this can be said only (chap. v. 1) in connection with faith, and would have been διὰ τὸ δικαιωθῆναι ἡμᾶς. Διὰ τὴν δικαίωσιν ἡμῶν is the effect future to the rising again. I would add, δώρημα is translated 'gift,' χάρισμα 'act of favour,' and δωρεά 'free gift,' to distinguish them.

[a] Verses 13 to 17 are a parenthesis.

[b] Here 'righteousness' is, as in ver. 16, δικαίωμα, translated there 'justification,' which here it evidently cannot be; it is the accomplished subsisting righteousness answering to the one offence.

[c] παρεισῆλθεν, came in as an extra thing, or by the bye.

[d] δικαιοσύνη. It is the thing on that principle, not simply an effectuated accomplished δικαίωμα.

[e] T. R., with a good many cursives, reads 'Shall we.' It is the subjunctive, ἐπιμένωμεν for ἐπιμενοῦμεν, what is called the deliberative subjunctive: 'Are we to do so?'

[f] σύμφυτοι. Lit. 'grown up with' and so thoroughly one. Hence I have said 'identified.' The A. V. has confounded συμφύω with συμφυτεύω, and so have Liddell and Scott up to 6th ed.; it is right in 7th. I do not find that συμφύω means 'to plant together,' but 'to make to grow together,' and in the passive simply 'to grow together.' See Luke viii. 7, where it is συμφύομαι.

[g] 'Justified,' δεδικαίωται: 'free' is ambiguous, and might be supposed to be ἐλεύθερος. It is justified, cleared, discharged. From 'sin,' note, not 'sins.'

[h] Or 'he died.' It is the fact.

[i] ℵ B C add εἶναι 'to be,' before νεκρούς. T. R., with K L P 37 47 and some versions, puts it after, so that it seems added. A D E F G 17 Memph omit; Am has it.

[k] T. R. adds 'our Lord,' with ℵ C K L P 17 37 Memph; A B D E F G 47 Am omit.

to obey its lusts.[l] Neither yield[m] your members instruments of unrighteousness to sin, but yield yourselves to God as alive from among [the] dead,[n] and your members instruments of righteousness to God.
14 For sin shall not have dominion over you, for ye are not under law but under grace.
15 What then? should we sin[o] because we are not under law but under grace? Far be the thought.
16 Know ye not that to whom ye yield yourselves bondmen for obedience, ye are bondmen to him whom ye obey, whether of sin unto death, or of obedience unto righteousness?
17 But thanks [be] to God, that ye were bondmen of sin, but have obeyed from the heart the form of teaching into which ye were instructed.
18 Now, having got your freedom from sin, ye have become bondmen to righteousness.
19 I speak humanly on account of the weakness of your flesh. For even as ye have yielded your members in bondage[p] to uncleanness and to lawlessness unto lawlessness, so now yield[q] your members in bondage to righteousness unto holiness.
20 For when ye were bondmen of sin ye were free from righteousness.
21 What fruit therefore had ye *then* in the things of which ye are *now* ashamed? for the end of *them* [is] death.
22 But *now*, having got your freedom from sin, and having become bondmen to God, ye have your fruit unto holiness, and the end eternal life.
23 For the wages of sin [is] death; but the act of favour of God, eternal life in Christ Jesus our Lord.

VII. Are ye ignorant, brethren, (for I speak to those knowing law,) that law[r] rules over a man as long as he
2 lives? For the married woman is bound by law to her husband so long as he is alive; but if the husband should die, she is clear from the law
3 of the husband: so then, the husband being alive, she shall be called an adulteress if she be to another man; but if the husband should die, she is free from the law, so as not to be an adulteress though she be to
4 another man. So that, my brethren, ye also have been made dead to the law by the body of the Christ, to be to another, who has been raised up from among [the] dead, in order that we might bear fruit to God.
5 For when we were in the flesh the passions of sins, which [were] by the law, wrought in our members to
6 bring forth fruit to death; but now we are clear from the law, having died[s] in that in which we were held, so that we should serve in newness of spirit, and not in oldness of letter.
7 What shall we say then? [is] the law[t] sin? Far be the thought. But I had not known sin, unless by law: for I had not had conscience also of lust unless the law had said, Thou

[l] T. R. reads 'to obey it in its lusts,' with C[3] K L P 37; ℵ A B C 47 Am Memph omit *αὐτῇ ἐν*. D E F G read 'to obey it,' omitting 'in its lusts.'

[m] The distinction between *παριστάνετε* and *παραστήσατε*—that is, the present, which has a continuous present sense; and the aorist, which gives the act in itself—I have sought in vain a means of distinguishing in English. *μηδὲ παριστάνετε*, 'neither yield your members:' it is at no time to be done. *παραστήσατε*, 'yield yourselves to God:' let it have been done, as a once accomplished act.

[n] Lit. 'as out of dead alive.' The order of the words gives a contrasted force to the *ἐκ νεκρῶν*: not merely that they came thence. But 'out of dead alive' is hardly English.

[o] Or 'are we to sin?' the subjunctive aorist. T. R. reads 'shall we sin,' with cursives Am Syrr Memph &c., but the Latin proves nothing. Text ℵ A B C D E K L P 17 37 47 and others.

[p] The word translated 'in bondage' is an adjective, expressing the state of slavery, to which no word answers in English.

[q] This is the aorist, the act done once for all, have it done.

[r] Or 'the law.'

[s] 'Having died:' T. R. reads 'that being dead in which.' But it is an unfounded reading after Beza, Erasm. and Steph. 1550 have *ἀποθανόντες*; Beza *ἀποθανόντος*, though in the French translation, (not the Latin,) it is given as if it were *ἀποθανόντες*. D E F G Vulg (not Am) read 'from the law of death in which we were held.' I may remark here that though from habit we say T. R., the A. V. is not from T. R. but from Beza or Stephanus as a rule; the first of Elz. was some thirteen years after the A. V. But in the main Elz. followed Steph. and Beza. Critics have corrected the differences.

[t] Or 'the law [is] sin.' The sense is the same.

shalt not lust; but sin, getting a point of attack by the commandment, wrought in me every lust; for without law sin [was] dead. But *I* was alive without law once; but the commandment having come, sin revived, but I died. And the commandment, which [was] for life, was found, [as] to me, itself [to be] unto death: for sin, getting a point of attack by the commandment, deceived[v] me, and by it slew [me]. So that the law indeed [is] holy, and the commandment holy, and just, and good. Did then that which is good become[w] death to me? Far be the thought. But sin, that it might appear sin, working[x] death to me by that which is good; in order that sin by the commandment might become exceeding sinful. For we know that the law is spiritual: but *I*[y] am fleshly,[z] sold under sin. For that which I do,[a] I do not own: for not what I will, this I do; but what I hate, this I practise. But if what I do not will, this I practise, I consent to the law that [it is] right. Now then [it is] no longer *I* [that] do[a] it, but the sin that dwells in me. For I know that in me, that is, in my flesh, good does not dwell: for to will is there with me,[b] but to do[a] right [I find[c]] not. For I do not practise the good that I will; but the evil I do not will, that I do. But if what *I* do not will, this I practise, [it is] no longer *I* [that] do[a] it, but the sin that dwells in me. I find then the law upon *me* who wills to practise what is right, that with *me* evil is there.[b] For I delight in the law of God according to the inward man: but I see another law in my members, warring in opposition to the law of my mind, and bringing me into captivity to the law of sin which exists in my members. O wretched man that I [am]! who shall deliver me out of this body of death? I thank[d] God, through Jesus Christ our Lord. So then I myself with the mind serve God's law; but with the flesh sin's law.

VIII. [There is] then now no condemnation to those in Christ Jesus.[e] For the law of the Spirit of life in Christ Jesus has set me free from the law of sin and of death. For what the law could not do, in that it was weak through the flesh, God, having sent his own Son, in likeness of flesh of sin, and for sin, has condemned sin in the flesh, in order that the righteous requirement[f] of the law should be fulfilled in us, who do not walk according to flesh but according to Spirit. For they that are according to flesh mind the things of the flesh; and they that are according to Spirit, the things of the Spirit. For the mind of the flesh [is] death; but the mind of the Spirit life and peace. Be-

[v] ἐξηπάτησε.

[w] T. R. reads rather 'is become,' γέγονε: ἐγένετο is read by all the best uncial MSS. ℵ A B C D E P 47 Tisch 8th ed. Meyer Lach. Alford have ἐγένετο. I notice it as Tisch. 7th ed. and Griesb. have γέγονεν. F G, omit both.

[x] Or 'working out.'

[y] I have put 'I' in italic when the personal pronoun ἐγώ is emphatically introduced in Greek and the emphasis is not otherwise apparent; the position of ἐμοί, 'me,' produces the same effect, save in verse 9; the contrast is there apparent.

[z] σάρκινος. T. R. reads σαρκικός, with K L P 37 and others; text ℵ A B C D E F G 17 47 and others.

[a] κατεργάζομαι, 'work out to a result:' same word as in verse 13.

[b] 'Is there with me:' I find no better way of translating, though I am not satisfied. The word is παράκειταί μοι, and in verse 21, ἐμοὶ παράκειται. 'Sin is by me,'—*vorhanden*.

[c] Many omit 'I find,' with ℵ A B C 47 Memph; D E F G K L P 17 37 and others Am Syrr insert.

[d] B D F G 17 Am Memph have χάρις for εὐχαριστῶ, but ℵ A K L P 37 47 Syrr have the text. D E Am have *gratia Dei*.

[e] T. R. adds 'who walk not after the flesh, but after the Spirit' to this verse; but it cannot be translated as in Auth. Ver. The Greek, were it to stand as part of the text, must be translated, 'There is no condemnation for those who, in Christ Jesus, walk not after the flesh, but after the Spirit;' or, 'those in Christ Jesus, who,' &c. As far as 'flesh,' with A D[2] E K L P 17 37 47 Am Syrr; to 'Spirit,' E K L P 17 37 Syr-Hcl; text ℵ B C D (F G) 47 Memph; ℵ A B C D F G 47 Am Memph and others omit second part.

[f] 'Righteous requirement,' δικαίωμα; not δικαιοσύνη, 'habit of righteousness.'

cause the mind of the flesh is enmity against God: for it is not subject to the law of God; for neither indeed
8 can it be: and they that are in flesh
9 cannot please God. But *ye* are not in flesh but in Spirit,[g] if indeed God's Spirit dwell in you; but if any one has not [the] Spirit of Christ *he* is
10 not of him: but if Christ be in you, the body is dead on account of sin, but the Spirit life on account of
11 righteousness. But if the Spirit of him that has raised up Jesus[h] from among [the] dead dwell in you, he that has raised up[i] Christ from among [the] dead shall quicken your mortal bodies also on account[k] of his
12 Spirit which dwells in you. So then, brethren, we are debtors, not to the
13 flesh, to live according to flesh; for if ye live according to flesh, ye are about to die; but if, by the Spirit, ye put to death the deeds of the body,
14 ye shall live: for as many as are led by [the] Spirit of God, these are sons
15 of God. For ye have not received a spirit of bondage again for fear, but ye have received a spirit of adoption,
16 whereby we cry, Abba, Father. The Spirit itself bears witness with our spirit, that we are children of God.
17 And if children, heirs also: heirs of God, and Christ's joint heirs; if indeed we suffer with [him], that we may also be glorified with[l] [him].
18 For I reckon that the sufferings of this present time are not worthy [to be compared] with the coming glory
19 to be revealed[m] to us. For the anxious[n] looking out of the creature expects the revelation of the sons of
20 God: for the creature has been made subject to vanity, not of its will, but by reason of him who has subjected
21 [the same], in hope that the creature itself also shall be set free from the bondage of corruption into the liberty of the glory[o] of the children of God.
22 For we know that the whole creation[p] groans together and travails in pain
23 together until now. And not only [that], but even we ourselves, who have the firstfruits of the Spirit, we also ourselves groan in ourselves, awaiting adoption, [that is] the re-
24 demption of our body. For we have been saved in hope; but hope seen is not hope; for what any one sees, why
25 does he also hope? But if what we see not we hope,[q] we expect in pa-
26 tience. And in like manner the Spirit joins also its help[r] to our weakness;[s] for we do not know what we should pray for as is fitting, but the Spirit itself makes intercession[t] with groanings which cannot be uttered.
27 But he who searches the hearts

[g] Another instance of the difficulty of putting a large or small 'S.' It is clearly the state and characteristic of the believer; but it is so by the presence of the Spirit. See too verse 15.

[h] ℵ A B 47 have τὸν Ἰησοῦν; C D E F G K L P 17 37 omit τόν; in Latin and English no difference.

[i] Some add 'the,' with K L P 17 37; ℵ A B C D E F G 47 omit. ℵ A D 47 add 'Jesus' after 'Christ;' C Am Memph add it before 'Christ.'

[k] T. R. reads 'by [or, through] his Spirit.' The reading was the subject of mutual charges of corrupting the text between the orthodox and the Macedonians in the fourth century. T. R. with ℵ A C 37 and others Memph Æth; text B D E F G K L P 17 47 Am and others.

[l] This is an example of the frequent use of συν prefixed to the verb, often difficult to render in English. 'If we co-suffer that we may be co-glorified' answers to it, but is hardly tolerable as English.

[m] Or 'the glory about to be revealed:' ἀποκαλυφθῆναι depends, I suppose, grammatically on μέλλουσαν; but the sense is most nearly given in the text. See Gal. iii. 23, and 1 Cor. iii. 22. The emphasis is on μέλλουσαν in contrast with τοῦ νῦν καιροῦ.

[n] Or 'constant.'

[o] 'Glorious liberty' does not give the sense: the creature has not part in the liberty of grace; it will in that which glory gives.

[p] 'Creation' is the translation of the same word as that rendered 'creature' in vers. 19–21, κτίσις; but the word 'whole' gives it a concrete, and not an abstract, character; and therefore I have here translated it 'creation.'

[q] 'Hope for' may seem more correct English, but separates from the force of the preceding words, with which we are all familiar.

[r] συναντιλαμβάνεται. ἀντιλαμβάνω is 'to take up a person's cause, so as to help him.' But we have the συν-, 'with,' added, which I have rendered by the word 'join,' though not satisfied with it.

[s] Or 'infirmity.' T. R. reads 'weaknesses' or 'infirmities,' with K L P 17 Memph; text ℵ A B C D 37 47 Am.

[t] T. R. adds 'for us,' with C K L P 17 37 Am Syrr Memph; ℵ A B D F G omit.

knows what [is] the mind of the Spirit, because he intercedes for
28 saints according to God. But we *do*[u] know that all things work together for good to those who love God, to those who are called accord-
29 ing to purpose. Because whom he has foreknown, he has also predestinated [to be] conformed to the image of his Son, so that he should be[v] [the] firstborn among many brethren. But whom he has predestinated,
30 these also he has called; and whom he has called, these also he has justified; but whom he has justified, these also he has glorified.
31 What shall we then say to these things? If God [be] for us, who
32 against us? He who, yea, has not spared his own Son, but delivered him up for us all, how shall he not also with him grant us all things?
33 Who shall bring an accusation against God's elect? [It is] God who justi-
34 fies: who is he that condemns? [It is] Christ who has died, but rather has been [also[w]] raised up; who is also at the right hand of God; who
35 also intercedes for us. Who shall separate us from the love of Christ? tribulation, or distress, or persecution, or famine, or nakedness, or
36 danger, or sword? According as it is written, For thy sake we are put to death all the day long; we have been reckoned as sheep for slaughter.
37 But in all these things we more than conquer through him that has loved
38 us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present,
39 nor things to come, nor powers,[x] nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which [is] in Christ Jesus our Lord.

IX. I say [the] truth in Christ, I lie not, my conscience bearing witness
2 with me in [the] Holy Spirit, that I have great grief and uninterrupted
3 pain in my heart, for I have wished, I myself, to be a curse from the Christ for my brethren,[y] my kinsmen,
4 according to flesh; who are Israelites; whose [is] the adoption, and the glory, and the covenants, and the law-giving, and the service, and the
5 promises; whose [are] the fathers; and of whom, as according to flesh, [is] the Christ, who is over all,[z] God blessed for ever. Amen.
6 Not however as though the word of God had failed; for not all [are]
7 Israel which [are] of Israel; nor because they are seed of Abraham [are] all children: but, In Isaac shall a seed
8 be called to thee. That is, [they that are] the children of the flesh, these [are] not the children of God; but the children of the promise are reckoned
9 as seed. For this word [is] of promise, According to this time I will come, and there shall be a son to
10 Sarah.[a] And not only [that], but Rebecca having conceived by one,
11 Isaac our father, [the children] indeed being not yet born, or having done anything good or worthless[b] (that the purpose of God according to election might abide, not of works,
12 but of him that calls), it was said to her, The greater shall serve the less:

[u] Refers to verse 26.

[v] εἰς τὸ εἶναι. See notes to i. 20; iv. 11.

[w] 'Also' is omitted by ℵ A B C 17 Am Memph &c.; D E F G K L 37 47 have it.

[x] T. R. reads 'nor powers, nor things present, nor things to come,' i.e., changes order, with K L 17.

[y] Here the sense depends on the punctuation. It may be 'pain in my heart for my brethren,' or 'a curse from Christ for my brethren.' I apprehend, in the apostle's mind the last phrase is connected with both: he parenthetically states how far his heart had gone for Israel, and then continues the phrase. This want of strictness of continuation of grammatical structure is very common with the apostle from the ardour of his style, and only adds force to what he says. He had loved them as much as Moses. (Ex. xxxii. 32.) His pain was continuous: the wish he speaks of, like that of Moses, was a moment's earnest appeal, as beside himself.

[z] 'Who is over all:' ὁ ὢν ἐπὶ πάντων is more emphatic than ὁ ἐπὶ πάντων: he exists and subsists as such. It may be translated also 'is,' or 'exists God over all.'

[a] The apostle's object is, not to state what the word of promise is, but that the word he quotes, on which all depended, is a matter of promise.

[b] T. R. reads 'evil,' with D E F G K L 17 and others; text ℵ A B 37 47. It is φαῦλον for κακόν.

18 according as it is written, I have
loved Jacob, and I have hated Esau.
14 What shall we say then? [Is
there] unrighteousness with God?
15 Far be the thought. For he says to
Moses, I will shew mercy to whom
I will shew mercy, and I will feel
compassion for whom I will feel com-
16 passion. So then [it is] not of him
that wills, nor of him that runs, but
17 of God that shews mercy. For the
scripture says to Pharaoh, For this
very thing I have raised thee up
from amongst[c] [men], that I might
thus[d] shew in thee my power, and so
that my name should be declared in
18 all the earth. So then, to whom he
will he shews mercy, and whom
he will he hardens.
19 Thou wilt say to me then, Why
does he yet find fault? for who re-
20 sists his purpose? Aye, but thou,
O man, who art thou that answerest
again to God? Shall the thing
formed say to him that has formed
it, Why hast thou made me thus?
21 Or has not the potter authority over
the clay, out of the same lump to
make one vessel to honour, and
22 another to dishonour? And if God,
minded to shew his wrath and to
make his power known, endured
with much long-suffering vessels of
23 wrath fitted for destruction; and
that he might make known the
riches of his glory upon vessels of
mercy, which he had before pre-
24 pared for glory, us, whom he has also
called, not only from amongst [the]
Jews, but also from amongst [the] na-
25 tions? As he says also in Hosea, I
will call not-my-people My people;
26 and the-not-beloved Beloved. And
it shall be, in the place where it was
said to them, *Ye* [are] not my people,
there shall they be called Sons of
27 [the] living God. But Esaias cries
concerning Israel, Should the num-
ber of the children of Israel be as
the sand of the sea, the remnant
28 shall be saved: for [he] is bringing
the matter to an end, and [cutting
[it] short in righteousness; because][e]
a cutting short of the matter will [the]
Lord accomplish upon the earth.
29 And according as Esaias said before,
Unless [the] Lord of Hosts had left
us a seed, we had been as Sodom,
and made like even as Gomorrha.
30 What then shall we say? That
[they of the] nations, who did not
follow after righteousness, have at-
tained righteousness, but [the] right-
eousness that is on the principle of
31 faith. But Israel, pursuing after a
law of righteousness, has not attained
32 to [that] law.[f] Wherefore? Because
[it was] not on the principle of faith,
but as of[g] works.[h] They[i] have stum-
33 bled at the stumblingstone,[j] accord-
ing as it is written, Behold, I place
in Sion a stone of stumbling and
rock of offence: and he that believes
on him shall not[k] be ashamed.
X. Brethren, the delight[l] of my own
heart and my supplication which [I

[c] 'Raised thee up from amongst,' ἐξήγειρα. The ἐξ has a definite force, but needs some word governed by it in English.

[d] I have said, 'that I might *thus*,' because it is not ἵνα, the ultimate end; but ὅπως, the means or way of doing it. 'That,' by itself, in English, is ambiguous in this respect; 'so that' can hardly be used in the first member of the sentence: I have so expressed it in the second: in each case it is ὅπως.

[e] Many leave out from 'cutting' to 'because,' with ℵ A B 47 Memph. The words complete the quotation from the LXX.

[f] T. R. reads 'a law of righteousness,' with (F) K L P 37 and most others Am Syrr; ℵ A B D E G 17 47 Memph omit.

[g] 'As of works.' What I have here translated 'of' is the preposition I have elsewhere translated 'on the principle of.' But this very sense is clearer in having simply 'of' after the 'as,' and the sentence less encumbered.

[h] T. R. reads 'of law' after 'works,' with D E K L P 17 37 and most others Syrr; ℵ A B F G 47 Am Memph omit. The oldest versions have it, the Vulg. not.

[i] T. R. reads 'For they,' with E K L P 1737 Syrr; 'for' was possibly added to make the sense here easier; it is omitted by ℵ A B D F G Am Memph.

[j] 'That stumblingstone' is not exact, and spoils the sense. Christ is the stumblingstone, as Paul goes on to explain.

[k] T. R. has 'no one that .... shall,' with K L P 17 37 Am; ℵ A B D E F G 47 Memph omit.

[l] εὐδοκία, 'his good pleasure,' the thought that delighted him. The order of the words, τῆς ἐμῆς καρδίας, gives, I think, the force of 'own,' or an emphatic '*my*.' The connection of the beginning of the phrase with '*for* salvation' is not very

address] to God for them[m] is for
2 salvation. For I bear them witness
that they have zeal for God, but not
3 according to knowledge. For they,
being ignorant of God's righteous-
ness, and seeking to establish their
own [righteousness[n]], have not sub-
mitted to the righteousness of God.
4 For Christ is [the] end of law for
righteousness to every one that be-
lieves.

5 For Moses lays down in writing
the righteousness which is of the
law, The man who has practised
6 those things shall live by them.[o] But
the righteousness of faith speaks
thus: Do not say in thine heart,
Who shall ascend to the heavens?
7 that is, to bring Christ down; or,
Who shall descend into the abyss?
that is, to bring up Christ from
8 among [the] dead. But what says
it? The word is near thee, in thy
mouth and in thy heart: that is,
the word of faith, which we preach:
9 that if thou shalt confess with thy
mouth Jesus as Lord,[p] and shalt
believe in thine heart that God has
raised him from among [the] dead,
10 thou shalt be saved. For with [the]
heart is believed[q] to righteousness;
and with [the] mouth confession
11 made to salvation. For the scripture
says, No one believing on him shall
12 be ashamed. For there is no differ-
ence of Jew and Greek; for the same
Lord of all [is] rich towards all that
13 call upon him. For every one who-
soever, who shall call on the name
14 of the Lord, shall be saved. How
then shall they call upon him in
whom they have not believed? and
how shall they believe on him of
whom they have not heard? and
how shall they hear without one
15 who preaches? and how shall they
preach unless they have been sent?
according as it is written, How beau-
tiful the feet of them that announce
glad tidings of peace,[r] of them that
announce glad tidings of good things!
16 But they have not all obeyed the
glad tidings. For Esaias says, Lord,
17 who has believed our report? So
faith then [is] by a report, but the
18 report by God's word. But I say,
Have they not heard? Yea, surely,
Their voice has gone out into all the
earth, and their words to the ex-
19 tremities of the habitable world. But
I say, Has not Israel known? First,
Moses says, I will provoke you to
jealousy through[s] [them that are]
not a nation: through[s] a nation
without understanding I will anger
20 you. But Esaias is very bold, and
says, I have been found by those
not seeking me; I have become
manifest to those not inquiring after
21 me. But unto Israel he says, All
the day long I have stretched out
my hands unto a people disobeying
and opposing.[t]

XI. I say then, Has God cast away
his people? Far be the thought.
For *I* also am an Israelite, of [the]
seed of Abraham, of [the] tribe of
2 Benjamin. God has not cast away
his people whom he foreknew. Know
ye not what the scripture says in [the
history of] Elias, how he pleads with
3 God against Israel?[u] Lord, they

grammatical; but this abruptness of style is usual with Paul.

[m] T. R. reads 'for Israel,' with K L 37 and others; text ℵ A B D E F G P 17 47 Am Syrr Memph. 'For them' is the more correct reading: 'for Israel' is a gloss to explain. 'For them,' occupied as the apostle is with his subject, is far more beautiful. 'For salvation' is perhaps a little obscure; but what he says is, what would satisfy his heart was that; and his prayers tended that way, not to their judgment, evil as they were, and rejecters of Christ. But the judgment was not yet revealed.

[n] Some omit δικαιοσύνην, with A B D E P 47 Am Memph; ℵ has it, with F G K L 17 37 Syrr.

[o] Some, with ℵ A B 17 47 Am Memph, read 'by it,' αὐτῇ, which must refer then to δικαιοσύνην.

[p] Or '[the] Lord Jesus.' B has ὅτι κύριος Ἰησοῦς.

[q] Or 'man believes.' 'Is believed' is literal, and sufficiently intelligible.

[r] ℵ A B C 47 Memph omit 'of them that announce glad tidings of peace.'

[s] ἐπί signifies the occasion or condition under which a thing happens, not the means of, as an instrument: 'through' expresses this more nearly than 'by.' See also note on v. 14.

[t] Or 'contradicting.'

[u] T. R. adds 'saying,' with ℵ L 37 and most others; text A B C D E F G P 47 Am Memph.

have killed thy prophets, [v] they have dug down thine altars; and I have been left alone, and they seek my
4 life. But what says the divine answer to him? I have left to myself seven thousand men, who have not
5 bowed knee to Baal.[w] Thus, then, in the present time also there has been a remnant according to elec-
6 tion of grace. But if by grace, no longer of works: since [otherwise] grace is no more grace.[x]

7 What [is it] then? What Israel seeks for, that he has not obtained; but the election has obtained, and
8 the rest have been blinded,[y] according as it is written, God has given to them a spirit of slumber, eyes not to see, and ears not to hear, unto
9 this day. And David says, Let their table be for a snare, and for a gin, and for a fall-trap, and for a recom-
10 pense to them: let their eyes be darkened not to see, and bow down their back alway.

11 I say then, Have they stumbled in order that they might fall? Far be the thought: but by their fall [there is] salvation to the nations to
12 provoke them to jealousy. But if their fall [be the] world's wealth, and their loss [the] wealth of [the] nations, how much rather their ful-
13 ness? For I speak to you, the nations, inasmuch as *I* am apostle of
14 nations, I glorify my ministry; if by any means I shall provoke to jealousy [them which are] my flesh, and shall save some from among
15 them. For if their casting away [be the] world's reconciliation, what [their] reception but life from among [the] dead?

16 Now if the firstfruit [be] holy, the lump also; and if the root [be] holy,
17 the branches also. Now if some of the branches have been broken out, and thou, being a wild olive tree, hast been graffed in amongst them, and hast become a fellow-partaker of the root and of the fatness of the
18 olive tree, boast not against the branches; but if thou boast, [it is] not thou bearest the root, but the
19 root thee. Thou wilt say then, The branches[z] have been broken out in order that *I* might be graffed in.
20 Right: they have been broken out through unbelief, and thou standest through faith. Be not high-minded,
21 but fear: if God indeed has not spared the natural branches; lest it might be he spare not thee either.[a]

22 Behold then [the] goodness and severity of God: upon them who have fallen, severity; upon thee goodness of God,[b] if thou shalt abide[c] in goodness, since [otherwise] thou

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[v] T. R. adds 'and,' with D E L 37 Syrr and most others; text ℵ A B C F G P 17 47 Am Memph.

[w] 'Baal' has here the article in the feminine; and hence the Authorised Version has put in 'image.' The feminine article is doubtless borrowed from the LXX. The Chaldee inserts 'image.' Some learned men, as Selden, attribute it to the masculine and feminine characters in which Baal was adored in Syria. I notice the gender therefore merely in this note. F G have τῷ.

[x] T. R. adds, with B (which puts however χάρις for last ἔργον) L 37 most others Syrr and fathers, 'but if of works, it is no longer grace: otherwise work is no more work;' ℵ A C D E F G P 47 Am Memph omit. Tisch. (7th ed. not 8th) keeps it as in T. R. I add 'otherwise;' ἐπεί is constantly thus used in Greek. The ellipse when filled up is 'since [if it were], grace is no more grace;' or 'since [then].'

[y] Or 'hardened,' 'made obdurate in heart.'

[z] Many read 'Branches,' not 'The branches,' with ℵ A C F G L P 17 37 47; text B D and others.

[a] This is another case where the grammatical structure is not complete. It may well be taken, 'fear ..... lest he spare not thee;' the beginning of ver. 21 adding a supplementary thought, of which the apostle's mind was full; still it is a broken phrase. γάρ may well be translated sometimes 'indeed;' otherwise we must say, 'for if God has not,' &c., and add 'take heed,' or something like it, as in the Authorised Version. ℵ A B C P 47 Memph read 'branches, neither will he spare thee.'

[b] T. R. omits 'of God,' with F G L and cursives Syrr; ℵ A B C D Am Memph have it.

[c] 'If thou shouldest abide,' or 'abidest.' There are three degrees of condition in Greek: indicative, if the fact arrives; subjunctive, doubtful if it will; and conditional, of uncertain probability. This is the subjunctive. The English hardly gives the three with 'if,' in the second person; in the third I can say, 'If he comes,' 'If he come,' 'If he should come.' Habit has, in conversation, preserved the subjunctive, or what answers to it: 'If he come,' implying more doubt than 'If he comes,' and less than 'If he should come;'

23 also wilt be cut away. And they
too, if they abide not in unbelief,
shall be graffed in; for God is able
24 again to graff them in. For if thou
hast been cut out of the olive tree
wild by nature, and, contrary to
nature, hast been graffed into the
good olive tree, how much rather
shall they who are according to
nature be graffed into their own
25 olive tree? For I do not wish
you to be ignorant, brethren, of this
mystery, that ye may not be wise in
your own conceits, that blindness[d]
in part is happened to Israel, until
the fulness of the nations be come
26 in; and so all Israel shall be saved.
According as it is written, The de-
liverer shall come out of Sion; he[e]
shall turn away ungodliness from
27 Jacob. And this is the covenant
from me to them, when I shall have
28 taken away their sins. As regards
the glad tidings, [they are] enemies
on your account; but as regards
election, beloved on account of the
29 fathers. For the gifts and the calling
of God [are] not subject to repent-
30 ance.[f] For as indeed ye [also[g]] once
have not believed in God, but now
have been objects of mercy through
31 the unbelief of these; so these also
have now not believed in your mercy,
in order that they also may be ob-
32 jects of mercy.[h] For God hath shut
up together all in unbelief, in order
that he might shew mercy to all.
33 O depth of riches both of [the] wis-
dom and knowledge of God![i] how
unsearchable his judgments, and un-
34 traceable his ways! For who has
known [the] mind of [the] Lord, or
35 who has been his counsellor? or who
has first given to him, and it shall
36 be rendered to him? For of him,
and through him, and for him [are]
all things: to him be glory for ever.
Amen.

XII. I beseech you therefore, breth-
ren, by the compassion of God, to
present your bodies a living sacrifice,
holy, acceptable to God, [which is]
2 your intelligent service. And be
not conformed to this world,[j] but
be transformed by the renewing of
[your[k]] mind, that ye may prove[l]
what [is] the good and acceptable
3 and perfect will of God. For I say,
through the grace which has been
given to me, to every one that is
among you, not to have high thoughts
above what he should think; but to
think so as to be wise,[m] as God has
4 dealt to each a measure of faith. For,
as in one body we have many mem-
bers, but all the members have not the
5 same office; thus we, [being] many,
are one body in Christ, and each one
6 members one of the other. But having
different gifts, according to the grace
which has been given to us, whether
[it be] prophecy, [let us prophesy]
according to the proportion of faith;
7 or service, [let us occupy ourselves]
in service; or he that teaches, in
8 teaching; or he that exhorts, in exhor-
tation; he that gives, in simplicity;[n]
he that leads, with diligence; he

but in the second person this is hardly bearable in English: 'If thou abide.' The reader may use it if he pleases: see ver. 23. I have there said, 'If they abide.' There is no difference here in English between indicative and subjunctive: the conditional would be ill placed.

[d] Or 'obdurateness.'

[e] T. R. reads 'and he,' with E L 17 37 and others Am Syrr Memph; ℵ A B C D (F G) 47 omit; F G read 'to turn away.'

[f] ἀμεταμέλητα.

[g] ℵ A B C D E F G 47 Memph omit 'also;' D[2] L 17 37 and most others Am Syrr have it.

[h] Here the English translation has lost the force of the phrase through habits of doctrine. The Jews would not believe in the mercy shewn to the Gentiles, and thus lost the glad tidings of the grace of God for themselves; and thus, their right to the promises being gone, they come in at the end as objects of mere mercy, as any poor Gentile might be; though, by that mercy, God accomplishes His promises, to which, as to their now responsibility, they had lost all title. It is this which gives rise to the apostle's expressions of admiration as to the wisdom of God.

[i] Or 'O depth of God's riches, and wisdom, and knowledge.'

[j] αἰών.

[k] Some omit 'your,' with A B D F G 47 Memph; ℵ E L P 17 37 and others Am Syrr have it.

[l] Or 'to the proving.' Lit. 'to your proving.'

[m] So as to have a sober judgment, 'to think soberly.'

[n] Or 'with liberality:' from 'giving without hesitation,' or 'not avoiding to give on false excuses,' it has come to mean 'readily and liberally.

that shews mercy, with cheerfulness.
9 Let love be unfeigned; abhorring
10 evil; cleaving to good: as to brotherly love, kindly affectioned towards one another: as to honour, each taking the lead in paying it[o] to the
11 other: as to diligent zealousness, not slothful; in spirit fervent; serv-
12 ing the Lord. As regards hope, rejoicing: as regards tribulation, enduring: as regards prayer, persever-
13 ing: distributing to the necessities of the saints; given to hospitality.
14 Bless them that persecute you; bless,
15 and curse not. Rejoice with those that rejoice, [p] weep with those that
16 weep. Have the same respect one for another, not minding high things, but going along with the lowly:[q] be
17 not wise in your own eyes: recompensing to no one evil for evil: providing[r] things honest before all men:
18 if possible, as far as depends on you,
19 living in peace with all men; not avenging yourselves, beloved, but give place to wrath; for it is written, Vengeance [belongs] to me, *I* will
20 recompense, saith the Lord. If therefore[s] thine enemy should hunger, feed him; if he should thirst, give him drink; for, so doing, thou shalt
21 heap coals of fire upon his head. Be not overcome by evil, but overcome evil with good.

XIII. Let every soul be subject[t] to the authorities that are above [him]. For there is no authority except from God; and those[v] that exist are set
2 up by God. So that he that sets himself in opposition to the authority resists the ordinance of God; and they who [thus] resist shall bring[w]
3 sentence of guilt on themselves. For rulers are not a terror to a good work, but to an evil [one].[x] Dost thou desire then not to be afraid of the authority? practise [what is] good, and thou
4 shalt have praise from it; for it is God's minister to thee for good. But if thou practisest evil, fear; for it bears not the sword in vain; for it is God's minister, an avenger for wrath
5 to him that does evil. Wherefore it is necessary to be subject, not only
6 on account of wrath, but also on account of conscience. For on this account ye pay tribute also; for they are God's officers, attending continu-
7 ally on this very thing. Render[y] to all their dues: to whom tribute [is due], tribute; to whom custom, custom; to whom fear, fear; to whom
8 honour, honour. Owe no one anything, unless to love one another: for he that loves another has fulfilled[z]
9 the law. For, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal,[a] Thou shalt not lust; and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy
10 neighbour as thyself. Love works no ill to its neighbour: love therefore [is the] whole[b] law.
11 This also,[c] knowing the time, that it is already time that *we* should be

[o] 'Taking the lead in paying it' is paraphrastic: but 'preventing' (*prévenant*) is obsolete. I know not how to present the sense more briefly.

[p] T. R. adds 'and,' with A E L P 17 37 Memph and others; ℵ B D F G 47 Am omit it.

[q] Or 'with what is lowly.'

[r] προνοούμενοι, taking care by forethought that there should be what is comely and seemly. See πρόνοιαν, 'forethought,' xiii. 14.

[s] Some read 'But if,' with ℵ A B P 37 Am Memph; text D[2] E L 47; D F G have ἐάν only.

[t] Or 'let every soul subject itself:' it is reflective; perhaps sufficiently expressed in 'be subject.' 'Sets himself in opposition' is in direct contrast: ὑποτάσσομαι.... ἀντιτάσσομαι. This is usually lost in English.

[v] T. R. reads 'the authorities,' with E L P 17 37 47 Syrr; ℵ A B D F G Am Memph omit.

[w] Literally 'shall receive.'

[x] T. R. reads 'good works, but to evil,' with E L 17 37 47 and most others Syrr; text ℵ A B D F G P Am Memph.

[y] T. R. adds 'therefore,' with E F G L P 17 37 and most others Syrr; ℵ A B D Am Memph omit.

[z] Or 'fulfils' (perfect). By the conduct which flows from love the law is already fulfilled before its requirement is applied.

[a] T. R. adds 'Thou shalt not bear false witness,' with ℵ P 37 Memph; A B D E F G L 17 47 Am omit.

[b] Gr. 'fulness,' πλήρωμα, of law.

[c] καὶ τοῦτο is a phrase of the apostle's, as assigning another and additional reason for what he says.

aroused out of sleep; for now [is] our salvation nearer than when we
12 believed. The night is far spent, and the day is near;[d] let us cast away therefore the works of darkness, and let us put on the armour
13 of light. As in the day, let us walk becomingly; not in rioting and drunkenness, not in chambering and lasciviousness, not in strife and emula-
14 tion. But put on the Lord Jesus Christ, and do not take forethought for the flesh to [fulfil its] lusts.

XIV. Now him that is weak in the faith receive, not to [the] determin-
2 ing of questions of reasoning.[e] One man is assured that he may eat all
3 things; but the weak eats herbs. Let not him that eats make little of him that eats not; and let not him that eats not judge him that eats: for
4 God has received him. Who art *thou* that judgest the servant of another? to his own master he stands or falls. And he shall be made to stand; for the Lord[f] is able to make
5 him stand. One man esteems day more than day; another esteems every day [alike]. Let each be fully
6 persuaded in his own mind. He that regards the day, regards it to [the] Lord.[g] And[h] he that eats, eats to [the] Lord, for he gives God thanks; and he that does not eat, [it is] to [the] Lord he does not eat, and
7 gives God thanks.[i] For none of us lives to himself, and none dies to him-
8 self. For both if we should live, [it is] to the Lord we live; and if we should die, [it is] to the Lord we die: both if we should live then, and if we
9 should die, we are the Lord's. For to this [end] Christ has[k] died and lived [again],[l] that he might rule over
10 both dead and living. But thou, why judgest thou thy brother? or again, thou, why dost thou make little of thy brother? for we shall all be placed before the judgment-seat
11 of God.[m] For it is written, *I* live, saith [the] Lord, that to me shall bow every knee, and every tongue shall
12 confess to God. So then each of us shall give an account concerning
13 himself to God. Let us no longer therefore judge one another; but judge ye this rather, not to put a stumbling-block or a fall-trap before
14 his brother. I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself; except to him who reckons anything to be unclean, to that man [it is] un-
15 clean. For[n] if on account of meat thy brother is grieved, thou walkest no longer according to love. Destroy not *him*[o] with thy meat for whom
16 Christ has died. Let not then your
17 good be evil spoken of; for the kingdom of God is not eating and drinking; but righteousness, and peace,
18 and joy in [the] Holy Spirit. For he that in this[p] serves the Christ[q] [is] acceptable to God and approved of men.

19 So then let us pursue the things which tend to peace,[r] and things whereby one shall build up another.[s]
20 For the sake of meat do not destroy the work of God. All things indeed

[d] Or 'drawn nigh.'
[e] Or 'disputes in reasoning.'
[f] T. R. reads 'God,' with D E F G L 17 37 47 Am; text ℵ A B C P Memph.
[g] I have left out, with ℵ A B C D E F G Am Memph, 'and he that regards not the day to [the] Lord he does not regard it.' T. R. adds it, with C[3] L P 17 37 47 and most others Syrr.
[h] T. R. omits 'And,' with 47; ℵ A B C D E F G L P 17 37 Am Syrr Memph insert.
[i] Some leave out this last clause, with L.
[k] T. R. adds 'both,' with L 37 47 Am Syrr; ℵ A B C D E F G P 17 Am Memph omit.
[l] T. R. reads 'died and rose and lived again,' with cursives (L P 17 37 47 have ἔζησεν for ἀνέζησεν) Syrr; text ℵ A B C Memph; F G Am read 'died and rose.' For this use of ζάω compare Rev. ii. 8.
[m] T. R. reads 'Christ,' with L P 17 37 Syrr. Θεοῦ ℵ A B C D E F G Am Memph.
[n] T. R. reads 'But,' with L 17 47 Syrr; ℵ A B C D E F G P 37 Am Memph read 'For.' The passage turns back, so to speak, to the end of verse 13.
[o] ἐκεῖνον.
[p] T. R. reads 'these [things],' with E L 17 37 47 Syrr; text ℵ A B C D F G P Am Memph.
[q] Or 'Christ' perhaps, without 'the.' A D F G omit the article.
[r] Literally 'the things of peace.'
[s] Or 'the things of edification, in which one [builds up] another,' or 'of mutual edification.'

[are] pure; but [it is] evil to that man who eats while stumbling [in
21 doing so]. [It is] right not to eat meat, nor drink wine, nor [do anything] in[t] which thy brother stumbles, or is offended, or is weak.
22 Hast *thou* faith? have [it] to thyself before God. Blessed [is] he who does not judge himself in what he
23 allows. But he that doubts, if he eat, is condemned; because [it is] not of faith; but whatever [is] not of faith is sin.[u]

XV. But we ought, we that are strong, to bear the infirmities of the weak,
2 and not to please ourselves. Let[v] each one of us please his neighbour with a view to what is good, to[w]
3 edification. For the Christ also did not please himself; but according as it is written, The reproaches of them that reproach thee have fallen upon
4 me. For as many things as have been written before have been written[x] for our instruction, that through endurance and through[y] encouragement of the scriptures we might have
5 hope. Now the God of endurance and of encouragement give to you to be like-minded one toward another,
6 according to Christ Jesus; that ye may with one accord, with one mouth, glorify the God and Father of our
7 Lord Jesus Christ. Wherefore receive ye one another, according as the Christ also has received you[z] to [the] glory of God.
8 For[a] I say that Jesus[b] Christ became a minister of [the] circumcision for [the] truth of God, to confirm the
9 promises of the fathers; and that the nations should glorify God for mercy; according as it is written, For this cause I will confess to thee among [the] nations, and will sing
10 to thy name. And again he says, Rejoice, nations, with his people.
11 And again, Praise the Lord, all [ye] nations, and let all the peoples laud[c]
12 him. And again, Esaias says, There shall be the root of Jesse, and one that arises, to rule over [the] nations:
13 in him shall [the] nations hope. Now the God of hope fill you with all joy and peace in believing, so that ye should abound in hope by [the] power of [the] Holy Spirit.

14 But I am persuaded, my brethren, I myself also, concerning you, that yourselves also are full of goodness, filled with all knowledge, able also
15 to admonish one another. But I have written to you the more boldly, [brethren,[d]] in part, as putting you in mind, because of the grace given
16 to me by God, for me to be[e] minister[f] of Christ Jesus[g] to the nations, carrying on as a sacrificial service the message of glad tidings of God, in order that the offering up of the nations might be acceptable, sanctified
17 by [the] Holy Spirit. I have therefore [whereof to] boast in Christ Jesus in the things which pertain to God.

18 For I will not dare to speak any-

[t] Not 'at,' but 'in' which he stumbles when he does it.

[u] A L P 17 37 47 put here verses 25–27 of chap. xvi., A P 17 putting them in both places. See note [c] chap. xvi.

[v] T. R. reads 'For let,' with a few cursives.

[w] Or 'for,' πρός with acc. See note Eph. iv. 12.

[x] T. R. adds 'before,' with A L P 17 37 47; ℵ B C D E F G Am Memph omit.

[y] T. R. omits 'through,' with D E F G P 17 37 Am Memph; ℵ A B C L 47 have it.

[z] T. R. reads 'us,' with B D P 47 and others; text ℵ A C E F G L 17 37 Am Syrr Memph.

[a] T. R. reads 'Now' or 'But,' δέ, with L 17 37 47 Syrr; ℵ A B C D E F G P Am Memph have γάρ.

[b] Many omit 'Jesus' here, with ℵ A B C Memph; D E F G have it; L P 17 37 47 put it after 'Christ.'

[c] ἐπαινεσάτωσαν, aorist; 'Praise,' αἰνεῖτε, present: without the preposition, which strengthens the word, though in Hellenistic Greek their use seems to change little. The aorist seems to have the sense of 'let them have him lauded.' T. R., with F G L P 17 37 47 and others Am Syrr, reads 'and laud him, all [ye] peoples;' text ℵ A B C D E Memph.

[d] ℵ A B C Memph omit; D E F G L P 17 37 47 Am Syrr insert.

[e] 'For me to be,' εἰς τὸ εἶναι. I am not content with the English; but the sense is most accurately given so; the object of the gift was his being that.

[f] λειτουργός, an administrator officially employed.

[g] T. R. reads 'Jesus Christ,' with D E L 17 47 Memph and most; text ℵ A B C F G P 37 Am.

thing of the things which Christ has not wrought by me, for [the] obedience of [the] nations, by word and
19 deed, in [the] power of signs and wonders, in [the] power of [the] Spirit of God;[h] so that I, from Jerusalem, and in a circuit round to Illyricum, have fully preached the
20 glad tidings of the Christ; and so aiming to announce the glad tidings, not where Christ has been named, that I might not build upon another's
21 foundation; but according as it is written, To whom there was nothing told concerning him, they shall see; and they that have not heard shall
22 understand. Wherefore also I have been often hindered from coming to
23 you. But now, having no longer place in these regions, and having great desire to come to you these
24 many years, whenever I should go[i] to Spain;[j] (for I hope to see you as I go through, and by you to be set forward thither, if first I shall have been in part filled with your com-
25 pany;[k]) but now I go to Jerusalem,
26 ministering to the saints; for Macedonia and Achaia have been well pleased to make a certain contribution for the poor of the saints who
27 [are] in Jerusalem. They have been well pleased indeed,[l] and they are their debtors; for if the nations have participated in their spiritual things, they ought also in fleshly to
28 minister to them. Having finished this therefore, and having sealed to them this fruit, I will set off by you
29 into Spain. But I know that, coming to you, I shall come in [the] ful-
30 ness of [the] blessing of[m] Christ. But I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with
31 me in prayers for me to God; that I may be saved from those that do not believe in Judæa; and that my ministry which [I have] for Jerusalem
32 may be acceptable to the saints; in order that I may come to you in joy by God's will, and that I may be
33 refreshed with you. And the God of peace be with you all. Amen.

XVI. But I commend to you Phœbe, our sister, who is minister[n] of the
2 assembly which is in Cenchrea; that ye may receive her in [the] Lord worthily of saints, and that ye may assist[o] her in whatever matter she has need of you; for she also has been a helper[o] of many, and of
3 myself. Salute Prisca[p] and Aquila,
4 my fellow-workmen in Christ Jesus, (who[q] for my life staked[r] their own neck; to whom not I only am thankful, but also all the assemblies of the
5 nations,) and the assembly at their

[h] Some omit 'of God,' with B; some put 'Holy Spirit,' with A Ć D E F G 17 37 47 Am Memph; text ℵ L P Syrr. As ℵ and Porph. (Mon. In. Tisch.) have Θεοῦ I have not changed the T. R.

[i] Or 'whenever I go.' It is again the subjunctive; i.e., not a fact assumed to happen, though not yet come; nor treated as improbable, though it may happen; but between the two—the possibility and intention expressed. T. R. adds 'I will come to you.' The sentence does not follow grammatically, but is interrupted by 'for I hope,' &c., and copyists have sought to make it hang together.

[j] T. R. adds 'I will come to you,' with L 17 37 47 and most others; ℵ A B Ć D E F G P Am Memph omit. F G Am omit also the *γάρ* which follows.

[k] Literally 'with you.'

[l] *γάρ*. It might be taken as a simple repetition of the beginning of verse 26.

[m] T. R. adds 'the gospel of the,' with L 17 37 47 and most others Syrr; ℵ A B Ć D E F G P Am Memph omit.

[n] I continue the word 'minister' here, to connect it with minister, as a verb, elsewhere, though it has *also* a technical use in English; but we say 'ministered to my wants,' as well as 'ministered the word,' and 'they had John to their minister,' though in Greek this is another word (*ὑπηρέτης*); here it is *διάκονος*, deacon or deaconess; but this in modern times has another sense also. She did the needed service in the assembly there; she was not properly a servant.

[o] 'Assist' is *παρίστημι*, 'to stand by her and help her.' The word translated 'helper' is stronger and has a higher sense. *παρίστημι* assists the principal person, whereas *προστάτης*, or *-τις* in the feminine, is more helping as a patron, is used by Plutarch for a Roman patron, and is applied in special honour to Phœbe as one whose help many had been dependent on and had profited by. It was a complimentary touch of heart in which the apostle never fails: they were to be *παρα-*, but she had been *προ-* in the matter.

[p] T. R. reads 'Priscilla,' with some cursives Syrr.

[q] *οἵτινες*.

[r] Or 'risked, hazarded.'

house. Salute Epænetus, my beloved, who is [the] firstfruits of
6 Asia[a] for Christ. Salute Maria, who[t]
7 laboured much for you.[v] Salute Andronicus and Junias, my kinsmen and fellow-captives, who[w] are of note among the apostles; who were also
8 in Christ before me. Salute Amplias, my beloved in the Lord. Salute
9 Urbanus, our fellow-workman in Christ, and Stachys, my beloved.
10 Salute Apelles, approved in Christ. Salute those who belong to Aristo-
11 bulus. Salute Herodion, my kinsman. Salute those who belong to Narcissus, who are in [the] Lord.
12 Salute Tryphæna and Tryphosa, who labour in [the] Lord. Salute Persis, the beloved, who has laboured much
13 in [the] Lord. Salute Rufus, chosen in [the] Lord; and his mother and
14 mine. Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas,[x] and the
15 brethren with them. Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the
16 saints with them. Salute one another with a holy kiss. All[y] the as-
17 semblies of Christ salute you. But I beseech you, brethren, to consider those who create divisions and occasions of falling, contrary to the doctrine which ye have learnt, and turn
18 away from them. For such serve not our Lord[z] Christ, but their own belly, and by good words and fair speeches deceive[a] the hearts of the
19 unsuspecting. For your obedience has reached to all. I rejoice therefore as it regards you; but I wish you to be wise [as] to that which is good, and
20 simple [as] to evil. But the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ [be] with you.[b]
21 Timotheus, my fellow-workman, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.
22 I Tertius, who have written this epistle, salute you in [the] Lord.
23 Gaius, my host and of the whole assembly, salutes you. Erastus, the steward of the city, salutes you, and
24 the brother Quartus. The grace of our Lord Jesus Christ [be] with you all. Amen.[c]
25 Now to him that is able to establish you, according to my glad tidings and the preaching of Jesus Christ, according to [the] revelation of [the] mystery,[d] as to which silence has been kept in [the] times of the
26 ages, but [which] has now been made manifest, and by prophetic scriptures, according to commandment of the eternal God, made known for obedience of faith to all the na-
27 tions—[the] only wise God, through Jesus Christ, to whom[e] be glory for ever. Amen.

[a] T. R. reads 'Achaia,' with L P 17 37 47 Syrr; text ℵ A B C D F G Am Memph.
[t] ἥτις.
[v] T. R. reads 'for us,' with C[3] L 17 37; text ℵ A B C P 47 (D E F G Am) Syrr Memph.
[w] οἵτινες.
[x] T. R., with E L 17 47 and most others Syrr, transposes 'Hermes' and 'Hermas.'
[y] T. R. omits 'All,' with 17 47 and other cursives; ℵ A B C L P Am Syrr Memph insert, and so do D E F G, which put the phrase in verse 21 instead of here.
[z] T. R. adds 'Jesus,' with L 17 47 Memph; ℵ A B C P (D E F G) 37 Am omit.
[a] ἐξαπατῶσι.
[b] T. R. adds 'Amen,' with a few cursives only.
[c] Some omit verse 24. T. R. has it, with D E F G L P 17 37 47, but D E F G omit end of verse 20. In F G L 37 the epistle ends here. The addition of 25–27, also transposed, has produced difficulty as to the closing salutations. ℵ A B C D E P 17 Am Memph &c. insert 25–27 here; A L P 17 37 47 at end of xiv.; A P 17 in both. F G omit altogether, F leaving a space here, and G a space after xiv. 23.
[d] It formed no part of what was unfolded in those ages, in which God developed His plans in creation; it was a purpose before, a subject outside their history. It had been eternally hidden; it was not in reckoned time.
[e] The natural construction would be 'to him.' But these breaks in the structure of sentences, through long parentheses, are common with Paul.

CORINTHIANS.

I. Paul, [a] called apostle of Jesus Christ, by God's will, and Sosthenes
2 the brother, to the assembly of God which is in Corinth, to [those] sanctified in Christ Jesus, called saints,[a] with all that in every place call on the name of our Lord Jesus Christ,
3 both theirs and ours: Grace to you and peace from God our Father, and [the] Lord Jesus Christ.
4 I thank my God always about you, in respect of[b] the grace of God given
5 to you in Christ Jesus; that in everything ye have been enriched in him, in all word [of doctrine],[c] and all
6 knowledge, (according as the testimony of the Christ has been con-
7 firmed in you,) so that ye come short in no gift, awaiting[d] the revelation of our Lord Jesus Christ;
8 who shall also confirm you to [the] end, unimpeachable in the day of
9 our Lord Jesus Christ. God [is] faithful, by whom ye have been called into [the] fellowship of his Son Jesus Christ our Lord.
10 Now I exhort[e] you, brethren, by the name of our Lord Jesus Christ, that ye all say the same thing, and that there be not among you divisions; but that ye be perfectly united[f] in the same mind and in the same
11 opinion. For it has been shewn to me concerning you, my brethren, by those of [the house of] Chlöe, that
12 there are strifes among you. But I speak of this, that each of you says, I am of Paul, and I of Apollos, and I
13 of Cephas, and I of Christ. Is the Christ divided? has Paul been crucified for you? or have ye been bap-
14 tised unto the name of Paul? I thank God that I have baptised none
15 of you, unless Crispus and Gaius, that no one may say that I have baptised[g]
16 unto my own name. Yes, I baptised also the house of Stephanas; for the rest I know not if I have baptised
17 any other. For Christ has not sent me to baptise, but to preach glad tidings; not in wisdom of word, that the cross of the Christ may not be made
18 vain. For the word of the cross[h] is to them that perish foolishness, but to us that are saved it is God's power.
19 For it is written, I will destroy the

[a] Saints by [divine] calling.

[b] I am not quite satisfied with 'in respect of.' It is not *ὑπέρ* with a genitive, signifying 'for;' nor *διά*, with an accusative, signifying 'on account of;' but *ἐπί* with a dative, which has the force of 'the occasion of,' or condition under which anything happens, not its cause. 'By occasion of' is hardly English. We use 'to occasion' and 'occasion' in a somewhat similar way. If any prefer 'by reason of,' I know of no objection.

[c] *λόγῳ*, whatever is the expression of a thought formed in the mind, and otherwise unknown; hence used for the thing *expressed*, or the expression of it: hence 'word.' Here it is the communication of the mind of God in the gospel of Christ. (See ii. 1.) I retain therefore 'word' in the expression 'all word, and all knowledge,' adding 'of doctrine' in brackets, because 'in all word' is scarcely English, and the 'word of doctrine' is, I believe, here the sense. 'Utterance' gives the sense imperfectly. It is the matter and form of thought and expression, as well as the utterance of it. It is a word so large in sense as to be very hard to express. Whatever expresses the mind is *λόγος*. *Νοῦς* is the intelligent faculty: whatever expresses the thought formed in it is *λόγος*. When it is in exercise, there is thinking, and consequently a thought, *νόημα*. As the Platonists said, there is the intelligent and intelligible; what is *νοερός* and *νοητός*. But to be a positive object of another's mind, and so *de facto*, and not merely abstractedly, *νοητός*, there must be *λόγος*, the objective subject matter of thought in another. Thus all that communicates the divine mind (the intelligible) is *λόγος*, and first of all Christ. But we are said, having the Holy Ghost, to have also the *νοῦς* of Christ, the intelligent faculty with its thoughts. (Chap. ii. 16.)

[d] 'Awaiting' gives more actual expectation than 'waiting,' *ἀπεκδεχομένους*.

[e] Or 'beseech.'

[f] *κατηρτισμένοι*, where all the members have each its own place, or make a whole; or, if broken, are restored to one complete and perfect whole.

[g] Some read 'ye have been baptised,' with ℵ A B C 17 37 Am Memph; text D E F G L P 47 Syrr and others.

[h] Or, 'the word which [speaks] of the cross.'

wisdom of the wise, and set aside the understanding of the understanding ones. Where [is the] wise? where scribe? where disputer of this world?[1] has not God made foolish the wisdom of the[k] world?[l] For since, in the wisdom of God, the world[1] by wisdom has not known God, God has been pleased by the foolishness of the preaching[m] to save those that believe. Since Jews indeed ask for signs,[n] and Greeks seek wisdom; but *we* preach Christ crucified, to Jews an offence,[o] and to nations[p] foolishness; but to those that [are] called, both Jews and Greeks, Christ God's power and God's wisdom. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men. For consider your calling, brethren, that [there are] not many wise according to flesh, not many powerful, not many high-born. But God has chosen the foolish things of the world, that he may put to shame the wise;[q] and God has chosen the weak things of the world, that he may put to shame the strong things; and the ignoble things of the world, and the despised, has God chosen, [and[r]] things that are not, that he may annul the things that are; so that no flesh should boast before God.[s] But of him are *ye* in Christ Jesus, who has been made to us wisdom from God, and righteousness, and holiness,[t] and redemption; that according as it is written, He that boasts, let him boast in [the] Lord.[v]

II. And I, when I came to you, brethren, came not in excellency of word, or wisdom, announcing to you the testimony of God. For I did not judge [it well] to know anything among you save Jesus Christ, and *him* crucified. And *I* was with you in weakness and in fear and in much trembling; and my word and my preaching, not in persuasive words of[w] wisdom, but in demonstration of [the] Spirit and of power; that your faith might not stand[x] in men's wisdom, but in God's power.

But we speak wisdom among the perfect; but wisdom not of this world,[1] nor of the rulers of this world,[1] who come to nought. But we speak God's wisdom in [a] mystery, that hidden [wisdom] which God had predetermined before the ages[y] for our glory: which none of the princes of this age[z] knew, (for had they known, they would not have crucified the Lord of glory;) but according as it is written, Things which eye has not seen, and ear not heard, and which have not come into man's heart, which[a] God has prepared for them that love him, but God has revealed to us by [his[b]] Spirit; for the Spirit searches all things, even the depths of God. For who of men hath known the things of a man[c]

[1] αἰών, so iii. 18.
[k] T. R. reads τούτου, 'this,' with E F G L 37 47 Am Syrr Memph; ℵ A B C D P 17 omit.
[l] κόσμος, so iii. 19.
[m] 'The preaching' gives a different sense from 'preaching.' Without the article it is the instrument, the foolishness of such a means. Here 'the preaching' is the actual thing preached; and such is the power of the Greek form of word κήρυγμα, not κήρυξις nor τοῦ κηρύσσειν.
[n] T. R. reads 'a sign,' with L 37 47; 'signs' ℵ A B C D E F G P 17 Am Syrr Memph.
[o] Literally 'fall-trap.'
[p] T. R. reads 'Greeks,' with C[3] 47 and many cursives; text, all the uncials 17 37 Am and versions.
[q] 'The wise:' the word is masculine, and signifies 'those that are wise,' alluding to verse 26.
[r] Some leave out 'and,' with ℵ A C D F G 17; B C[3] E L P 37 47 Am Syrr Memph have it.
[s] T. R. reads 'before him,' with C Am Syrr; text ℵ C[3] and the others Memph.
[t] Or 'sanctification,' ἁγιασμός, the sum and measure of it, the thing as an effect, as a whole, characteristically, not ἁγιωσύνη, the quality.
[v] κυρίῳ without article, for Jehovah.
[w] T. R. adds 'human,' with A C L P 37 47 Memph; ℵ B D E F G 17 Am omit.
[x] Literally 'be.'
[y] Or 'worlds.' I add this in note to keep up the connection with 'world' in verse 6, where 'world' has a moral signification: see Eph. ii. 2.
[z] Or 'world.'
[a] A B C read 'whatever things.'
[b] 'His' is a doubtful reading. If rejected it should be 'the Spirit:' D E F G L P 37 47 and most others Am Syrr versions insert αὐτοῦ; ℵ A B C 17 Memph omit.
[c] 'Man' here has the article, but the sense is this: what is in man's mind is not known of any

except the spirit of the man which is in him? thus also the things of God knows no one except the Spirit of
12 God. But *we* have received, not the spirit of the world, but the Spirit[d] which [is] of God, that we may know the things which have been
13 freely given to us of God: which also we speak, not in words taught by human wisdom,[e] but in those taught by the[f] Spirit, communicating[g] spiritual [things] by spiritual
14 [means]. But [the] natural[h] man does not receive the things of the Spirit of God, for they are folly to him; and he cannot know [them] because they are spiritually dis-
15 cerned; but the spiritual discerns all things, and *he* is discerned of no
16 one. For who has known the mind of [the] Lord, who shall instruct him? But *we* have the mind of Christ.

III. And I, brethren, have not been able to speak to you as to spiritual, but as to fleshly;[i] as to babes in
2 Christ. I have given you milk to drink,[k] not meat, for ye have not yet
3 been able, nor indeed are ye yet able; for ye are yet carnal. For whereas [there are] among you emulation and strife,[l] are ye not carnal, and
4 walk according to man? For when one says, *I* am of Paul, and another, *I* of Apollos, are ye not men?[m]
5 Who then is Apollos, and who Paul? Ministering servants,[n] through whom ye have believed, and as the Lord
6 has given to each. *I* have planted; Apollos watered; but God has given
7 the increase. So that neither the planter is anything, nor the waterer; but God the giver of the increase.
8 But the planter and the waterer are one; but each shall receive his own reward according to his own labour.
9 For we are God's fellow-workmen;[o] ye are God's husbandry, God's
10 building. According to the grace of God which has been given to me, as a wise architect, I have laid the foundation, but another builds upon it. But let each see how he builds
11 upon it. For other foundation can no man lay besides that which [is]
12 laid, which is Jesus Christ.[p] Now if any one build upon [this[q]] foundation, gold, silver, precious stones,

but the spirit of the man himself, who has the thoughts; *a fortiori* is it so with God.

[d] Note here again the difficulty, arising from 'spirit' used for cause and state, as to putting a large S to signify the person of the Holy Ghost.

[e] It may perhaps be translated, 'taught words of human wisdom.'

[f] T. R. adds 'Holy,' with E L P 37 47; ℵ A B C D F G 17 Memph omit.; Am adds *et virtutis*.

[g] Or 'expounding;' the word means literally 'mixing or putting together;' but the use of it, as interpreting or expounding, is common in the LXX; Num. xv. 34; Gen. xl. 8; xli. 12, 15. *σύγκριμα* and *σύγκρισις* are the words constantly used in Daniel for 'interpretation' and 'interpreting.' It seems also 'to decide or decree;' the communication of the judge's mind, as well as of God's before unknown. To this Num. xv. 34 may be referred. The opposition of *ἀνακρίνω* left no doubt in my mind before I found its use in the LXX.

[h] *ψυχικος*: the man animated merely by his created soul, without the teaching and power of the Holy Ghost.

[i] *σαρκίνοις*, with ℵ A B C D 17; E F G L P 37 47 *-κοῖς*: (both times in verse 3 *σαρκικοί* ℵ A B C E L P; D F G *σάρκινοι*). Rom. vii. 14 and Heb. vii. 16, in the oldest MSS; and 2 Cor. iii. 3, in all, have *σάρκινος*, a form which Winer (Gr. 122) says is properly the material. But there are many places where *σαρκικός* is used for either as Rom. xv. 27, physical; Rom. vii. 14, moral; 2 Cor. iii. 3, physical (*σάρκινος*). Here (1 Cor. iii. 3) *σαρκικός* is neither *ψυχικός* merely nor *πνευματικός*. 1 Pet. ii. 11, 'fleshly lusts,' shews how in N. T. thoughts they run into one another. In classical Greek *σάρκινος* is generally physical. In the LXX we find only *σάρκινος* in 2 Chron. xxxii. 8; Ezek. xi. 19; xxxvi. 26, only there is another reading *σαρκικός* in 2 Chron.

[k] T. R. adds 'and,' with D E F G L 47; ℵ A B C P 17 37 Am Memph omit.

[l] T. R. adds 'and dissensions,' with D E F G L 17 37 47 Syrr; ℵ A B C P Am Memph omit.

[m] T. R. reads 'carnal,' with L P 37 47 and others Syrr; text ℵ A B C D E F G 17 Am Memph.

[n] T. R. reads 'Who then is Paul and who Apollos, but ministering servants' (see also note to iv. 1, here *διάκονοι*), with L 47 Syrr. 'Who,' with C D E F G L P 37 47 Syrr Memph. 'What' ℵ A B 17 Am.

[o] 'Workers, or labourers *together with God*,' goes too far. I have no doubt that *συνεργός* has the sense of journeyman, but they are fellows doing the chief's work, as *Gesell* in German, and even *compagnon* in French.

[p] T. R. reads 'Jesus the Christ,' with a few cursives; D E Am 'Christ Jesus;' text ℵ A B L P 17 37 47 Memph.

[q] Some omit *τοῦτον*, with ℵ A B C; we should then read 'the foundation.'

wood, grass, straw, the work of each
13 shall be made manifest; for the day
shall declare [it], because it is re-
vealed in fire;[r] and the fire[s] shall
14 try the work of each what it is. If
the work of any one which he has
built upon [the foundation] shall
15 abide,[t] he shall receive a reward. If
the work of any one shall be con-
sumed, he shall suffer loss, but *he*
shall be saved, but so as through
16 [the] fire.[v] Do ye not know that ye
are [the] temple[w] of God, and [that]
17 the Spirit of God dwells in you? If
any one corrupt[x] the temple[w] of
God, *him*[y] shall God destroy;[x] for
the temple[w] of God is holy, and such
18 are ye. Let no one deceive himself:
if any one thinks himself to be wise
among you in this world, let him be-
come foolish, that he may be wise.
19 For the wisdom of this world is
foolishness with God; for it is writ-
ten, He who takes the wise in their
20 craftiness. And again, [The] Lord
knows the reasonings of the wise
21 that they are vain. So that let no
one boast in men; for all things
22 are yours. Whether Paul, or Apol-
los, or Cephas, or [the] world, or
life, or death, or things present, or
23 things coming, all are yours; and
ye [are] Christ's, and Christ [is]
God's.

IV. Let a man so account of us as
servants[z] of Christ, and stewards of
2 [the] mysteries of God. Here,[a] fur-
ther, it is sought in stewards that a
3 man be found faithful. But for me
it is the very smallest matter that
I be examined[b] of you or of man's
day. Nor do I even examine my-
4 self. For I am conscious of no-
thing in myself; but I am not justi-
fied by this: but he that examines
5 me is the Lord. So that do not
judge anything before [the] time,
until the Lord shall come, who shall
also both bring to light the hidden
things of darkness, and shall make
manifest the counsels of hearts; and
then shall each have [his] praise
from God.[c]

6 Now these things, brethren, I have transferred, in their application,[d] to myself and Apollos, for your sakes, that ye may learn in us the [lesson of] not [letting your thoughts go[e]] above what is written, that ye may not be puffed up one for [such a] one

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[r] That is, the day. Compare 2 Thess. ii. 8. The word used for revealing the character of the work is another here, *δηλώσει*. I doubt much that *ἀποκαλύπτω* has ever that sense.

[s] Some add 'itself,' with A B C P 17 37; ℵ D E L 47 Am Memph omit it.

[t] T. R. reads 'abide.' The change is only that of an accent, but justified by the whole phrase; so Am Syrr Memph and others.

[v] Here the addition of the article wholly changes the sense: 'saved by fire' is as if the fire was a means of safety, whereas 'through the fire' is in spite of it, or going through the danger and difficulty of it. *διά* has the same double sense as 'through' in English. Compare 1 Peter iii. 20.

[w] *ναός*.

[x] *φθείρει, φθερεῖ*. The word for 'destroy' and 'corrupt' is the same in Greek; the force of this, as to terms, is necessarily lost in English.

[y] *τοῦτον*, 'this [man],' is in ℵ B C L P 17 37 47 Memph; but 'him' gives the sense, only *τοῦτον* is more emphatic: I have therefore put 'him' in italics. *αὐτόν* A D E F G Am Syrr (Syr-Hcl in marg.). Very likely *τοῦτον* is the better reading.

[z] The appointed servant, *ὑπηρέτης*. Three words are translated 'servant' in Auth. Ver.: *δοῦλος*, a slave; *διάκονος*, a person who acts or waits in service; and *ὑπηρέτης*. This last is always used in the New Testament as an official servant, or messenger, or apparitor.

[a] T. R. omits 'Here,' reading *ὃ δέ* for *ὧδε*, but with little authority. Some copies read 'ye seek,' for 'is sought.' Text B L 37 47 and others Am Syrr Memph. *ζητεῖτε* ℵ A C D E F G P 17.

[b] *ἀνακρίνω*: the word does not signify 'judgment,' but the preliminary examination, at which the accused has to answer and give an account of himself.

[c] Literally 'then shall the praise be to each from God.'

[d] The word is used for a metaphor no doubt, because a metaphor transfers the thoughts as to one object, to another which is an image of it. Amos says 'The lion has roared,' speaking of God's threatening ways with Israel, as if he were his prey: in thought it is to be transferred to Israel. So here Paul is really speaking of those who came with great pretensions amongst the Corinthians, and he transferred it to himself and Apollos, that he might establish the principle universally, without naming these persons. By saying he 'transferred' it, the application was easy: but one can hardly say that is a figure.

[e] Some have 'letting your thoughts go,' *φρονεῖν*, in text, with L P 17 37 47 Syrr Memph; but ℵ A B D E F G Am omit it. I suspect it has the end of the sentence ill connected in the words which follow. Athanasius has *φυσιοῦσθαι* for *φρονεῖν*.

7 against another. For who makes
thee to differ? and what hast thou
which thou hast not received? but if
also thou hast received, why boastest
8 thou as not receiving? Already ye
are filled; already ye have been en-
riched; ye have reigned without us;
and I would that ye reigned, that
9 *we* also might reign with you. For
I think that God has set us the
apostles for the last, as appointed to
death. For we have become a spec-
tacle to the world, both to angels
10 and men. *We* [are] fools for Christ's
sake, but *ye* prudent in Christ: *we*
weak, but *ye* strong: *ye* glorious,
11 but *we* in dishonour. To the present
hour we both hunger and thirst, and
are in nakedness, and buffeted, and
12 wander without a home, and labour,
working with our own hands. Railed
at, we bless; persecuted, we suffer
13 [it]; insulted,[f] we entreat: we are
become as [the] offscouring of the
world, [the] refuse of all, until now.
14 Not [as] chiding do I write these
things to you, but as my beloved
15 children I admonish [you]. For if ye
should have ten thousand instructors
in Christ, yet not many fathers; for in
Christ Jesus *I* have begotten you
16 through the glad tidings. I entreat[g]
you therefore, be my imitators.
17 For this reason I have sent to you
Timotheus, who is my beloved and
faithful child in [the] Lord, who
shall put you in mind of my ways
[as] they [are] in Christ, according
as I teach everywhere in every as-
18 sembly. But some have been puffed
up, as if I were not coming to you;
19 but I will come quickly to you, if
the Lord will; and I will know, not
the word of those that are puffed up,
20 but the power. For the kingdom of
God [is] not in word but in power.
21 What will ye? that I come to you
with a rod; or in love, and [in] a
spirit of meekness?

V. It is universally reported[h] [that
there is] fornication among you, and
such fornication as [is] not even[i]
among the nations, so that one should
2 have his father's wife. And *ye* are
puffed up, and ye have not rather
mourned, in order that he that has
done this deed might be taken away
3 out of the midst of you. For *I*, [as[j]]
absent in body but present in spirit,
have already judged as present, [to
4 deliver,] in the name of our Lord
Jesus Christ[k] (ye and my spirit
being gathered together, with the
power of our Lord Jesus Christ), him
5 that has so wrought this: to deliver
him, [I say,] [being] such, to Satan
for destruction of the flesh, that the
spirit may be saved in the day of
6 the Lord Jesus. Your boasting [is]
not good. Do ye not know that a
little leaven leavens the whole lump?
7 Purge[l] out the old leaven, that ye
may be a new lump, according as
ye are unleavened. For also our
passover, Christ, has been sacrificed;[m]
8 so that let us celebrate the feast, not
with old leaven, nor with leaven of
malice and wickedness, but with un-
leavened [bread] of sincerity and
truth.
9 I have written to you in the epistle
10 not to mix with fornicators; [n]not

[f] Or 'spoken to injuriously.'

[g] Or 'exhort,' *παρακαλέω*: a word which has to be rendered very differently in English in different places, and hard to render, though simple and easy to understand. It means 'calling upon a person so as to stimulate him to anything:' hence 'to exhort, and to comfort, encourage:' it has a fuller force here than a mere apostolic or pastoral exhortation.

[h] 'It is universally reported' does not quite give the sense of *ὅλως ἀκούεται*. It was the reputation they had got by common report.

[i] T. R. adds 'named,' with L P 37 47 an most Syrr; ℵ A B C D E F G 17 Am Memph omit.

[j] Some omit 'as,' with ℵ A B C D P 17 37 Am Memph.

[k] Some omit 'Christ' here both times. ℵ has it the first time, but not the *ἡμῶν*, 'our.' There is more authority for its omission the second time. ℵ P, with many others Am, have it the first time; A B D neither time.

[l] T. R. adds 'therefore,' with C L P 17 37 47 and many others; ℵ A B D E F G Am Memph omit.

[m] T. R. adds 'for us,' with L (P) 37 47 and many others Syrr; ℵ A B C D E F G 17 Am Memph omit. P has 'for you.'

[n] T. R. adds 'and,' with L P 37 47 and others; ℵ A B C D E F G 17 Am Memph omit.

altogether with the fornicators of this world, or with the avaricious and[o] rapacious, or idolaters, since [then] ye should go out of the world.
11 But now I have written to you, if any one called brother be fornicator, or avaricious, or idolater, or abusive, or a drunkard, or rapacious, not to mix with [him]; with such a one
12 not even to eat. For what have I [to do] with judging those outside also?[p] ye, do not ye judge them
13 that are within? But those without God judges.[q] [r]Remove the wicked person from amongst yourselves.

VI. Dare any one of you, having a matter against another, prosecute his suit before the unjust, and not
2 before the saints? [s]Do ye not then know that the saints shall judge the world? and if the world is judged by you, are ye unworthy of [the]
3 smallest judgments?[t] Do ye not know that we shall judge angels? and not then matters of this life?
4 If then ye have judgments as to things of this life, set those [to judge] who are little esteemed in the as-
5 sembly. I speak to you [to put you] to shame. Thus there is not a wise person among you, not even one, who shall be able to decide between
6 his brethren![v] But brother prosecutes his suit with brother, and that
7 before unbelievers. Already indeed then it is altogether a fault in you[w] that ye have suits between yourselves. Why do ye not rather suffer wrong? why are ye not rather de-
8 frauded? But *ye* do wrong, and defraud, and this[x] [your] brethren.
9 Do ye not know that unrighteous [persons] shall not inherit [the] kingdom of God? Do not err: neither fornicators, nor idolaters, nor adulterers, nor those who make women of themselves, nor who abuse them-
10 selves with men, nor thieves, nor covetous, nor drunkards, nor abusive persons, nor [the] rapacious, shall
11 inherit [the] kingdom of God. And these things were some of you; but ye have been washed, but ye have been sanctified, but ye have been justified in the name of the Lord Jesus, and by the Spirit of our God.
12 All things are lawful to me, but all things do not profit; all things are lawful to me, but *I* will not be brought under the power of any.
13 Meats for the belly, and the belly for meats; but God will bring to nothing both it and them: but the body [is] not for fornication, but for the Lord, and the Lord for the body.
14 And God has both raised up the Lord, and will raise us up from among [the dead] by his power.
15 Do ye not know that your bodies are members of Christ? Shall I then, taking the members of the Christ, make [them] members of a
16 harlot? Far be the thought. Do ye not know that he [that is] joined to the harlot is one body? for the two, he says, shall be one flesh.[y]

[o] T. R. reads 'or,' with E L 47 Am Syrr Memph; text ℵ A B C D F G P 17.

[p] Many authorities omit 'also,' with ℵ A B C F G P 17 Am Memph; D E L 37 47 have it.

[q] On the whole I prefer 'judges,' though the Fathers and Vulgate read 'will judge;' Ital. 'judges.' The older MSS afford no help, as it is the difference merely of an accent, *κρινεῖ* and *κρίνει*.

[r] T. R. adds 'And,' with D[3] E L 17 47 and most Syrr; ℵ A B C D F G P 37 Am Memph omit.

[s] ἢ is added here, which is not in T. R. ℵ A B C D F G P 17 37 Am Syrr insert; E L 47 and others omit; but it has the force of a question, but with some expression of surprise suggested, as 'is it so that you do not?' previous circumstances leading to suppose they could not know, or the like; so that something of the original sense of 'or' is in its use. The 'or' may be used here. Compare the same sense of ἤ in Romans vi. 3, vii. 1, xi. 2. In Rom. ii. 4 the force of 'or' is more apparent. Compare Matt. vii. 9, xx. 15, Rom. iii. 29, in which last it is a simple question. I have put 'then' as the force in English. 'Or do ye not know' may be said.

[t] 'To judge the smallest matters?'

[v] Literally 'between his brother[and brother].' The word is in the singular in Greek.

[w] T. R. reads 'among you,' with many cursives.

[x] T. R. reads 'these [things] to,' with L 37 47 and most; text ℵ A B C D E P 17 Am Memph.

[y] εἰς σάρκα μίαν. It is impossible to translate εἰς here in English: 'shall' or 'shall become,' is the nearest in sense. The word is left out in Greek when he says 'one Spirit.' We are really 'one Spirit,' not two, with the Lord. But we cannot say, 'to' or 'for one flesh.' The two become so practically by their union; they are

17 But he that [is] joined to the Lord
18 is one Spirit. Flee fornication.
Every sin which a man may practise is without the body, but he that
commits fornication sins against his
19 own body. Do ye not know that
your body is [the] temple of the
Holy Spirit which [is] in you, which
ye have of God; and ye are not
20 your own? for ye have been bought
with a price: glorify now then God
in your body.[x]

VII. But concerning the things of
which ye have written [to me[a]]: [It
is] good for a man not to touch a
2 woman; but on account of fornications, let each have his own wife,
and each [woman] have her own
3 husband. Let the husband render
her due[b] to the wife, and in like
manner the wife to the husband.
4 The wife has not authority over her
own body, but the husband: in like
manner also the husband has not
authority over his own body, but the
5 wife. Defraud[c] not one another,
unless, it may be, by consent for a
time, that ye may devote yourselves
to[d] prayer, and again be[e] together,
that Satan tempt you not because of
6 your incontinency. But this I say,
as consenting [to],[f] not as command-
7 ing [it]. Now[g] I wish all men to be
even as myself: but every one has
his own gift of God: one man thus,
8 and another thus. But I say to
the unmarried and to the widows,
It is good for them that they re-
9 main even as I. But if they have
not control over themselves, let
them marry; for it is better to
10 marry than to burn. But to the
married I enjoin, not *I*, but the
Lord, Let not wife be separated
11 from husband; (but if also she shall
have been separated, let her remain
unmarried, or be reconciled to her
husband;) and let not husband leave
12 wife. But as to the rest, *I* say, not
the Lord, If any brother have an
unbelieving wife, and she consent
to dwell with him, let him not leave
13 her. And a woman who has an
unbelieving husband, and he consents to dwell with her, let her not
14 leave [her] husband.[h] For the unbelieving husband is sanctified in the
wife, and the unbelieving wife is
sanctified in the brother;[i] since
[otherwise] indeed your children are
15 unclean, but now they are holy. But
if the unbeliever go away, let them[j]
go away; a brother or a sister is not
bound in such [cases], but God has
16 called us in peace. For what knowest
thou, O wife, if thou shalt save thy
husband? or what knowest thou, O
husband, if thou shalt save thy wife?
17 However, as the Lord has divided to
each, as God[k] has called each, so let

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created individually. The union induces unity in the flesh; 'shall be,' or 'shall become' partly, though imperfectly, implies this. It is not therefore said 'shall be one Spirit:' but 'he is.' The Spirit which is in the Lord himself dwells in us, and in the living power of the new life. I know not how to express it better in English; but this note was needed to explain the difference. It is the Hebrew ב.

[a] T. R. adds 'and in your spirit, which are God's,' with K L P 37 47 and many others Syrr; ℵ A B C D E F G 17 Am Memph omit.

[b] A D E F G K L P 37 47 Syrr Memph have it; ℵ B C 17 Am omit.

[c] T. R. adds 'benevolence,' reading ὀφειλομένην εὔνοιαν instead of ὀφειλήν, with K L 37 47 Syrr; text ℵ A B C D E F G P Q 17 Am Memph.

[d] ἀποστερεῖτε means to 'deprive another of anything wrongfully:' so that it has the sense of 'rob,' 'defraud;' but with the sense of taking away, or depriving of, what another had a right to. Such is the sense. I have said 'defraud,' as it is the same word as in vi. 7, 8. The sense is just the same; only here it is of one another.

[e] T. R. adds 'fasting and,' with K L 37 47 Syrr and others; ℵ A B C D E F G P 17 Am Memph omit.

[f] T. R. reads '*come* together [into one place],' with K L P 37 47 Am Syrr Memph; text ℵ A B C D E F G 17.

[g] Or 'allowing,' 'permitting' it. I do not say 'by permission,' because that implies that he says it by the Lord's permission. He said it in the way of permission, not as a command.

[h] T. R. reads 'For,' with B K L P 37 47 Syrr; text ℵ A C D F G 17 Am Memph.

[i] Literally 'the husband,' with ℵ A B C D E F G Q 17 37 Am Memph; T. R. reads 'him,' with K L P 47.

[j] T. R. has 'husband,' with K L 37 47 and others Am Syrr; 'brother' ℵ A B C D E F G P 17 Memph.

[k] Literally 'him.' See note [m], ver. 23.

[l] T. R. reads 'God' in the first clause, 'Lord' in the second, with K L 47: text ℵ A B C D E F (G) 17 37 Am Memph.

him walk; and thus I ordain in all the
18 assemblies. Has any one been called circumcised? let him not become uncircumcised: has any one been called in uncircumcision? let him
19 not be circumcised. Circumcision is nothing, and uncircumcision is nothing; but keeping God's com-
20 mandments. Let each abide in that calling in which he has been called.
21 Hast thou been called [being] a bondman, let it not concern thee; but and if thou canst become free, use
22 [it] rather. For the bondman that is called in [the] Lord is the Lord's freedman; in like manner [also[l]] the freeman being called is Christ's bond-
23 man. Ye have been bought with a price; do not be the bondmen of
24 men. Let each, wherein he is called, brethren, therein abide with God.

25 But concerning virgins, I have no commandment of [the] Lord; but I give my opinion, as having received mercy of [the] Lord to be faithful.

26 I think then that this is good, on account of the present necessity, that [it is] good for a man to remain
27 so as he is. Art thou bound to a wife? seek not to be loosed; art thou free from a wife? do not seek
28 a wife. But if thou shouldest also marry, thou hast not sinned; and if the virgin marry, they have[m] not sinned: but such shall have tribulation in the flesh; but I spare you.
29 But this I say, brethren, the time is straitened. For the rest, that they who have wives,[n] be as not having [any]: and they that weep, as
30 not weeping; and they that rejoice, as not rejoicing; and they that buy,
31 as not possessing; and they that use the[o] world, as not disposing of it as their own;[p] for the fashion of
32 this world passes. But I wish you to be without care. The unmarried cares for the things of the Lord, how
33 he shall please the Lord; but he that has married cares for the things of the world, how he shall please
34 his[q] wife. There is a difference between the wife and the virgin. The unmarried cares for the things of the Lord, that she may be holy both in body and spirit; but she that has married cares for the things of the world, how she shall please her hus-
35 band. But I say this for your own profit; not that I may set a snare before you, but for what [is] seemly, and waiting on the Lord without
36 distraction. But if any one think that he behaves unseemly to his virginity, if he be beyond the flower of his age, and so it must be, let him do what he will, he does not sin: let
37 them marry. But he who stands firm in his heart, having no need, but has authority over his own will, and has judged this in his heart to keep his own virginity, he does well.
38 So that he that marries himself[r] does well; and[s] he that does not marry
39 does better. A wife is bound[t] for whatever time her husband lives; but if[u] the[v] husband be fallen asleep, she is free to be married to whom

[l] 'Also' is omitted by ℵ A B P 17 Am Syrr; K L Memph insert. D E F G 37 have δὲ καί.

[m] Or 'she has.' I say 'they' to embrace both sexes, which the word τοιοῦτοι, and what follows, seem s distinctly to imply. The word is feminine from its primary natural reference.

[n] It may be translated 'for the rest [I say it], i order that even they who have wives.' Some have translated 'the time is straitened, or short ned henceforth.' τὸ λοιπόν is so used with a verb. But I can hardly think it to be so used here. T. R. reads '*that* the time,' &c., with D E F G Syrr Memph, and puts ἐστίν after τὸ λοιπόν with E K L &c.

[o] T. R. reads 'this,' with D E F G K L P 17 37 47 Am Syrr, but some κόσμῳ, some κόσμου. Text ℵ A Memph.

[p] 'Disposing of it as their own.' See note to ix. 18.

[q] In Greek it is the article, not the pronoun 'his;' but this latter is almost necessary in English. The same remark applies to 'her,' ver. 11, 34.

[r] Some read 'marries his own virginity,' with ℵ A B D E P 17 37 Am Syrr Memph.

[s] T. R. reads 'but,' δέ, with K L P 47; text ℵ A B D E F G 17 37 Am Memph.

[t] T. R. reads 'bound by law,' with E F G L P 37 47 Syrr; ℵ A B D 17 Am omit.

[u] Some, with D[2] F G L, read ἐὰν δὲ καί, 'but if indeed,' 'but if it be so that.' ℵ A B D E K P omit καί.

[v] T. R. reads 'her,' with D E F G L 17 37 47 Am Syrr Memph; ℵ A B K P and several omit.

10 she will, only in [the] Lord. But she
is happier if she so remain, accord-
ing to my judgment; but I think that
I also have God's Spirit.

VIII. But concerning things sacri-
ficed to idols, we know,[w] (for we all
have knowledge: knowledge puffs
1 up, but love edifies. 2 If any one
think he knows[y] anything, he knows
nothing[z] yet as he ought to know
3 [it]. But if any one love God, he is
4 known of him):—concerning then
the eating of things sacrificed to idols,
we know that an idol [is] nothing
in [the] world, and that there
5 [is] no other[a] God save one. For
and if indeed there are [those] called
gods, whether in heaven or on earth,[b]
(as there are gods many, and lords
6 many,) yet to us [there is] one God,
the Father, of whom all things, and
we for him; and one Lord, Jesus
Christ, by whom [are] all things,
7 and we by him. But knowledge [is]
not in all: but some, with con-
science[c] of the idol, until now eat
as of a thing sacrificed to idols; and
their conscience, being weak, is de-
8 filed. But meat does[d] not commend
us to God;[e] neither if we should not
eat do we come short; nor if we
should eat have we an advantage.
9 But see lest anywise this your right[f]
[to eat] itself be a stumbling block to
10 the weak. For if any one see thee,
who hast knowledge, sitting at table
in an idol-house, shall not his con-
science, he being weak,[g] be em-
boldened[h] to eat the things sacrificed
11 to the idol? and[i] the weak [one],
the brother for whose sake Christ
died, will perish through[j] thy know-
12 ledge. Now, thus sinning against the
brethren, and wounding their weak

[w] The words for 'know' are different here, though the distinction is very faint in Greek. 'We all have knowledge' is of objective knowledge: γνῶσις, 'knowledge [the same word] puffs up.' If any man thinks he knows, (εἰδέναι: has the inward conscious knowledge of in his mind,) 'he knows [objectively: ἔγνωκε] nothing as he ought to know it' (the same word). 'But if any man love God, the same is known [objectively] of him.' 'Concerning eating things offered to idols, we know' (have the conscious knowledge in our minds). Verse 10, 'If any one see thee, which hast knowledge' (objectively, what a man has learned, acquired). So verse 11. Hence from the word meaning 'inward conscious knowledge,' a derivative means 'conscience.' So 'I know nothing against myself,' I am conscious of no fault. So 2 Tim. i. 12: 'I know whom I have believed.' I have the inward conscious knowledge: not, 'I know him.' Thus we might say in English, 'I know whom I know, or what I know.' The first is inward conscious knowledge; the other objective, being acquainted with. Objective knowledge however passes into consciousness, but not *vice versa*. They are expressed by *savoir* and *connaître* in French, *wissen* and *kennen* in German. Thus, when one has no need to inform a person because he has the knowledge of it already in his own mind, I can say οἶδας, not γινώσκεις: thus in 2 Tim. i. 15. When it was not already known and realised in the mind, but communicated objectively to it—'This know'—it is τοῦτο δὲ γίνωσκε, 2 Tim. iii. 1. 2 Tim. iii. 14, 'knowing of whom thou hast learned them:' he was conscious of it, εἰδώς. So οἶδας, 'thou hast known the scriptures:' he had the knowledge of them in his own mind realised. Though the difference is made in French and German, it must not be supposed that the distinct use of the words corresponds exactly, but it suffices here to have shewn the use in Greek. The German seems to me to answer more fully to the Greek, but different nations think differently. Thus 'ye know the household of Stephanas.' It was their inward acquaintance with their qualities, not objective; it is οἴδατε. Of such a process the French is incapable. It must be *vous connaissez*, or explicitly *vous savez ce qui en est de*. ἐπίγνωσις is used for *certain* objective knowledge, and consequent *recognition* of the truth of a thing.

[x] T. R. adds 'But,' with D E F G K L (37) 47 (Syrr); ℵ A B P 17 Am Memph omit.

[y] εἰδέναι, with K L 47; ℵ A B D E F G P 17 37 read ἐγνωκέναι.

[z] Some omit οὐδέν, reading 'not yet,' with ℵ A B D F G P 17 Am Memph; E K L 37 47 Syrr insert.

[a] Many omit 'other,' with ℵ A B D E F G P 17 47 Am Memph; K L 37 and most others Syrr insert. Query, is not ἕτερος, the Hebrew אחר, = נכר?

[b] T. R. reads 'the earth,' with some cursives.

[c] Some read συνήθεια, 'habit,' 'being accustomed to,' with ℵ A B P 17 Memph, not Am. It is a gloss.

[d] Some read 'will,' with ℵ A B 17 Memph; D E L P 37 47 Am and most read 'does.'

[e] T. R. adds 'for,' and puts the affirmative phrase first, with (ℵ) D E F G L P (17) 37 47 and others Syrr; text A B Am Memph. ℵ 17 omit 'for.'

[f] Or 'liberty,' ἐξουσία. Title in a man's own conscience is the sense.

[g] Literally 'the conscience of him weak.'

[h] 'Emboldened,' literally 'edified,' or 'built up.'

[i] 'For' or 'therefore' are read instead of 'and:' 'for' ℵ B 17 Memph; 'therefore' A P; 'and' T. R., with D E F G and most.

[j] T. R. reads ἐπί, with L 37 47; ℵ A (B omits σῇ) D E F G P 17 Am Memph. It is then the condition or occasion, not the cause or means exactly: *moyennant* in French.

conscience, ye sin against Christ.
13 Wherefore if meat be a fall-trap to
my brother, I will eat no flesh for
ever, that I may not be a fall-trap
to my brother.

IX. Am I not free?[k] am I not an
apostle? have I not seen Jesus[l] our
Lord? are not *ye* my work in [the]
2 Lord? If I am not an apostle to
others, yet at any rate I am to you:
for the seal of mine apostleship are
3 ye in [the] Lord. My defence to
4 those who examine me is this: Have
we not a right to eat and to drink?
5 have we not a right to take round a
sister [as] wife, as also the other
apostles, and the brethren of the
6 Lord, and Cephas? Or *I* alone and
Barnabas, have we not a right not
7 to work? Who ever carries on war
at his own charges? who plants a
vineyard and does not eat of[m] its
fruit? or who herds a flock and does
not eat of the milk of the flock?
8 Do I speak these things as a man,
or does not the law also say these
9 things? For[n] in the law of Moses
it is written, Thou shalt not muzzle
the ox that is treading out corn. Is
10 God occupied about the oxen, or
does he say [it] altogether for our
sakes? For[n] for our sakes it has
been written, that the plougher
should plough in[o] hope, and he that
treads out corn, in hope of partaking
11 of [it].[p] If we have sown to you
spiritual things, [is it a] great [thing]
if we shall reap your[q] carnal things?
12 If others partake of this right over
you, should not rather we? But we
have not used this right, but we
bear all things, that we may put no
hindrance in the way of the glad
13 tidings of the Christ. Do ye not
know that they who labour [at]
sacred things[r] eat of the [offerings
offered in the] temple;[s] they that
attend at the altar partake with
14 the altar? So also the Lord has
ordained to those that announce
the glad tidings to live of the glad
15 tidings. But *I* have used none of
these things. Now I have not writ-
ten these things that it should be
thus in my case; for [it were] good
for me rather to die than that any
one should make vain my boast.
16 For if I announce the glad tidings,
I have nothing to boast of; for a
necessity is laid upon me; for[t] it is
woe to me if I should not announce
17 the glad tidings. For if I do this
voluntarily, I have a reward; but if
not of my own will, I am entrusted
18 with an administration. What is
the reward then that I have? That
in announcing the glad tidings I
make the glad tidings[v] costless [to
others], so as not to have made use,
as belonging to me,[w] of my right in

[k] T. R. inverts the order of the first two phrases, with D E F G K L 47; text ℵ A B P 17 37 Am Memph.

[l] T. R. adds 'Christ,' with D E K L P 37 47 Syrr Memph; text ℵ A B Am.

[m] ℵ A B C D F G P 17 omit 'of.'

[n] I have preserved these two 'fors' as an example of the rapidity of the apostle's style. To make the sense hang together, we should have to add in the first case, 'not as a man merely,' or, 'surely it does:' 'For in the law of Moses,' &c.; and in the second 'not about the oxen, for for our sakes,' &c.

[o] Or 'with.' See Rom. iv. 18.

[p] T. R. reads 'in hope to be partaker of his hope,' with E K L 37 47; D F G read 'partake of his hope;' text ℵ A B C P 17 (Am) Syrr Memph.

[q] There is a contrast in ἡμεῖς ὑμῖν and ἡμεῖς ὑμῶν affecting the style, which disappears in English.

[r] Or 'perform the sacred rites.'

[s] Or 'of what is sacred,' ἐκ τοῦ ἱεροῦ. It is well to distinguish ναός, 'the house,' and ἱερόν, 'the buildings in general of the temple.' The English language, not formed on the existence of temple worship, affords no appropriate word to distinguish them. The sanctuary is properly 'the holy of holies:' ναός includes both parts of the house.

[t] T. R. reads 'but,' with K L 37 47 Syrr; text ℵ A B C D E F G P 17 and others Am Memph.

[v] T. R. adds 'of the Christ,' with E F G K L P 37 47 and most others Syrr; ℵ A B C D 17 Am Memph omit.

[w] καταχρήσασθαι: it is the same word as that I have translated chap. vii. 31, 'not disposing of it as his own,' instead of 'abusing.' καταχράομαι, according to a common force of κατά in composition, is 'to use as one who has possession of a thing;' using it as he likes, as his own. The apostle, as sent of the Lord to preach, had a right to be supported; but he did not use this right. It would not have been an abuse; but he did not use it for himself, as a thing he possessed. He weighed the effect as to Christ's glory. 'Made use of it' hardly fully expresses

19 [announcing] the glad tidings. For being free from all, I have made myself bondman to all, that I might
20 gain the most [possible].[x] And I became to the Jews as a Jew, in order that I might gain the Jews: to those under law, as under law, not being myself under law,[y] in order that I might gain those under
21 law: to those without law,[z] as without law, (not as without law to God, but as legitimately subject to Christ,) in order that I might gain
22 [those] without law. I became to the weak, [as[a]] weak, in order that I might gain the weak. To all I have become all things, in order that at all events[b] I might save
23 some. And I do all things[c] for the sake of the glad tidings, that I may be fellow-partaker with them.
24 Know ye not that they who run in [the] race-course run all, but one receives the prize? Thus run in
25 order that ye may obtain. But every one that contends [for a prize] is temperate in all things: they then indeed that they may receive a corruptible crown, but we an incorrup-
26 tible. *I* therefore thus run, as not uncertainly; so I combat, as not
27 beating the air. But I buffet my body, and lead it captive, lest [after] having preached to others I should be myself rejected.

X. For[d] I would not have you ignorant, brethren, that all our fathers were under the cloud, and all passed
2 through the sea; and all were baptised[e] unto Moses in the cloud and
3 in the sea; and all ate the same
4 spiritual food, and all drank the same spiritual drink, for they drank of a spiritual rock which followed [them]: (now the rock was the
5 Christ;) yet God was not pleased with the most of them, for they were
6 strewed in the desert. But these things happened [as] types of us, that we should not be lusters after evil
7 things, as they also lusted. Neither be ye idolaters, as some of them; as it is written, The people sat down to eat and to drink, and rose up to
8 play. Neither let us commit fornication, as some of them committed fornication, and fell in one day three
9 and twenty thousand. Neither let us tempt the Christ,[f] as[g] some of them tempted, and perished by ser-
10 pents. Neither murmur ye, as some of them[h] murmured, and perished

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the force of it. The sense is given in result in adding 'as belonging to me.' παραχράομαι is 'to misuse' or 'abuse.' It is so used by Philo, as to the world, in his treatise on Joseph, ἴδιον τοῦτο χρῶ μὴ παραχρώμενος. (Vol. ii. p. 61, l. 41. ed. Mangey.)

[x] 'The most possible.' I think this gives the sense of τοὺς πλείονας. It is used for the major part of any body, and hence for the mass opposed to leaders. It is not 'the more,' i.e., so much the more, but the greatest number possible, the whole mass that he could reach by these means.

[y] T. R. omits 'not being myself under law,' with K 37 47 Memph; text ℵ A B C D E F G P 17 and others Am.

[z] ἄνομος, important, as shewing the true force of the word employed elsewhere: ἡ ἁμαρτία ἐστὶν ἡ ἀνομία, 'lawlessness,' not 'transgression of law.' (1 John iii. 4.) 'Under law to Christ' (not under *the* law) ἔννομος, rightfully, duly, subject to Him. I have said 'legitimately' to preserve the connexion with law; ἔννομος is what is lawful and right. (Acts xix. 39.)

[a] T. R. has 'as' in text, with C D E F G K L P 17 37 47 Syrr Memph. ℵ A B Am omit.

[b] Or 'by all means.'

[c] T. R. reads 'this I do,' with K L 47 and most Syrr; text ℵ A B C D E F G P 17 37 Am Memph.

[d] T. R. reads δέ, 'Now,' or 'But,' with K L 37 47 and others Syrr; text ℵ A B C D E F G P 17 Am Memph. The Auth. Ver. has 'Moreover.' 'For,' γάρ, which the best copies read, gives the connection.

[e] ℵ A C D E F G 17 have ἐβαπτίσθησαν for ἐβαπτίσαντο, read by B K L P 37 47. The middle form of the verb is also used in Acts xxii. The difference is difficult to express in English, as we have no middle voice which has a reflective force. It is when an act returns back in its effect on oneself. Paul was to act in this case as Acts xxii. 16; not to baptise himself, that would be active; but 'get baptised.' 'Be baptised' gives this where the command is to the person. Here we must say the same in English. They passed through the sea and so got baptised. There was no action of course of a baptiser here, hence the middle voice. The many MSS which have the passive, overlooking this, used the habitual passive word, in which the action is that of another: as Acts x. 47, 48.

[f] Many read 'the Lord,' with ℵ B C P 17 Memph. T. R. reads 'the Christ,' with D E F G K L 37 47 Am Syrr.

[g] T. R. adds 'also,' with E K L 47 and others; ℵ A B C D F G P 17 37 Am Memph omit.

[h] T. R. adds 'also,' with K L 47 and others.

11 by the destroyer. Now all[i] these
things happened to them [as] types,[j]
and have been written for our ad-
monition, upon whom the ends of
12 the ages are come. So that let him
that thinks that he stands take heed
13 lest he fall. No temptation has
taken you but such as is according
to man's nature; and God is faith-
ful, who will not suffer you to be
tempted above what ye are able [to
bear], but will with the temptation
make the issue also, so that [ye[k]]
14 should be able to bear [it]. Where-
fore, my beloved, flee from idolatry.
15 I speak as to intelligent [persons]:
16 do ye judge what I say. The cup of
blessing which we bless, is it not
[the] communion of the blood of
the Christ? The bread which we
break, is it not [the] communion of
17 the body of the Christ? Because
we, [being] many, are one loaf,[l] one
body; for we all partake of that one
18 loaf.[l] See Israel according to flesh:
are not they who eat the sacrifices
19 in communion with the altar? What
then do I say? that what is sacri-
ficed to an idol is anything, or that
20 an idol is anything?[m] But that
what [the nations[n]] sacrifice they
sacrifice to demons, and not to God.
Now I do not wish you to be in com-
21 munion with demons. Ye cannot
drink [the] Lord's cup, and [the]
cup of demons: ye cannot partake
of [the] Lord's table, and of [the]
22 table of demons. Do we provoke the
Lord to jealousy? are we stronger
than he?

23 All things are lawful,[o] but all are
not profitable; all things are lawful,[o]
24 but all do not edify. Let no one
seek his own [advantage], but[p] that
25 of the other. Everything sold in the
shambles eat, making no inquiry for
26 conscience sake. For the earth [is]
27 the Lord's and its fulness. But if
any one of the unbelievers invite
you, and ye are minded to go, all
that is set before you eat, making no
28 inquiry for conscience sake. But if
any one say to you, This is offered
to holy purposes,[q] do not eat, for his
sake that pointed it out, and con-
29 science sake;[r] but conscience, I
mean, not thine own, but that of the
other: for why is my liberty judged
30 by another conscience? [s]If *I* par-
take with thanksgiving, why am I
spoken evil of for what *I* give thanks
31 for? Whether therefore ye eat, or
drink, or whatever ye do, do all
32 things to God's glory. Give no oc-
casion to stumbling, whether to Jews,
or Greeks, or[t] the assembly of God.
33 Even as I also please all in all things;
not seeking my own profit, but that
of the many, that they may be saved.

XI. Be my imitators, even as I also
[am] of Christ.

2 Now I praise you,[v] that in all
things ye are mindful of me; and
that as I have directed you, ye keep

[i] Several omit 'all,' with A B 17; it is in ℵ C D F G K L P, but before or after ταῦτα, Am Syrr Memph.

[j] Some read 'typically' for 'as types,' with ℵ A B C K P 17 47.

[k] T. R. has ὑμᾶς, 'ye,' in text, with K 37.

[l] Or 'bread.' I have thought it might be translated 'because the bread (or loaf) is one, we, being many, are one body.' But it would be, I think, ἄρτος εἷς, not εἷς ἄρτος.

[m] T. R. reverses the order of the questions, with K L 47 and most Syrr; text ℵ^{corr} B C^{2} D E P 37 Am Memph. ℵ A C 17 71 have not 'or that an idol is anything.'

[n] ℵ A C K L P 17 37 47 Am Syrr Memph, &c., have τὰ ἔθνη: B D E F G not: we must probably read θύουσιν and not τὰ ἔθνη. If left out, read 'they.' ℵ A B C D E F G P 17 37 have θύουσιν.

[o] T. R. adds 'for me' twice, with H K L 37 47 Syrr. 'Are lawful' is the verb, of which the word translated (viii. 9) 'right or liberty' is the noun. The word 'liberty' (ver. 29 of this chapter) is another one.

[p] T. R. reads 'but every one,' with E K L 37 47 and many others Syrr; ℵ A B C D F G H P 17 71 Am Memph omit.

[q] Or 'to a god,' ἱερόθυτον. T. R. reads 'to an idol,' εἰδωλόθυτον, with C D E F G K L P 17 37 47 Am Memph; ἱερόθυτον ℵ A B H.

[r] T. R. adds 'for the earth [is] the Lord's and its fulness,' with K L 37 47 and others; ℵ A B C D E F G H P 17 Am Memph omit.

[s] T. R. adds 'But,' with a few cursives.

[t] I am obliged to put 'or' in English for 'both,' and 'and' in the original. It is there 'be offenceless (no occasion to stumble) to both Jews and Greeks and the assembly of God.' The Greek is stronger in style.

[v] T. R. adds 'brethren,' with D E F G K L 17 37 47 and others Am Syrr; ℵ A B C P Memph omit.

[3] the directions.[w] But I wish you to know that the Christ is the head of every man,[x] but woman's head [is] the man, and the[y] Christ's head [4] God. Every man praying or prophesying, having [anything] on his [5] head, puts his head to shame. But every woman praying or prophesying with her head uncovered puts her own head to shame; for it is one and the same as a shaved [wo-[6] man]. For if a woman be not covered, let her hair also be cut off. But if [it be] shameful to a woman to have her hair cut off or to be [7] shaved, let her be covered. For man[x] indeed ought not to have his[z] head covered,[a] being God's image and glory; but woman is man's[b] [8] glory. For man is not of woman, [9] but woman of man. For also man was not created for the sake of the woman, but woman for the sake of [10] the man. Therefore ought the woman to have authority on her[z] head, [11] on account of the angels. However, neither [is] woman without man, nor man without woman,[c] in [the] [12] Lord. For as the woman [is] of the man, so also [is] the man by the [13] woman, but all things of God. Judge in yourselves: is it comely that a woman should pray to God uncover-[14] ed? Does not even nature itself teach you, that man, if[d] he have long hair, it is a dishonour to him? [15] But woman, if she have long hair, [it is] glory to her; for the long hair is given [to her[c]] in lieu of a veil. [16] But if any one think to be contentious, *we* have no such custom, nor the assemblies of God.

[17] But [in] prescribing[e] [to you on] this [which I now enter on], I do not praise,[g] [namely,] that[h] ye come together, not for the better, but for [18] the worse. For first, when ye come together in[i] assembly, I hear there exist divisions among you, and I [19] partly give credit [to it]. For there must also be sects[k] among you, that the approved may become manifest [20] among you. When ye come therefore together into one place, it is not [21] to eat [the] Lord's supper. For each one in eating takes his *own* supper before [others], and one is hungry and [22] another drinks to excess. Have ye not then houses for eating and drinking? or do ye despise the assembly of God, and put to shame them who have not? What shall I say to you? shall I praise you? In this [point] [23] I do not praise. For *I* received from the Lord, that which I also delivered to you, that the Lord Jesus, in the night in which he was delivered up, [24] took bread, and having given thanks broke [it], and said,[l] This is my body, which [is][m] for you: this do in [25] remembrance of me.[n] In like manner also the cup, after having supped, saying, This cup is the new covenant in my blood: this do, as often as ye shall drink [it], in remembrance of [26] me.[n] For as often as ye shall eat

[w] The word translated 'directed,' 'directions,' is used for any instruction or ordinance delivered by word of mouth or writing, commonly translated 'traditions.' It means anything delivered in any way.

[x] *ἀνήρ*, that is, 'man' in contrast with 'woman:' not *ἄνθρωπος*.

[y] T. R. omits 'the,' with C F G K L P 47; ℵ A B D E 17 37 insert.

[z] Literally 'the.'

[a] Or 'to cover his head;' middle voice.

[b] *ἀνδρός*.

[c] T. R. here inverts the order of the words, with K L 47 and others Am Syrr; text ℵ A B C D E F G H P 17 37 Am Memph.

[d] I have not changed the effect of the rapidity of the apostle's style here, to make a smoother sentence, where the sense is clear.

[e] Some omit 'to her,' with D E F G K L 47 and many others; but ℵ A B 17 Memph have *δέδοται αὐτῇ*; C H P 37 Am *αὐτῇ δέδοται*.

[f] *παραγγέλλω* is always used in New Testament for 'charging,' or 'commanding.' Many modern interpreters refer this to what goes before. But it seems to do violence to the sense. The readings vary between 'I prescribe not praising' and 'in prescribing I do not praise.'

[g] See verse 2.

[h] Or 'because ye come together.'

[i] T. R. adds 'the,' with some cursives.

[k] *αἱρέσεις*, 'schools' or 'parties' after a man's own opinion.

[l] T. R. adds 'Take, eat,' with K L P 37 47 Syrr; text ℵ A B C D E F G 17 Am Memph.

[m] T. R. adds 'broken,' with E F G K L P 37 47 Syrr and others; ℵ A B C 17 omit.

[n] The word translated 'remembrance' has an active signification of 'recalling,' or 'calling

this bread, and drink the° cup, ye announce the death of the Lord,
27 until he come. So that whosoever shall eat the° bread, or drink the cup of the Lord, unworthily, shall be guilty in respect of the body and
28 of the blood of the Lord. But let a man prove himself, and thus eat of
29 the bread, and drink of the cup. For [the] eater and drinker[p] eats and drinks judgment[q] to himself, not dis-
30 tinguishing the body.[r] On this account many among you [are] weak and infirm, and a good many are
31 fallen asleep. But[s] if we judged ourselves,[t] so were we not judged.
32 But being judged, we are disciplined of [the] Lord, that we may not be
33 condemned with the world. So that, my brethren, when ye come together
34 to eat, wait for one another. [u]If any one be hungry, let him eat at home, that ye may not come together for judgment.[v] But the other things, whenever I come, I will set in order.

XII. But concerning spiritual [manifestations], brethren, I do not wish
2 you to be ignorant. Ye know that when[w] ye were [of the] nations [ye were] led away to dumb idols, in
3 whatever way ye might be led. I give you therefore to know, that no one, speaking in [the power of the] Spirit of God, says, Curse [on] Jesus; and no one can say, Lord Jesus, unless in [the power of the] Holy Spirit.
4 But there are distinctions of gifts,
5 but the same Spirit; and there are distinctions of services, and the same
6 Lord; and there are distinctions of operations, but[x] the same God who
7 operates all things in all. But to each the manifestation of the Spirit
8 is given for profit. For to one, by the Spirit, is given [the] word of wisdom; and to another [the] word of knowledge, according to the same
9 Spirit; and to a different one faith, in [the power of] the same Spirit; and to another gifts of healing in
10 [the power of] the same Spirit; and to another operations of miracles; and to another prophecy; and to another discerning of spirits; and to a different one kinds of tongues; and to another interpretation of
11 tongues. But all these things operates the one and the same Spirit, dividing to each in particular ac-
12 cording as he pleases. For even as the body is one and has many members, but all the members of the[y] body, being many, are one body, so
13 also [is] the Christ. For also in [the power of][z] one Spirit we have all been baptised into one body, whether Jews or Greeks, whether bondmen or free, and have all been given to
14 drink of[a] one Spirit. For also the

to mind,' as a memorial. 'For the calling me to mind,' εἰς τὴν ἐμὴν ἀνάμνησιν.

° T. R. reads 'this,' twice, with (E) K L P 37 47 (Syrr) Memph; text ℵ A B C D F G 17 Am; E Syrr have it in verse 26 only.

[p] T. R. reads 'he that eats and drinks unworthily,' with D E F G K L P 37 47 and others Am Syrr Memph; ℵ A B C 17 omit ἀναξίως.

[q] κρίμα, anything that can be laid to our charge, or the subject of a judge's sentence. Christ's κρίμα was put on the cross. It may be translated 'what is matter of judgment.'

[r] T. R. adds 'of the Lord,' with D E F G K L P Syrr Memph.

[s] T. R. reads 'For,' with C K L P 37 47 Syrr Memph; text δέ, with ℵ A B D E F G 17 Am.

[t] Here the English language fails. 'Judge ourselves' is διακρίνω, not the same word as 'judged of the Lord,' but as 'distinguish the Lord's body.' But in 'distinguish' the active exercise of judgment on our own state is not expressed. The word is not applied to a formal scrutiny. Here the force is, If I scrutinise and judge myself, I shall not come under an actual judgment from the Lord's hand. Judging oneself has this force in English, while the Lord's judgment is felt to be a positive result of judgment affecting us.

[u] T. R. adds 'But,' with E K L P 37 47 and others Syrr; ℵ A B C D F G 17 Am Memph omit.

[v] κρίμα: see note [q] xi. 29.

[w] T. R. reads 'that ye were [of the],' &c. I add 'when,' with ℵ A B C D E L P 17 47 Am; F G Memph omit. There was confusion from ὅτι being followed by ὅτε. K 37 have ὅτε, but omit ὅτι.

[x] T. R. adds 'it is,' with K L 47 (B adds it after ἐνεργῶν) Memph; ℵ A C D E F G P 17 37 Am omit.

[y] T. R. adds 'one,' with D E 37 47 and many others; ℵ A B C F G K L P 17 Am Syrr Memph omit.

[z] Or 'For by,' Καὶ γὰρ ἐν.

[a] T. R. reads 'into,' adding εἰς, with E K L 37; text ℵ A B C D F G P 17 47 Am Syrr Memph.

body is not one member but many.
15 If the foot say, Because I am not a
hand I am not of the body, is it on
account of[b] this not indeed of the
16 body?[c] And if the ear say, Because
I am not an eye I am not of the body,
is it on account of this not indeed of
17 the body?[c] If the whole body
[were] an eye, where the hearing? if
18 all hearing, where the smelling? But
now God has set the members, each
one of them in the body, according
19 as it has pleased [him]. But if all
were one member, where the body?
20 But now the members [are] many,
21 and the body one.[d] [e]The eye cannot
say to the hand, I have not need of
thee; or again, the head to the feet,
22 I have not need of you. But much
rather, the members of the body
which seem to be weaker are neces-
23 sary; and those [parts] of the body
which we esteem to be the more
void of honour,[f] these we clothe
with more abundant honour; and
our uncomely [parts] have more
24 abundant comeliness; but our comely
[parts] have not need. But God
has tempered the body together,
having given more abundant honour
25 to [the part] that lacked; that there
might be no division in the body,
but that the members might have
the same concern one for another.
26 And if one member suffer, all the
members suffer with [it]; and if one
member be glorified, all the members
27 rejoice with [it]. Now ye are Christ's
body, and members in particular.
28 And God has set certain in the
assembly: first, apostles; secondly,
prophets; thirdly, teachers; then
miraculous powers; then gifts of
healings; helps; governments; kinds
29 of tongues. [Are] all apostles? [are]
all prophets? [are] all teachers?
[are] all [in possession of] miracu-
30 lous powers? have all gifts of heal-
ings? do all speak with tongues?
31 do all interpret? But desire earnestly
the greater[g] gifts, and yet shew I
unto you a way of more surpassing
excellence.

XIII. If I speak with the tongues of
men and of angels, but have not
love, I am become sounding brass
2 or a clanging cymbal. And if I have
prophecy, and know[h] all mysteries
and all knowledge, and if I have all
faith, so as to remove mountains,
but have not love, I am nothing.
3 And if I shall dole[i] out all my goods
in food, and if I deliver up my body
that I may be burned,[k] but have not
4 love, I profit nothing. Love has long
patience, is kind; love is not emulous
[of others]; love is not insolent and
5 rash,[l] is not puffed up, does not be-
have in an unseemly manner, does not
seek what is its own, is not quickly
6 provoked, does not impute evil, does
not rejoice at iniquity but rejoices with
7 the truth, bears[m] all things, believes
all things, hopes all things, endures
8 all things. Love never fails; but
whether prophecies, they shall be
done away; or tongues, they shall
cease; or knowledge, it shall be
9 done away. For we know[n] in part,
10 and we prophesy in part: but when

[b] παρά: see Viger under the word.
[c] Or 'it is not, on account of this, not of the body.'
[d] Or 'But now [there are] many members, and one body.'
[e] T. R. adds δέ, 'And' or 'But,' with ℵ B D E K L Am; A C F G P 17 37 47 Memph omit. T. R. also omits 'the' before ὀφθαλμός, 'eye,' with K and many cursives.
[f] ἀτιμότερα. We may read 'and those [parts] of the body which we esteem to be *less* honourable, or dishonourable;' ἄτιμος means 'without honour, or dishonourable.' The question is if ἄτιμος be used as parallel with ἀσχήμων, or as contrasted as to degree. Does the apostle mean the same by ἀτιμότερα and ἀσχήμονα; or by one the seemly members, which yet have not such a place as the face; by the other, the unseemly?
[g] T. R. reads 'better,' with D E F G K L 47 and others Memph; text ℵ A B C 17 37 Am.
[h] εἰδῶ, 'know inwardly in my mind,' 'am acquainted with.'
[i] T. R. (not Stephanus) reads 'if I dole,' with K and a few cursives. B has ψωμίσω.
[k] Some read 'that I may boast,' καυχήσωμαι for καυθήσωμαι, with ℵ A B 17; καυθήσομαι D E F G L 47 and others; -σωμαι C K 37 and others.
[l] Or 'vain-glorious.'
[m] Or 'covers.'
[n] Objectively, γινώσκω.

that which is perfect has come,[o] that which is in part shall be done away.
11 When I was a child, I spoke as a child, I felt[p] as a child, I reasoned as a child; [q]when I became a man, I had done with what belong-
12 ed to the child. For we see now through a dim window[r] obscurely, but then face to face; now I know partially, but then I shall know according as I also have been known.
13 And now abide faith, hope, love; these three things; and the greater of these [is] love.

XIV. Follow after love, and be emulous of spiritual [manifestations], but rather that ye may prophesy.
2 For he that speaks with a tongue does not speak to men but to God: for no one hears; but in spirit he
3 speaks mysteries. But he that prophesies speaks to men [in] edification, and encouragement, and con-
4 solation. He that speaks with a tongue edifies himself; but he that prophesies edifies [the] assembly.
5 Now I desire that ye should all speak with tongues, but rather that ye should prophesy. But[s] greater is he that prophesies than he that speaks with tongues, unless he interpret, that the assembly may receive
6 edification. And now, brethren, if I come to you speaking with tongues, what shall I profit you, unless I shall speak to you either in revelation, or in knowledge, or in prophecy, or in
7 teaching? Even lifeless things giving a sound, whether pipe or harp, if they give not distinction to the sounds, how shall it be known what is piped
8 or harped? For also, if the trumpet give an uncertain sound, who shall
9 prepare himself for war? Thus also ye with the tongue, unless ye[t] give a distinct speech, how shall it be known what is spoken? for ye will
10 be speaking to the air. There are, it may be, so many kinds of voices in the world, and none[u] of undis-
11 tinguishable sound. If therefore I do not know the power of the sound, I shall be to him that speaks a barbarian, and he that speaks a bar-
12 barian for me. Thus ye also, since ye are desirous of spirits,[v] seek that ye may abound for the edification of
13 the assembly. Wherefore let him that speaks with a tongue pray that
14 he may interpret. For if I pray with a tongue, my spirit prays, but my
15 understanding is unfruitful. What is it then? I will pray with the spirit, but I will pray also with the understanding; I will sing with the spirit, but[w] I will sing also with
16 the understanding. Since otherwise, if thou blessest with [the[x]] spirit, how shall he who fills the place of the simple [christian] say Amen, at thy giving of thanks, since he does
17 not know what thou sayest? For
18 thou indeed givest thanks well, but the other is not edified. I thank
19 God[y] I speak in a tongue[z] more than all of you: but in [the] assem-

[o] T. R. adds 'then,' with K L 37 and most others Syrr; ℵ A B D F G P 17 47 Am Memph omit.
[p] What the mind or thoughts are upon.
[q] T. R. adds 'but,' with E F G K L P 17 37 47 Syrr Memph; ℵ A B D Am omit.
[r] That is, through some medium which, in degree, hinders vision. The word means also 'a mirror,' but it is used for the window through which men looked at objects outside the house, made, not of clear transparent glass, as now, but of only semi-transparent materials.
[s] T. R. reads γάρ, 'For,' with D E F G K L 17 37 47 Am Syrr; text δέ, with ℵ A B P Memph.
[t] Or 'ye, unless by means of the tongue, ye,' &c. In either case 'tongue' means the language he spoke, not the organ of speech.
[u] I leave out 'of them,' αὐτῶν, with ℵ A B D F G P 17 Am Memph.
[v] 'Spiritual gifts,' though in sum the sense, deprives the phrase of its force here. As Gentiles, they were in danger of confounding demons' action with the Holy Ghost; and they did not adequately hold the unity of the Spirit, but looked for a spirit's power and action to distinguish them. Such is man. Hence the apostle was obliged to point out the difference between demons and the Holy Ghost. But the word further tends to shew the reality of a personal spirit acting, though for the Christian there be but one, the Spirit of God.
[w] Some omit 'but,' with B F G Am; but ℵ A D E K L P 17 37 Memph have it.
[x] T. R. has 'the,' in text, with K L 37 47 and other cursives; B D E P add ἐν before πνεύματι.
[y] T. R. reads 'my God,' with K L 37 47 and others; omit 'my' ℵ A B D E F G P 17 Am Syrr Memph.
[z] T. R. reads 'in tongues,' with B K L P 37 47

bly I desire to speak five words with my understanding,[a] that I may instruct others also, [rather] than ten
20 thousand words in a tongue. Brethren, be not children in [your] minds, but in malice be babes; but in [your]
21 minds be grown men. It is written in the law, By people of other tongues, and by strange lips, will I speak to this people; and neither thus will
22 they hear me, saith the Lord. So that tongues are for a sign, not to those who believe, but to unbelievers; but prophecy, not to unbelievers, but to
23 those who believe. If therefore the whole assembly come together in one place, and all speak with tongues, and simple [persons] enter in, or unbelievers, will not they say ye are
24 mad? But if all prophesy, and some unbeliever or simple [person] come in, he is convicted of all, he is
25 judged of all; [b] the secrets of his heart are manifested; and thus, falling upon [his] face, he will do homage to God, reporting that God is indeed amongst you.

26 What is it then, brethren? whenever ye come together, each [of you[c]] has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be done
27 to edification. If any one speak with a tongue, [let it be] two, or at the most three, and separately, and
28 let one interpret; but if there be no interpreter, let him be silent in [the] assembly, and let him speak to him-
29 self and to God. And let two or three prophets speak, and let the
30 others judge. But if there be a revelation to another sitting [there],
31 let the first be silent. For ye can all prophesy one by one, that all may
32 learn and all be encouraged. And spirits of prophets are subject to
33 prophets. For God is not [a God] of disorder[d] but of peace, as in all the assemblies of the saints.[e]

34 Let [your[f]] women be silent in the assemblies, for it is not permitted to them to speak; but to be in subjec-
35 tion, as the law also says. But if they wish to learn anything, let them ask their own husbands at home; for it is a shame for a woman[g] to
36 speak in assembly. Did the word of God go out from you, or did it come
37 to you only? If any one thinks himself to be a prophet or spiritual, let him recognise the things that I write to you, that it is [the[h]] Lord's com-
38 mandment.[i] But if any be ignorant,
39 let him be ignorant. So that, brethren, desire to prophesy, and do not forbid the speaking with tongues.
40 But[k] let all things be done comelily and with order.

XV. But I make known to you, brethren, the glad tidings which I announced to you, which also ye
2 received, in which also ye stand, by which also ye are saved, (if ye hold fast the word which I announced to you as the glad tidings,) unless in-
3 deed ye have believed in vain. For I delivered to you, in the first place, what also I had received, that Christ died for our sins, according to the
4 scriptures; and that he was buried; and that he was raised the third day,
5 according to the scriptures; and that he appeared to Cephas, then to the
6 twelve. Then he appeared to above

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and others Syrr Memph; text ℵ A D E F G 17. Am reads 'in tongues of you all.'

[a] τῷ νοΐ μου, with ℵ A B D E F G P 17 37 Am.

[b] T. R. adds 'and thus,' with K L and others 47 (37 omits καί); ℵ A B D E F G 17 Am Memph omit.

[c] ℵ A B 17 Memph omit 'of you;' D E F G K L 37 47 Am Syrr have it.

[d] Or 'he is not the God of disorder.'

[e] Some connect this last phrase with what follows. The repetition of 'assemblies' might seem harsh in that case. But verse 36 would tend to the opposite conclusion perhaps. It is a question of interpretation, not of translation, and I have nothing to object to it.

[f] ℵ A B 17 Am Memph omit 'your;' D E F G K L 37 47 and most others Syrr have it.

[g] T. R. reads 'women,' with D E F G K L 37 47 Syrr; text ℵ A B 17 Am Memph.

[h] T. R. has 'the,' with many cursives.

[i] T. R. reads 'they are the Lord's commandments,' with K L 37 47 Am Syrr; ℵ A B 17 Memph read 'commandment.' Some, with D F G, treat both as a gloss. The copies vary.

[k] T. R. omits 'But,' with K L 47 and others; text ℵ A B D E F G P 17 37 Am Memph.

five hundred brethren at once, of whom the most remain until now, but some also have fallen asleep.
7 Then he appeared to James; then
8 to all the apostles; and last of all, as to an abortion, he appeared to
9 me also. For *I* am the least of the apostles, who am not fit to be called apostle, because I have persecuted
10 the assembly of God. But by God's grace I am what I am; and his grace, which [was] towards me, has not been vain; but I have laboured more abundantly than they all, but not *I*, but the grace of God
11 which [was] with me. Whether, therefore, I or they, thus we preach,
12 and thus ye have believed. Now if Christ is preached that he is raised from among [the] dead, how say some among you that there is not a resurrection of [those that are] dead?
13 But if there is not a resurrection of [those that are] dead, neither is
14 Christ raised: but if Christ is not raised, then, indeed, vain also[1] [is] our preaching, and vain also your
15 faith. And we are found also false witnesses of God; for we have witnessed concerning God that he raised the Christ, whom he has not raised if indeed [those that are] dead are
16 not raised. For if [those that are] dead are not raised, neither is Christ
17 raised;[m] but if Christ be not raised, your faith [is] vain; ye are yet in
18 your sins. Then indeed also those who have fallen asleep in Christ
19 have perished. If in this life only we have hope in Christ, we are [the] most miserable of all men.
20 (But now Christ is raised from among [the] dead, [n] firstfruits of those
21 fallen asleep. For since by man [came] death, by man also resurrec-
22 tion of [those that are] dead. For as in the Adam all die, thus also in the
23 Christ all shall be made alive. But each in his own rank: [the] firstfruits, Christ; then those [that are]
24 the [o] Christ's at his coming. Then the end, when he gives up the kingdom to him [who is] God and Father;[p] when he shall have annulled all rule
25 and all authority and power. For he must reign until he put all[q] ene-
26 mies under his feet. [The] last enemy
27 [that] is annulled [is] death. For he has put all things in subjection under his feet. But when he says that all things are put in subjection, [it is] evident that [it is] except him who put all things in subjection to
28 him. But when all things shall have been brought into subjection to him, then the Son also himself shall be placed in subjection to him who put all things in subjection to him, that God may be all in all.)
29 Since what shall the baptised for[r] the dead do if [those that are] dead rise not at all? why also are they
30 baptised for them?[s] Why do we also endanger ourselves every hour?

[1] T. R. omits 'also,' with B L many cursives Am Syrr Memph; text ℵ A D E F G K P 17 37 47.

[m] ἐγείρονται, ἐγήγερται, 'are not raised,' 'is raised.' The first word applies to the abstract fact of being raised whenever it may be; the second, an accomplished but continuing fact. The English tenses do not always secure this distinction. I have not put 'do not rise,' because then the thought of being raised by another, God, is lost, which, if ἐγείρονται be passive, is found in the Greek. ἐγήγερται, vers. 17, 20, is applied to Christ: ἐγείρονται to the doctrinal fact as to dead people. 'Neither has Christ been raised' would not give His present state like the Greek.

[n] T. R. adds 'he is become,' with K L 37 47 and others Syrr; ℵ A B D E F G P 17 Am Memph omit.

[o] T. R. omits 'the,' probably by error.

[p] 'Him [who is] God and Father.' This, I acknowledge, is an awkward phrase. It is almost impossible to render the Greek idiom, which unites with one article either two qualities of the same person, or two persons under the same quality. But I prefer this awkward English to 'God, even the Father,' because this phrase is equivocal in doctrine, and might be used as meaning that the Father only is God, which is no way the sense. Some have gone too far with this rule, as to the use of the article, as if it was necessarily one personal object, whereas it can be used with two, as τῷ Παύλῳ καὶ Βαρνάβᾳ, if both are apostles together, or found in the same service.

[q] τούς, the article, cannot be translated in English: 'his' goes too far. It has the effect of recognising them as such, objectively manifested as such.

[r] Or 'over.'

[s] Instead of 'for them,' T. R. reads 'for the dead,' with L and many cursives Syr-Pst; text ℵ A B D E F G K P 17 47 Am Memph.

31 Daily I die, by your boasting which
32 I have in Christ Jesus our Lord. If,
[to speak] after the manner of man,
I have fought with beasts in Ephesus,
what is the profit to me if [those that
are] dead do not rise? let us eat and
33 drink; for to-morrow we die. Be
not deceived: evil communications
34 corrupt good manners. Awake up
righteously, and sin not; for some
are ignorant[t] of God: I speak to
you as a matter of shame.

35 But some one will say, How are the
dead raised? and with what body
36 do they come? Fool; what *thou*
sowest is not quickened unless it die.
37 And what thou sowest, thou sowest
not the body that shall be, but a
bare grain: it may be of wheat, or
38 some one of the rest: and God gives
to it a body as he has pleased, and
to each of the seeds its own body.
39 Every flesh [is] not the same flesh,
but one [is][v] of men, and another
flesh of beasts, and another [flesh] of
40 birds,[w] and another of fishes.[x] And
[there are] heavenly bodies, and
earthly bodies: but different is the
glory of the heavenly, different that
41 of the earthly: one [the] sun's glory,
and another [the] moon's glory, and
another [the] stars' glory; for star
42 differs from star in glory. Thus
also [is] the resurrection of the dead.
It is sown in corruption, it is raised
43 in incorruptibility. It is sown in
dishonour, it is raised in glory. It
is sown in weakness, it is raised in
44 power. It is sown a natural[y] body,
it is raised a spiritual body: if[z] there
is a natural[y] body, there is also a
45 spiritual [one].[a] Thus also it is writ-
ten, The first man Adam became a
living soul; the last Adam a quick-
46 ening[b] spirit. But that which is
spiritual [was] not first, but that
which is natural,[c] then that which
47 is spiritual: the first man out of
[the] earth, made of dust; the second
48 man, [d]out of heaven. Such as he
made of dust, such also those made
of dust; and such as the heavenly
[one], such also the heavenly [ones].
49 And as we have borne the image of
the [one] made of dust, we shall
bear[e] also the image of the heavenly
50 [one]. But this I say, brethren,
that flesh and blood cannot inherit
God's kingdom, nor does corruption
inherit incorruptibility.

51 Behold, I tell you a mystery: We
shall not all fall asleep, but we shall
52 all be changed, in an instant, in [the]
twinkling of an eye, at the last
trumpet; for the trumpet shall sound,
and the dead shall be raised incor-
ruptible, and we shall be changed.
53 For this corruptible must needs put
on incorruptibility, and this mortal
54 put on immortality. But when this
corruptible shall have put on incor-
ruptibility, and this mortal shall have
put on immortality, then shall come
to pass the word written: Death has

[t] On the whole, 'ignorant of God' gives the sense. 'Have not the knowledge' is weak. 'No knowledge' does not meet the case; 'ignorant' is not indeed used of a person; but here it refers to the true character of God.

[v] T. R. reads 'one is [the] flesh,' adding σάρξ, with many cursives Syr-Pst Memph.

[w] T. R. has 'fishes' before 'birds,' with F G K L 37; text ℵ A B D E P 17 47 Am Memph. The addition of σάρξ before 'birds' is doubtful; A K L P 37 omit it.

[x] Or 'that of men is one, the flesh of beasts another, the flesh of birds another, of fishes another.'

[y] A body which had an animal life from the soul.

[z] T. R. omits εἰ, 'if,' with E K L 37 47 and others Syrr, and reads 'there is a natural body, and there is a spiritual body.' ℵ A B C D F G 17 Am Memph insert εἰ.

[a] T. R. adds σῶμα, 'body,' with K L 37 47 Syrr Memph; ℵ A B C D E F G 17 Am omit.

[b] Making alive.

[c] Having natural life through the living soul, ψυχικός.

[d] T. R., with A K L P 37 47 and others Syrr, adds 'the Lord;' ℵ B C D E F G 17 Am Memph omit.

[e] I do not follow the mass of authorities with ℵ at their head here. It is a warning against trusting mere diplomatic evidence. B and many cursives and versions have the text of T. R. Copyists have tampered with it to make it an exhortation as Chrysostom and the heretic Marcion, which runs counter to the whole sense of the passage. Theodoret *expressly* rejects φορέσωμεν. Theophylact gives both; I believe φορέσομεν as really his own. Meyer and Alford both accept T. R. The same attempt has been made in Romans v. 1.

55 been swallowed up in victory. Where,
O death [is] thy sting? where, O
56 death,[f] thy victory? Now the sting of
death [is] sin, and the power of sin
57 the law; but thanks to God, who gives
us the victory by our Lord Jesus
58 Christ. So then, my beloved brethren, be firm, immovable, abounding always in the work of the Lord, knowing that your toil is not in vain in [the] Lord.

XVI. Now concerning the collection for the saints, as I directed[g] the assemblies of Galatia, so do ye do
2 also. On [the] first of [the] week let each of you put by at home, laying up [in] whatever [degree] he may have prospered, that there may
3 be no collections when I come. And when I am arrived, whomsoever ye shall approve, these I will send with letters[h] to carry your bounty to Jeru-
4 salem: and if it be suitable that I also should go, they shall go with
5 me. But I will come to you when I shall have gone through Macedonia; for I do go through Macedonia.
6 But perhaps I will stay with you, or even winter with you, that ye may set me forward wheresoever I may go.
7 For I will[i] not see you now in passing, for[k] I hope to remain a certain time with you, if the Lord
8 permit. But I remain in Ephesus
9 until Pentecost. For a great door is opened to me and an effectual [one], and [the] adversaries many.
10 Now if Timotheus come, see that he may be with you without fear; for he works the work of the Lord, even
11 as I. Let not therefore any one despise him; but set him forward in peace, that he may come to me; for
12 I expect him with the brethren. Now concerning the brother Apollos, I begged him much[l] that[m] he would go to you with the brethren; but it was not at all [his] will[n] to go now; but he will come when he shall have
13 good opportunity. Be vigilant; stand
14 fast in the faith; quit yourselves like men; be strong. Let all things
15 ye do[o] be done in love.
But I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and they have devoted themselves[p] to
16 the saints for service,) that ye should also be subject to such, and to every one joined in the work and labour-
17 ing. But I rejoice in the coming of Stephanas and Fortunatus and Achaicus; because *they* have supplied
18 what was lacking on your part. For they have refreshed my spirit and
19 yours: own therefore such. The assemblies of Asia salute you. Aquila and Priscilla,[q] with the assembly in their house, salute you much in [the]
20 Lord. All the brethren salute you. Salute one another with a holy kiss.
21 The salutation of [me] Paul with
22 my own hand. If any one love not the Lord [Jesus Christ[r]] let him be
23 Anathema Maran-atha. The grace
24 of the Lord Jesus Christ[s] [be] with you. My love [be] with you all in Christ Jesus. Amen.

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[f] 'O death,' with ℵ B C D E F G I Am Memph; T. R. reads 'hades,' ᾅδη, with A[corr] K L M P 17 37 47 Syrr.

[g] 'Directed,' διάταξα. Ordering troops, so as to set them in array; and in general, thence, any order directing any plan to be followed.

[h] It may be read 'approve by letters, I will send them to carry,' &c.

[i] θέλω. Not exactly 'purpose;' but 'it is not my desire or intention.'

[k] T. R. reads 'but,' with K L 37 47 and others; ℵ A B C D E F G I M P Am 17 Memph read γάρ.

[l] πολλά may mean 'often,' but in verse 19 of this chapter we have it used as meaning 'much.'

[m] ἵνα, in order that.

[n] Or 'but it was not, at any rate, his will.'

[o] Literally 'all your things.'

[p] 'Devoted themselves,' &c. In sum this is the sense; but the force of the apostle's phrase is not wholly given. The word ἔταξαν is 'appointed to,' as an officer to a regiment. The family of Stephanas had appointed themselves to the saints for service—given themselves up to serve them, or rather given themselves up to them. 'The saints' is governed by the verb, not by 'service.' The idea resulting from what I have given in the text is more what the apostle means.

[q] Or 'Prisca,' as some, with ℵ B M P 17 Am Memph.

[r] ℵ A B C M 17 omit; T. R., with D E F G K L P 37 47 Syrr Am Memph, insert. ℵ C have corrections.

[s] ℵ B 17 47 Am omit 'Christ.'

CORINTHIANS.

I. Paul, apostle of Jesus Christ by God's will, and the brother Timotheus, to the assembly of God which is in Corinth, with all the saints who are in the whole of Achaia. Grace
2 to you, and peace from God our Father, and [the] Lord Jesus Christ.
3 Blessed [be] the God and Father of our Lord Jesus Christ, the Father of compassions, and God of all en-
4 couragement; who encourages[a] us in all our tribulation, that we may be able to encourage those who are in any tribulation whatever, through the encouragement with which we ourselves are encouraged of God.
5 Because, even as the sufferings of the Christ[b] abound towards us, so through the[c] Christ does our encou-
6 ragement also abound. But whether we are in tribulation, [it is] for your encouragement and salvation, wrought in the endurance of the same sufferings which we also suffer,
7 (and our hope for you [is] sure;)[d] or whether we are encouraged, [it is] for your encouragement and salvation: knowing that as ye are partakers of the sufferings, so also of the
8 encouragement. For we do not wish you to be ignorant, brethren, as to our tribulation which happened [to us[e]] in Asia, that we were excessively pressed beyond [our] power, so as to
9 despair[f] even of living. But we ourselves had the sentence of death in ourselves, that we should not have our trust in ourselves, but in God
10 who raises the dead; who has delivered us from so great a death, and does deliver; in whom we confide
11 that he will also yet deliver; ye also labouring together by supplication for us that the gift towards us, through means of many persons, may be the subject of the thanksgiving of
12 many for us. For our boasting is this, the testimony of our conscience, that in simplicity[g] and sincerity before God,[h] (not in fleshly wisdom but in God's grace,) we have had our conversation in the world, and more abundantly towards you.
13 For we do not write other things to you but what ye well know[i] and recognise; and I hope that ye

[a] I do not say 'comforts;' that is rather παραμυθέομαι (1 Thess. ii. 11, and v. 14; John xi. 31). It is only a shade of difference. See Acts xx. 12; Matt. ii. 18. In these, particularly the first, it has somewhat the sense of 'cheered.' Perhaps the latter word might replace 'encouragement' and 'encourage' in the text, if there were a noun formed from 'to cheer.'

[b] I would take this opportunity of drawing attention to the difference between 'Christ' and 'the Christ.' 'The Christ' is the designation of a condition, not a name; 'Christ' is a name. Not only are these not used indifferently, but in the Gospels, where the word is used alone, it is almost invariably 'the Christ,' the Messiah, or Anointed; while in the Epistles it is rarely so. It is used as a name. Some cases are doubtful, because the structure of the Greek phrase requires or prefers the article: this is the case here. However, on the whole I believe the article should be inserted here in English.

[c] T. R. omits 'the,' with a few cursives.

[d] T. R. puts the words within the parenthesis before the word 'knowing' in ver. 7; ℵ A C M P 37 Am Memph do the same, but they put the first half of verse 7 after the word 'salvation' in ver. 6; text B D F G K L and very many others.

[e] ℵ A B C D F G M P 17 Am omit; E K L 37 47 Syrr Memph insert; in ℵ D ἡμῖν has been added.

[f] There is an ἡμᾶς, 'we,' left out in the translation, as regards the letter, but the sense is more exact, the inferential force of ὥστε being preserved. 'So that we despaired' is too historically affirmative.

[g] Many read 'holiness,' with ℵ A B C K M P 17 37 Memph; text D F G L 47 Am Syrr. ℵ is corrected to ἁπλ.

[h] Greek, 'simplicity and sincerity of God.' The force I take to be, such as God would have, and God would produce. As we say, 'That is the stroke of a master,' 'the act of a prince.' 'Godly' seems to me feeble, but not wrong. One cannot say 'of God' in English. ℵ A B C D M 17 37 47 have the article before θεοῦ.

[i] Or 'own [personally].' Some would render this 'but what ye read.' The word has this sense also; but it refers here, I think, to what they knew and had learnt of him by his being amongst them. The Greek runs thus: ἢ ἃ ἀναγινώσκετε ἢ καὶ ἐπιγινώσκετε.

14 will[j] recognise to the end, even as also
ye have recognised us in part, that
we are your boast, even as ye [are]
ours in the day of the Lord Jesus.
15 And with this confidence I purposed
to come to you previously, that ye
16 might have a second favour; and to
pass through to Macedonia by you,
and again from Macedonia to come
to you, and to be set forward by you
17 to Judæa. Having therefore this
purpose, did I then use lightness?
Or what I purpose, do I purpose
according to flesh, that there should
be with me yea yea, and nay nay?
18 Now God [is] faithful, that our word
19 to you is[k] not yea and nay. For the
Son of God, Jesus Christ, he who has
been preached by us among you (by
me and Silvanus and Timotheus),
did not become[l] yea and nay, but
20 yea *is*[m] in him. For whatever pro-
mises of God [there are], in him is
the yea, and in him the amen, for
21 glory to God by us.[n] Now he that
establishes us with you in[o] Christ,
22 and has anointed us, [is] God, who
also has sealed us, and given the
earnest of the Spirit in our hearts.
23 But I call God to witness upon
my soul that to spare you I have
24 not yet come to Corinth. Not that
we rule over your faith, but are
fellow-workmen of your joy: for by
faith ye stand.

II. But I have judged this with my-
self, not to come back to you in
2 grief. For if *I* grieve you, who also
[is[p]] it that gladdens me if not he
3 that is grieved through me? And I
have written this very [letter][q] [to
you[r]], that coming I may not have
grief from those from whom I ought
to have joy; trusting in you all that
4 my joy is [that] of you all. For out
of much tribulation and distress of
heart I wrote[s] to you, with many
tears; not that ye may be grieved,
but that ye may know the love which
I have very abundantly towards you.
5 But if any one has grieved, he has
grieved, not me, but in part (that I
may not overcharge [you]) all of you.
6 Sufficient to such a one [is] this re-
buke which [has been inflicted] by
7 the many;[t] so that on the contrary
ye should rather shew grace[v] and
encourage, lest perhaps such a one
should be swallowed up with exces-
8 sive grief. Wherefore I exhort you
9 to assure him of [your] love. For
to this end also I have written, that
I might know, by putting you to the
test, if as to everything ye are obedi-
10 ent. But to whom ye forgive any-
thing, I also; for I also, what I
have forgiven,[w] if I have forgiven[w]
anything, [it is] for your sakes[x] in
11 [the] person of Christ; that we might
not have Satan get an advantage

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[j] I omit 'also,' with ℵ A B C D E F G 17 Am Memph; T. R. has it, with K L M P 37 47.

[k] T. R. reads 'was,' with E K L 37 47 and others Syrr; text ἔστιν, with ℵ A B C D F G P 17 Am Memph.

[l] ἐγένετο.

[m] The apostle here changes from the aorist to the perfect, γέγονε. He is not speaking of the character of his preaching, but declaring that the verification of all divine truth is in the Person of Christ.

[n] Or 'with' or 'before God, for glory by us.' It may be read thus: 'was not yea and nay, but in him is the yea, (for whatsoever promises of God there are, in him is the yea, and in him the amen,) for glory to God by us.'

[o] Literally 'unto,' βεβαιῶν εἰς, 'attaches firmly to,' 'connects firmly with.'

[p] T. R. has 'is' in text, with D F G K L O P 17 37 47 &c.; ℵ A B C Memph omit.

[q] Some refer this phrase to his first letter. In this case it must be translated, 'and I wrote the very [letter I did].' But I think τοῦτο αὐτό can hardly mean that; and in the following words he refers it to the present time, when he *was* coming. It is evident that, if ἔγραψα (ver. 4) refers to his first letter, it must be translated 'I wrote;' but ἔκρινα, 'I have judged,' (ver. 1) refers to the general determination of his mind. ἔγραψα clearly often refers to what is written in the letter that contains it, and then we must say in English, 'I have written.'

[r] D F G K L 37 47 Syrr insert ὑμῖν; ℵ A B C O P 17 Am Memph omit.

[s] This, I should think, must refer to the first epistle, as he was now much relieved through the news Titus brought. It is again ἔγραψα.

[t] The body at large.

[v] Or 'forgive,' as in verse 10; the word is the same.

[w] κεχάρισμαι, the perfect: he had done it, but it continued as a present thing.

[x] T. R., with K L 17, reads 'to whom ye forgive anything, I also; for I also, if I have forgiven anything, to whom I have forgiven it, it is for your sakes;' text ℵ A B C F G O (E P 37) Am.

against us, for we are not ignorant of *his* thoughts.

12 Now when I came to Troas for the [publication of the] glad tidings of the Christ, a door also being
13 opened to me in [the] Lord, I had no rest in my spirit at not finding Titus my brother; but bidding them adieu, I came away to Macedonia.
14 But thanks [be] to God, who always leads us in triumph in the Christ, and makes manifest the odour of his knowledge through us in every place.
15 For we are a sweet odour of Christ to God in the saved and in those
16 that perish: to the one an odour from[y] death unto death, but to the others an odour from[y] life unto life; and who [is] sufficient for these
17 things? For we do not, as the many, make a trade of[z] the word of God; but as of sincerity, but as of God, before God, we speak in Christ.

III. Do we begin again to commend ourselves? or[a] do we need, as some, commendatory letters to you, or
2 [commendatory[b]] from you? *Ye* are our letter, written in our hearts,
3 known and read[c] of all men, being manifested to be[d] Christ's epistle ministered by us, written, not with ink, but [the] Spirit of [the] living God; not on stone tables, but on
4 fleshy tables of [the] heart. And such confidence have we through
5 the Christ towards God: not that we are competent[e] of ourselves to think anything as of ourselves, but
6 our competency [is] of God; who has also made us competent, [as] ministers of [the] new covenant;[f] not of letter, but of spirit. For the letter kills,[g] but the Spirit quickens.
7 (But if the ministry of death, in letters, graven in stones, began[h] with glory, so that the children of Israel could not fix their eyes on the face of Moses, on account of the glory of his face, [a glory] which is
8 annulled; how shall not rather the ministry of the Spirit subsist in
9 glory? For if the ministry of condemnation [be] glory, much rather the ministry of righteousness abounds
10 in glory. For also that [which was] glorified is not glorified[i] in this respect, on account of the surpassing
11 glory. For if that annulled[j] [was introduced] with glory, much rather that which abides [subsists] in glory.
12 Having therefore such hope, we use
13 much boldness: and not according as Moses put a veil on his own face, so that the children of Israel should not fix their eyes on the end of that
14 annulled.[j] But their thoughts have been darkened,[k] for unto this day the same veil remains in reading the old covenant, unremoved, which in
15 Christ is annulled.[l] But unto this

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[y] T. R. reads 'of,' omitting ἐκ, with D F G K L Am; ℵ A B C 17 37 Memph have ἐκ, 'from' or 'out of;' 47 has it the first time only.

[z] Or 'adulterate:' the word signifies properly 'to retail.'

[a] T. R. reads 'unless we need,' εἰ μή for ἢ μή, with A K L P 17 47; text ℵ B C D F G 37 Am Memph.

[b] T. R. repeats 'commendatory,' after 'or,' with D F G K L P 37 47 Syrr; ℵ A B C 17 Am Memph omit.

[c] The word translated 'read' means also 'well known;' a thing read of all, not private. There is a force in the form of the Greek words which is lost in English: γινωσκομένη καὶ ἀναγινωσκομένη.

[d] Literally '[ye] being manifested that ye are.'

[e] I do not prefer particularly 'competent' to 'sufficient,' but the connection of the word is lost the third time it is used if we say 'sufficient,' as that word cannot be used there.

[f] The anarthrous form of καινῆς διαθήκης makes it characteristic, as 'letter' and 'spirit;' if it were 'a new covenant,' I think it would be διαθήκης καινῆς: perhaps it may be rendered 'competent [as] new covenant ministers.'

[g] Or 'For letter kills.'

[h] It is not said that the ministry was glorious, but that the system was introduced with glory, ἐγενήθη ἐν δόξῃ. It is in contrast with 'subsisting in glory' (ver. 8).

[i] T. R. reads 'for *neither* also is that glorified which was glorified,' &c., with many cursives Am.

[j] 'That annulled,' or 'done away,' is used sometimes a little harshly here. But the apostle uses it as a formula for the old covenant done away in Christ. If this be borne in mind, the harshness will disappear, and the sense be clearer by adhering to the use of it. It is the τὸ καταργούμενον in contrast with the τὸ μένον. 'That which is done away' would be too historical, and too little the abstract character of the old thing which was not to abide.

[k] Elsewhere rightly 'hardened,' but 'thoughts hardened' is scarcely intelligible.

[l] Some would translate 'it not being discovered, (literally, 'unveiled,') that in Christ it

day, when Moses is read, the veil lies
16 upon their heart. But when it shall
turn to [the] Lord, the veil is taken
17 away.)[m] Now the Lord is the Spirit,
but where the Spirit of [the] Lord
18 [is, there[n] is] liberty. But we all,
looking on the glory of the Lord
with unveiled face, are transformed
according to the same image from
glory to glory, even as by [the] Lord
[the] Spirit.[o]

IV. Therefore, having this ministry,
as we have had mercy shewn us, we
2 faint not. But we have rejected the
hidden things of shame, not walk-
ing in deceit, nor falsifying the word
of God, but by manifestation of the
truth commending ourselves to every
3 conscience of men before God. But
if also our gospel is veiled, it is
4 veiled in those that are lost;[p] in
whom the god of this world has
blinded the thoughts of the unbe-
lieving, so that the radiancy of the
glad tidings of the glory of the Christ,
who is [the] image of God, should
5 not shine forth[q] [for them[r]]. For
we do not preach ourselves, but
Christ Jesus Lord, and ourselves
6 your bondmen for Jesus' sake. Be-
cause [it is] the God[s] who spoke
that out of darkness light should
shine[t] who has shone in our hearts
for the shining forth[u] of the know-
ledge of the glory of God in [the]
7 face of [Jesus[v]] Christ. But we
have this treasure in earthen vessels,
that the surpassingness of the power
may be of God, and not from us:
8 every way afflicted, but not strait-
ened; seeing no apparent issue, but
9 our way not entirely shut up;[w] per-
secuted, but not abandoned; cast
10 down, but not destroyed; always
bearing about in the body the dying
of[x] Jesus, that the life also of Jesus
11 may be manifested in our body; for
we who live are always delivered
unto death on account of Jesus, that
the life also of Jesus may be mani-
12 fested in our mortal flesh; so that
death works in us, but[y] life in you.
13 And having the same spirit of faith,
according to what is written, I have
believed, therefore have I spoken;
we also believe, therefore also we
14 speak; knowing that he who has
raised the Lord[z] Jesus shall raise
us also with[a] Jesus, and shall pre-
15 sent [us] with you. For all things

is done away.' Or it may be 'the veil not being taken off that which is done away in Christ;' or 'unremoved, because it is done away in Christ.' In the last case ὅτι is to be read, not ὃ τι. But I have no doubt that the text is right, and that Moses covered his face *while* he talked to the people, and that the Hebrew means nothing else. Ex. xxxiv. 33 means it, and ver. 34 proves it.

[m] The parenthesis begins at verse 7.

[n] T. R. reads 'there [is],' adding ἐκεῖ, with E F G K L P 37 47 and others Am; ℵ A B C D 17 Memph omit.

[o] See verses 6, 17.

[p] Or 'that perish,' as ii. 15.

[q] I have doubted as to this passage. αὐγάσαι is found here only in the New Testament. 'For them,' is rejected by the editors. I add it, as those who introduced it in Greek did so to complete the sense; but I do not find that αὐγάσαι is used in classical Greek as a neuter verb. It is found as an active and passive one in, I believe, Nazianzen, and in Euripides in the sense of 'brightening,' enlightening something else, but its regular, habitual use is 'to see or discern.' We find, however, αὐγάζον, as a neuter participle, used in Lev. xiii. 24, to describe the white appearance of leprosy, which supposes, perhaps, a neuter verb, if it be not a substantive, and in Hebrew נגה from נגה 'to shine.' If we translate it 'discern,' the sense would be 'so that they should not discern the shining forth of the glad tidings of the glory of Christ, who is the image of God.' Ambrose, it seems, so translates it, and Beza approves. A 17 and others have διαυγάσαι; C D E H 73 καταυγάσαι.

[r] T. R. has 'for them' in text, with E K L P 37 47 Syrr; ℵ A B C D F G H 17 Am &c. omit it.

[s] Or '[it is] God.'

[t] Literally 'who spoke light to shine out of darkness.'

[u] 'Shining forth,' or 'radiancy;' the same word as above, verse 4, φωτισμός.

[v] A B 17 omit 'Jesus;' the others have it, with most versions, but the order varies: ℵ C H K L P 37 47 Syrr Memph have 'Jesus Christ;' D F G Am read 'Christ Jesus.'

[w] ἀπορούμενοι, ἀλλ' οὐκ ἐξαπορούμενοι.

[x] T. R. adds 'the Lord,' with K L 37 47 most others; ℵ A B C D E F G P 17 Am Memph omit.

[y] T. R. reads μέν.....δέ, making δέ equivalent to 'and,' or to be left untranslated; if we reject μέν, δέ is better translated 'but.' K L 37 47 insert μέν; ℵ A B C D F G P 17 Am Memph omit.

[z] Some omit 'Lord,' with B 17 73 Am; A fails us here; ℵ C D F G K L P 37 47 Syrr Memph have it. I have put 'has raised,' 'raised' being too historical. ὁ ἐγείρας is the fact, ὃς ἤγειρε would be historical.

[a] I have put 'with' for 'through,' with ℵ B C D F G P Am Memph; 'through' K L 37 47 Syrr.

[are] for your sakes, that the grace abounding through the many[b] may cause thanksgiving to abound to the
16 glory of God. Wherefore we faint not; but if indeed our outward man is consumed, yet the inward is re-
17 newed day by day. For our momentary [and] light[c] affliction works for us in surpassing measure an eter-
18 nal weight of glory; while[d] we look not at the things that are seen, but at the things that are not seen; for the things that are seen [are] for a time, but those that are not seen eternal.

V. For we know that if our earthly tabernacle house[e] be destroyed, we have a building from God, a house not made with hands, eternal in the
2 heavens. For indeed in this we groan, ardently desiring to have put on our house which [is] from[f] hea-
3 ven; if indeed being also clothed we
4 shall not be found naked. For indeed we who are in the tabernacle groan, being burdened; while yet[g] we do not wish to be unclothed, but clothed, that [what is] mortal may
5 be swallowed up by life. Now he that has wrought us for this very thing [is] God, who also[h] has given to us the earnest of the Spirit.

6 Therefore [we are] always confident, and know[i] that while present in the body we are absent from the Lord,
7 (for we walk by faith, not by sight;)
8 we are confident, I say,[j] and pleased rather to be absent from the body
9 and present with the Lord. Wherefore also we are zealous, whether present or absent, to be agreeable to
10 him. For we must all be manifested before the judgment-seat of the Christ, that each may receive the things [done] in[k] the body, according to those he has done, whether
11 [it be] good or evil. Knowing therefore the terror of the Lord we persuade men, but have been[l] manifested to God, and I hope also that we have been[l] manifested in your
12 consciences. [For[m]] we do not again commend ourselves to you, but [we are] giving to you occasion of boast in our behalf, that ye may have [such] with those boasting in countenance,
13 and not in heart. For whether we are beside ourselves, [it is] to God;[n]
14 or are sober, [it is] for you. For the love of the Christ constrains us, having judged this: that[o] one died for all,
15 then all have died;[p] and he died for all, that they who live should no

[b] 'Grace abounding through the many.' The grace of God, perfect in itself, multiplies itself in its objects, so that thanksgiving abounds. Paul was delivered, but everything was for the church. It was not therefore merely a benefit to him, but still more to all, so that the grace or benefit was multiplied, and caused thanksgiving to abound to God's glory. The *form* of thought is peculiar, but the sense plain and striking. I add the note because, unless it be the Vulgate, I am not aware of its being so translated: some moderns however, I find, have done so.

[c] Literally, 'the momentary lightness of our.'

[d] 'While' has not the sense of time here. I leave it because 'we not looking' has a somewhat causative sense, which is not the force of the passage.

[e] There is an article before *σκήνους* in Greek: but I have no doubt *σκήνους* is characteristic, the article being before *οἰκία* because of *ἡμῶν*, and hence regularly before *σκήνους*: *ἡ οἰκία τοῦ σκήνους* is one idea, *ἡμῶν* applying to the whole.

[f] *ἐκ*.

[g] Or 'though meanwhile,' 'yet in such sort that,' *ἐφ' ᾧ*. It is a necessary condition of the right understanding of verse 4. 'Clothed' is the same word as 'to have put on' in verse 2.

[h] Most authorities omit 'also,' with ℵ B C D F G P Am Memph; E K L 17 37 47 and others insert.

[i] Literally 'knowing.' It was their state. They were *θαῤῥοῦντες καὶ εἰδότες*.

[j] *δέ* may perhaps be thus expressed.

[k] *τὰ διά* (used by Plato: see Meyer), 'the things which in their accomplishment have their seat there.'

[l] Or 'are manifested.' It is the perfect; that is, in Greek, what is done and of which the effect continues.

[m] ℵ B C D F G Am Syrr Memph omit 'For;' E K L 17 37 47 have it.

[n] Or 'for God;' that is, he was as a fool for God's glory. But the sense is, I think, 'If he lost the blessed calculations of love which was his path towards men, it was to be out of himself with God, and for him:' a blessed alternative. His ecstasy was not excitement or folly, but if out of himself it was with God; if sober, it was the calculation of love for their good.

[o] T. R. adds 'if.' I leave it out, with ℵ B D F G K L P 17 47 Syrr. A fails; C 37 Am Memph Theoph. have it, Theodoret not. It is possible it may be right, in spite of authorities, as *εἰ* being followed by *εἷς* gave early occasion to leave it out.

[p] Or 'had died.' It is the aorist, and refers to the state Christ's death proved them to be in, in a state of nature. To apply it as a consequence is, I judge, an utter blunder.

longer live to themselves, but to him who died for them[q] and has been
16 raised. So that we henceforth know[r] no one according to flesh; but if even we have known[r] Christ according to flesh, yet now we know[r] [him thus]
17 no longer. So if any one [be] in Christ, [there is] a new creation; the old things have passed away; behold all things have become new:[s]
18 and all things [are] of the God[t] who has reconciled us to himself by [Jesus[u]] Christ, and given to us the
19 ministry of that[v] reconciliation: how that God was in Christ, reconciling the world to himself, not reckoning to them their offences; and putting in us the word of that[v] reconcilia-
20 tion. We are ambassadors therefore for Christ, God as [it were][w] beseeching by us, we entreat for Christ,
21 Be reconciled to God. [x]Him who knew not sin he has made sin for us, that we might become God's righteousness in him.

VI. But [as] fellow-workmen,[y] we also beseech that ye receive not the
2 grace of God in vain: (for he says, I have listened to thee in an accepted time, and I have helped thee in a day of salvation: behold, now [is the] well-accepted time; behold,
3 now [the] day of salvation:) giving no manner of offence in anything, that the ministry be not blamed;
4 but in everything commending ourselves as God's ministers, in much endurance,[z] in afflictions, in neces-
5 sities, in straits, in stripes, in prisons, in riots, in labours, in watchings, in
6 fastings, in pureness, in knowledge, in longsuffering, in kindness, in [the]
7 Holy Ghost, in love unfeigned, in [the] word of truth, in [the] power of God; through the arms of righteousness on the right hand and left,
8 through glory and dishonour, through evil report and good report: as de-
9 ceivers, and true; as unknown, and well known;[a] as dying, and behold, we live; as disciplined, and not put
10 to death; as grieved,[b] but always rejoicing; as poor, but enriching many; as having nothing, and possessing all things.

11 Our mouth is opened to you, Corinthians, our heart is expanded.[c]
12 Ye are not straitened in us, but ye are straitened in your affections;[d]
13 but for an answering recompense, (I speak as to children,) let your heart also expand itself.[e]

14 Be not diversely[f] yoked with unbelievers; for what participation [is there] between righteousness and lawlessness? or[g] what fellowship of
15 light with darkness? and what consent of Christ with Beliar,[h] or what

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[q] 'For them' may apply to both 'died' and 'been raised,' but I think ἐγερθέντι is supplementary and by itself.

[r] See note to 1 Cor. viii. 1. Here the first 'know' is οἴδαμεν, the second and third, ἐγνώκαμεν and γινώσκομεν.

[s] Many read 'new things have come in,' 'taken place,' leaving out τὰ πάντα, with ℵ B C D F G Am Memph; E K L P (17) 37 47 and nearly all put it in. Theod. and Theoph. both have τὰ πάντα. It may be borrowed from Rev. xxi. 5.

[t] Or 'of God.'

[u] ℵ B C D F G P 17 Am and versions omit; E K L 37 47 and others insert.

[v] Or simply 'of reconciliation.'

[w] 'As of God beseeching;' 'as though,' or 'as if,' is too much similarity or comparison. God being in Christ, and they Christ's ambassadors, they besought on God's behalf. He was as beseeching by them. The apostle will not say God was beseeching, but it amounted to that, as done on his behalf. It is very difficult to translate, though the sense be most evident and beautiful. The apostle would not quite say 'God beseeching,' but softens it by ὡς. I am not satisfied with 'as it were,' but know nothing better.

[x] T. R. adds 'For,' with E K L P 37 47 and others Syrr; ℵ B C D F G 17 Am Memph omit.

[y] See 1 Corinthians iii. 9. Here literally 'jointly labouring;' the connection is in the word 'beseeching.'

[z] Or 'patience.'

[a] Or 'recognised.'

[b] Or 'sorrowful.'

[c] I do not say 'enlarged,' because it would lead to suppose that his heart had been narrow. He had been driven in, as it were, by their evil, and now opened out and expanded.

[d] Greek, 'bowels.'

[e] Literally 'be ye also expanded.'

[f] 'Unequally' is a consequence, but not stated in the text, which says 'diversely,' ἑτεροζυγοῦντες, referring to the Levitical law, which forbade different animals to be yoked together. (Deut. xxii. 10.)

[g] T. R. reads 'and' or 'but,' δέ, with K 47 and others; text ℵ B C D F G L P 17 37 Am Syrr Memph.

[h] Beza and Elzevir read 'Belial,' Stephens

part for a believer along with an un-
15 believer? and what agreement of
God's temple[i] with idols? for *ye* are
[the] living God's temple;[i] according
as God has said, I will dwell among
them, and walk among [them]; and
I will be their God, and they shall be
17 to me a people. Wherefore come out
from the midst of them, and be sepa-
rated, saith [the][j] Lord, and touch not
[what is] unclean, and *I* will receive
18 you; and I will be to you for a
Father, and ye shall be to me for
sons and daughters, saith [the][j] Lord
Almighty.

VII. Having therefore these promises,
beloved, let us purify ourselves from
every pollution of flesh and spirit,
perfecting holiness in God's fear.

2 Receive us: we have injured no
one, we have ruined[k] no one, we
3 have made gain of no one. I do
not speak for condemnation, for I
have already said that ye are in
our hearts, to die together, and live
4 together. Great [is] my boldness
towards you, great my exulting in
respect of you; I am filled with en-
couragement; I overabound in joy
5 under all our affliction. For indeed,
when we came into Macedonia, our
flesh had no rest, but [we were]
afflicted in every way; without com-
6 bats, within fears. But he who en-
courages those that are [brought]
low, [even] God, encouraged us by
7 the coming of Titus; and not by his
coming only, but also through the
encouragement with which he was
encouraged as to you; relating to
us your ardent desire, your mourn-
ing, your zeal for me; so that I the
8 more rejoiced. For if also[l] I griev-
ed you in the letter, I do not regret
[it], if even I have regretted it; for
I see that that letter, if even [it
were] only for a time, grieved you.
9 Now I rejoice, not that ye have
been grieved, but that ye have been
grieved to repentance; for ye have
been grieved according to God, that
in nothing ye might be injured by
10 us. For grief according to God
works repentance to salvation, never
to be regretted; but the grief of the
11 world works death. For, behold,
this same thing, your being grieved
according to God, how much[m] dili-
gence it wrought in *you*, but [what]
excusing [of yourselves], but [what]
indignation, but [what] fear, but
[what] ardent desire, but [what]
zeal, but [what] vengeance: in every
way ye have proved yourselves to be
12 pure in the matter. So then, if also
I wrote to you, [it was] not for the
sake of him that injured, nor for the
sake of him that was injured, but for
the sake of our diligent zeal for you
being manifested to you before God.[n]
13 For this reason we have been en-
couraged.[o] And[p] we the rather re-

Βελίαρ, and so later critics, with ℵ B C L P 17 Syr-Hcl Memph.

[i] ναός. See 1 Cor. iii. 16.

[j] I have no doubt that the article is left out here in Greek because 'Lord' is a proper name, answering to Jehovah. Jehovah Shaddai, (the Old Testament names of Elohim, to Israel, and to Abraham, Isaac, and Jacob,) takes the name of Father with us.

[k] It may be translated 'corrupted.'

[l] It seems to me 'if also,' while literal, is more delicate, as expression of feeling, than 'though.' 'If even' would here express an extreme case or doubt; 'also' is admitting an additional fact. Hence I put 'if even' for the other cases of εἰ καί in the sentence. He suggests in the way of admission, as the extreme to which he went; he was right and inspired, but felt the distress individually, and would not leave them ignorant of how far his love went; so in the third case with 'only,' 'if even:' it is the same limitation of their grief. 'Ye were sorry, if even it were only for a time.'

[m] Or 'what.'

[n] Or perhaps 'for the sake of our diligent zeal for you before God being manifested to you.' The reading is uncertain here. It is very possible that the true reading is 'your zeal for us.' ℵ D (Greek), F (Greek) have 'your zeal for you;' G (Gr. and Lat.) D (Lat.) 'our zeal for us.' B C D[3] E K L P 17 37 Syrr Memph have 'your zeal for us;' F (Lat.) 47 Vulg. have 'our zeal for you:' so Chrysostom. Matthæi 'your zeal for us.' The 'to you' is a difficulty. Tisch., Meyer, and Alf. adopt 'your zeal for us;' De Wette not, on account of πρὸς ὑμᾶς. Its force, if it be read 'your zeal for us,' would be, that you might discern how truly you loved us, though turned aside by false teachers. Compare verse 7, which possibly led to ὑμῶν ὑπὲρ ἡμῶν.

[o] Or 'have been comforted.'

[p] T. R., with 37 47 and other cursives, omits δέ after ἐπί and adds it after περισσοτέρως, reading 'we have been encouraged in your encourage-

joiced in[q] our encouragement[r] more abundantly[s] by reason of the joy of Titus, because his spirit has been
14 refreshed by you all.[t] Because if I boasted to him anything about you, I have not been put to shame; but as we have spoken to you all things in truth, so also our boasting to Titus
15 has been [the] truth; and his affections[u] are more abundantly towards you, calling to mind the obedience of you all, how with fear and trem-
16 bling ye received him. I rejoice[v] that in everything I am confident as to you.

VIII. But we make known to you, brethren, the grace of God bestowed
2 in the assemblies of Macedonia; that in a great trial of affliction the abundance of their joy and their deep poverty has abounded to the riches of their free-hearted liberality.
3 For according to [their] power, I bear witness, and beyond [their] power, [they were] willing of their
4 own accord, begging of us with much entreaty [to give effect to] the grace[w] and fellowship of the service which [was to be rendered] to
5 the saints. And not according as we hoped, but they gave themselves first to the Lord, and to us by God's
6 will. So that[x] we begged Titus that, according as he had before begun, so he would also complete as to[y]
7 you this grace also; but[z] even as ye abound in every way, in faith, and word, and knowledge, and all diligence, and in love from you to us, that ye may abound in this grace
8 also. I do not speak as commanding [it], but through the zeal of others, and proving the genuineness of your[a]
9 love. For ye know the grace of our Lord Jesus Christ, that for your sakes he being rich became poor, in order that ye by *his*[b] poverty might
10 be enriched. And I give [my]

ment; and we the rather rejoiced more abundantly;' text ℵ B C D F G K L P 17 Am Syrr.

[q] Or 'besides.'

[r] Or 'in our comfort.' T. R. has 'your,' instead of 'our,' with F (Gr.) K L 37 47 and others Memph; text ℵ B C D G P 17 Am Syrr.

[s] 'The rather.... more abundantly;' περισσοτέρως μᾶλλον. This is a common Greek idiom, even with πολλῷ added (see Wetstein, Phil. i. 23), but it is impossible to render μᾶλλον exactly in English. 'More abundantly rather than.' With ὅσον (Mark vii. 36), μᾶλλον is translated 'so much the more,' which is a little too much in contrast with what precedes. In Phil. i. 23, with πολλῷ, μᾶλλον κρεῖσσον is translated in the Auth. Ver. 'far better;' here without πολλῷ 'exceedingly *the* more.' But in English '*the* more' supposes more than something, and because of something. 'I did it the more,' that is, because of something done. But while a common Hellenism to strengthen the comparative, though said by Thom. M. to be οὐ λογογράφων τὸ λέγειν, I do not think it always *merely* emphatic; there is an unexpressed motive which is the cause of 'the rather' in the mind. Hence I have added 'the rather' here, though much inclined to generalise it by 'very.' I have no objection to this generalisation, if the reader prefer. But I somewhat suspect that verse 14 gives the clue to the force of it, while quite admitting it is, I may say, a common form in all ages of Greek, from Homer to Euripides, and Aristophanes and Isocrates.

[t] It may, perhaps, be translated 'and in (or 'besides') our encouragement we the rather rejoiced more abundantly in the joy of Titus, (for his spirit is refreshed by you all,) because if I,' &c. There are often examples of the change of 'I' and 'we,' in this epistle; it is the case in this very context. But not without a reason in the sense, 'I' being more personal to Paul.

[u] Greek, 'bowels.'

[v] T. R. (not Stephens) adds 'therefore,' with 37 and a few cursives.

[w] Or 'as to the gift.' There is no apparent verb in this sentence, and it has amazingly puzzled the commentators. 'Us to receive' has been introduced into the text by T. R., with a few cursives, but it is rejected, I may say, by all, and evidently a gloss. But χάριν is not the collection, (hence 'receive' is wrong,) but the grace and favour shewn to the poor in the gift. Instead then of Paul having to press this grace on the Macedonians, they beg of him the grace and fellowship of the administration; that is, to be the instrument (though an apostle) of its manifestation by them. The χάριν καὶ κοινωνίαν is the active exercise of grace towards the Jewish saints. This they begged of Paul. (See verse 19.)

[x] εἰς τό, 'so that we were led to beg,' 'leading us to beg.' 'So that' merely states the effect produced, εἰς τό the tendency of the grace among the Macedonians he had been speaking of. That led to it.

[y] 'As to' or 'with,' εἰς, *apud*.

[z] Translating ἀλλά by 'therefore,' and adding 'see,' as the authorised English translation, is not necessary here. The apostle means 'but it is,' or 'my object in doing so is,' 'what I have in my mind in thus sending Titus.' The use of ἀλλά as 'come now,' is, it seems to me, out of place here; it always refers to something adversatively.

[a] T. R. (not Stephens) reads 'our,' with a few cursives.

[b] The 'his' is emphatic: ἐκείνου, 'of that one,' such a one as he.

opinion in this, for this is profitable for you who began before, not only to do, but also to be willing, a year
11 ago. But now also complete the doing of it; so that as [there was] the readiness to be willing, so also to complete out of what ye have.
12 For if the readiness be there, [a man is] accepted[c] according to what he[d] may have, not according to what he
13 has not. For [it is] not in order that there may be ease for others,
14 and for you distress, but [on the principle] of equality; in the present time your abundance for their lack, that their abundance may be for your lack, so that there should be
15 equality. According as it is written, He who [gathered] much had no excess, and he who [gathered] little was nothing short.
16 But thanks [be] to God, who gives the same diligent zeal for you in the
17 heart of Titus. For he received indeed the entreaty, but, being full of zeal, he went of his own accord to
18 you; but we have sent with him the brother whose praise [is] in the glad tidings through all the assem-
19 blies; and not only [so], but [is] also chosen by the assemblies as our fellow-traveller with this grace, ministered by us to the glory of the Lord himself, and [a witness of]
20 our[e] readiness; avoiding this,[f] that any one should blame us in this abundance [which is] administered
21 by us; for we provide[g] for things honest, not only before [the] Lord,
22 but also before men. And we have sent with them our brother whom we have often proved to be of diligent zeal in many things, and now more diligently zealous through the great confidence [he has] as to you.
23 Whether as regards Titus, [he is] my companion and fellow-labourer in your behalf; or our brethren, [they are] deputed messengers of
24 assemblies, Christ's glory. Shew[h] therefore to them, before[i] the assemblies, the proof of your love, and of our boasting about you.

IX. For concerning the ministration which [is] for the saints, it is super-
2 fluous my writing to you. For I know your readiness, which I boast of as respects you to Macedonians, that Achaia is prepared since a year ago, and the zeal [reported] of you has stimulated the mass[j] [of the
3 brethren]. But I have sent the brethren, in order that our boasting about you may not be made void in this respect, in order that, as I have
4 said, ye may be prepared; lest haply, if Macedonians come with me and find you unprepared, *we*, that we say not ye, may be put to shame
5 in this confidence.[k] I thought it necessary therefore to beg the brethren that they would come to you, and complete beforehand your fore-announced blessing,[l] that this may be ready thus as blessing, and not as
6 got out of you.[m] But this [is true], he that sows sparingly shall reap also sparingly; and he that sows in [the spirit of] blessing shall reap also in
7 blessing: each according as he is

[c] Or 'it is accepted.'

[d] T. R. reads 'any one,' with L 37 47 and others, (Syrr) Memph; text ℵ B C D F G K P 17 Am.

[e] T. R. reads 'your,' with F and a few others.

[f] στέλλομαι, found nowhere else used in this sense, derived, as it appears, from a nautical use of it. See Erasmus.

[g] T. R. reads 'providing,' and omits the preceding 'for,' with K L (C 17 37 47) and most (Memph) Theodoret; text ℵ B D E F G P Am Syrr; C 17 37 47 Memph have γάρ, 'for.'

[h] Some read 'shewing,' with B D E F G 17; text ℵ C K L P 37 47 Am Syrr Memph.

[i] T. R. reads 'and before,' with some cursives.

[j] τοὺς πλείονας. 'Many' is not the sense, but 'the body,' as οἱ πολλοί.

[k] T. R. adds 'of boasting,' with E K L P 37 47 and others Syrr; ℵ B C D F G 17 Am Memph omit.

[l] 'Blessing.' The sense is plain, though the word is unusual. I note it in view of verse 6. It is the spirit in which a man gives: as God gives, freely to bless, so ought we: and such as so give shall so reap from him. ℵ B C D F G P 17 read 'already promised blessing,' προεπηγγελμένην, for προκατηγγελμένην.

[m] Or 'as covetousness,' from a verb signifying, along with the desire of having, an over-reaching to get. T. R., with a few cursives, reads ὥσπερ for ὡς: the sense is the same.

purposed in his heart; not grievingly,[n] or of necessity; for God loves
7 a cheerful giver. But God is able to make every gracious gift[o] abound towards you, that, having in every way always all-sufficiency, ye may
8 abound to every good work: according as it is written, He has scattered abroad, he has given to the poor, his righteousness remains for ever.
9 Now he that supplies seed to the sower and bread for eating shall[p] supply and make abundant[q] your sowing, and increase the fruits of your
10 righteousness: enriched in every way unto all free-hearted liberality, which works through us thanksgiving to
11 God. Because the ministration of this service is not only filling up the measure of what is lacking to the saints, but also abounding by many
12 thanksgivings to God; they glorifying God through the proof of this ministration, by reason of your subjection, by profession, to the glad tidings of the Christ, and your free-hearted liberality in communicating
13 towards them and towards all; and in their supplication for you, full of ardent desire for you, on account of the exceeding grace of God [which
14 is] upon you. [r]Thanks [be] to God for his unspeakable free gift.

X. But I myself, Paul, entreat you by the meekness and gentleness of the Christ, who, as to appearance, [when present] [am] mean among you, but absent am bold towards
2 you; but I beseech that present I may not be bold with the confidence with which I think to be daring towards some who think of us as
3 walking according to flesh. For walking in flesh, we do not war
4 according to flesh. For the arms of our warfare [are] not fleshly, but powerful according to God[s] to
5 [the] overthrow of strongholds; overthrowing reasonings and every high thing that lifts itself up against the knowledge of God, and leading captive every thought into the obedience
6 of the Christ;[t] and having in readiness to avenge all disobedience when your obedience shall have been ful-
7 filled. Do ye look at what concerns appearance?[u] If any one has confidence in himself that he is of Christ, let him think this again in himself, that even as he [is] of Christ,
8 so also [are] we.[v] For and if I should boast even somewhat more abundantly of our authority, which the Lord has given [to us[w]] for building up and not for your overthrow-
9 ing, I shall not be put to shame; that I may not seem as if I was frightening you by letters:
10 because his letters, he says, [are] weighty and strong, but his presence in the body weak, and
11 his speech naught. Let such a one think this, that such as we are in word by letters [when] absent, such
12 also present in deed. For we dare not class ourselves or compare ourselves with some who commend themselves; but these, measuring themselves by themselves, and comparing themselves with themselves, are not intel-
13 ligent.[x] Now *we* will not boast out of measure,[y] but according to the measure of the rule which the God of

[n] Or 'not as grieving [to do it].' It is in contrast with 'cheerful.'

[o] 'Every grace' or 'benefit.'

[p] T. R. omits 'shall,' with (F G) K L 47 and others; text ℵ B C D P 17 37 Am Memph. C has πληθύνῃ, but χορηγήσει and, with F G, αὐξήσει.

[q] It is possible to translate 'shall both supply bread for the eating, and make abundant.'

[r] T. R., with E K L P 37 47 Syrr Memph, adds δέ, 'But,' or 'Now;' ℵ B C D F G 17 Am omit.

[s] Or 'divinely powerful,' as a Hebraism; or 'in a divine way,' before God, in his view; bringing him in; or 'through God.' Moses was ἀστεῖος τῷ θεῷ (Acts vii. 20).

[t] Or 'of Christ.'

[u] See verse 1.

[v] T. R. adds 'of Christ,' with E K L 37 47 and most Memph; ℵ B C D F G P Am Syrr omit.

[w] ℵ B C D 17 omit ἡμῖν: E F G K L 37 47 Memph &c. have it; P has it before κύριος: A fails us.

[x] 'Wise' is not the sense here, at least it seems to give the sense of 'not being wise in doing so,' which is not the force of συνιοῦσιν, but 'not to perceive,' whether in capacity or fact. See Mark vi. 52, vii. 14, viii. 17, 21, Rom. iii. 11, Mark iv. 12, Matt. xiii. 13, Rom. xv. 21, and other passages.

[y] There is an amphibology here which is lost in English, the words signifying generally 'out of measure, immoderately,' but alluding also to the false teachers going where God had not sent them. (See ver. 15.)

measure has apportioned to us, to
14 reach[a] to you also. For we do not, as
not reaching to you, overstretch our-
selves, (for we have come to you
also in the glad tidings of the Christ;)
15 not boasting out of measure in other
people's labours, but having hope,
your faith increasing, to be enlarged
amongst you, according to our rule,
16 yet more abundantly to announce
the glad tidings to that [which is]
beyond you, not to be boasting in
another's rule of things made ready
17 to hand. But he that boasts, let
18 him boast in the Lord. For not
he that commends himself is ap-
proved, but whom the Lord com-
mends.

XI. Would that ye would bear with
me [in] a[a] little folly; but indeed
2 bear[b] with me. For I am jealous as
to you with a jealousy [which is] of
God; for I have espoused you unto
one man, to present [you] a chaste
3 virgin to Christ. But I fear lest by
any means, as the serpent deceived
Eve by his craft, [so[c]] your thoughts
should be corrupted from simplicity[d]
4 as to the Christ. For if indeed he
that comes preaches another Jesus
whom we have not preached, or ye
get a different Spirit which ye have
not got, or a different glad tidings
which ye have not received, ye
5 might well bear with [it]. For I
reckon that in nothing I am behind
those who are in surpassing degree
6 apostles. But if [I am] a simple[e]
person in speech, yet not in know-
ledge, but in everything making
[the truth] manifest[f] in all things
7 to you.[g] Have I committed sin,
abasing myself in order that ye
might be exalted, because I gra-
tuitously announced to you the glad
8 tidings of God? I spoiled other as-
semblies, receiving hire for minis-
9 try towards you. And being present
with you and lacking, I did not lazily
burden any one, (for the brethren
who came from Macedonia supplied
what I lacked,) and in everything I
kept myself from being a burden to
10 you, and will keep myself. [The]
truth of Christ is in me that this
boasting shall not be stopped as to
11 me in the regions of Achaia. Why?
because I do not love you? God
12 knows. But what I do, I will also do,
that I may cut off the opportunity
of those wishing [for] an oppor-
tunity, that wherein they boast they
18 may be found even as we. For such
[are] false apostles, deceitful workers,
transforming themselves into apos-
14 tles of Christ. And [it is] not won-
derful, for Satan himself transforms
15 himself into an angel of light. It is
no great thing therefore if his minis-
ters also transform themselves as
ministers of righteousness; whose
end shall be according to their
works.

16 Again I say, Let not any one
think me to be a fool; but if other-
wise, receive me then even as a fool,
that *I* also may boast myself some
17 little. What I speak I do not speak
according to [the] Lord, but as in
folly, in this confidence of boasting.
18 Since many boast according to flesh,
19 *I* also will boast. For ye bear fools

[a] Some translate 'which God has apportioned to us, a measure to reach.'

[a] F G have the article, *τῆς* instead of *τι*. K L P Stephens have *τῇ*; text *τι*, with ℵ B D E M 17 Am. T. R. has both *τῆς* and *τι*.

[b] I am aware that some translate 'ye do bear;' but I think wrongly. No doubt the Greek allows it.

[c] E K L M 37 47 Am Syrr have it; ℵ B D F G P Memph omit.

[d] 'Simplicity' is not a personal trait, but the doctrine as to Christ; what a faithful heart retained in simplicity, as taught in the truth. I had at first translated (explaining it in a note) 'which [is] in the Christ.' But this is too much as if it were in Christ Himself, not the doctrine. Some, with ℵ B F G 17, would add 'purity,' *ἁγνότητος*, after *ἁπλότητος*, or before it, with D E. But it seems to me a gloss. Tisch. has it not, nor Meyer, omitting with ℵ[corr] D[3] K L M P 37 47 Am Syrr: it is a wrong allusion to verse 2.

[e] *ἰδιώτης*.

[f] T. R. reads 'in every way made manifest,' *φανερωθέντες*, with E K L P 37 47 Syrr Memph; text, *φανερώσαντες*, with ℵ B F G (M) 17; D Am *φανερωθείς*. M adds *ἑαυτούς*, 'themselves.' 'Making manifest' is plural.

[g] Or 'before you.'

20 readily, being wise. For ye bear if
any one bring you into bondage, if
any one devour [you], if any one
get [your money], if any one exalt
himself, if any one beat you on the
21 face. I speak as to dishonour, as
though *we* had been weak; but where-
in any one is daring, (I speak in
22 folly,) *I* also am daring. Are they
Hebrews? I also. Are they Israel-
ites? I also. Are they seed of Abra-
23 ham? I also. Are they ministers
of Christ? (I speak as being beside
myself) I above measure [so];[h] in
labours exceedingly abundant, in
stripes to excess, in prisons exceed-
24 ingly abundant, in deaths oft. From
the Jews five times have I received
25 forty [stripes], save one. Thrice have
I been scourged, once I have been
stoned, three times I have suffer-
ed shipwreck, a night and day I
26 passed in the deep: in journeyings
often, in perils of rivers, in perils of
robbers, in perils from [my own]
race, in perils from [the] nations, in
perils in [the] city, in perils in [the]
desert, in perils on [the] sea, in
27 perils among false brethren; in la-
bour and toil, in watchings often, in
hunger and thirst, in fastings often,
28 in cold and nakedness. Besides
those things that are without, the
crowd [of cares] pressing on me
daily, the burden[i] of all the assem-
29 blies. Who is weak, and I am not
weak? Who is stumbled, and I burn
30 not? If it is needful to boast, I
will boast in the things which con-
31 cern my infirmity. The God and
Father of the[k] Lord Jesus knows—
he who is[l] blessed for ever—that I
32 do not lie. In Damascus the eth-
narch of Aretas the king kept the
city of the Damascenes shut up,
33 wishing to take me; and through
a window in a basket I was let
down by[m] the wall, and escaped his
hands.

XII. Well, it is not of profit to me
to boast,[n] for I will come to visions
2 and revelations of [the] Lord. I
know[o] a man in Christ, fourteen years
ago, (whether in [the] body I know[o]
not, or out of the body I know not,
God knows;) such [a one] caught up
3 to [the] third heaven. And I know
such a man, (whether in [the] body
4 or out of the body I know not,
God knows;) that he was caught up
into Paradise, and heard unspeak-
able things said[p] which it is not
5 allowed to man to utter. Of such
[a one] I will boast, but of myself I
will not boast, unless in my weak-
6 nesses. For if I shall desire to boast,

[h] ὑπὲρ ἐγώ. The use of ὑπέρ in this way is constant in the apostle, though not indeed separated from the word it refers to. But I do not find that it is used adverbially for 'more than;' and the expression, παραφρονῶν seems to refer to the extraordinariness of what he was saying, for *he* felt that to say 'minister of Christ' was to say all that was excellent. Hence he does not repeat ἄφρων, 'without sense;' but παραφρονῶν, wandering quite away from a right mind; his own heart did not allow him to say it without judging the expression, though forced to use it for these foolish Corinthians. The περισσοτέρως is not really a comparison, and the ὑπερβαλλόντως and πολλάκις shew that no comparison was instituted; he left his miserable competitor far behind, and his soul turned back with true heartfelt satisfaction to all he had undergone for Christ. His folly is given to us for gain by God. 'I more' would mean either more than they, or more than a minister of Christ. Neither I believe to be the sense; the last would be the strict meaning, and cannot be at all allowed; the other fails as to the Greek, it seems to me. However, if any one prefer 'I more [than they],' or 'I beyond [them],' in result the sense is not altered, though, it seems to me, feebler and more disjointed.

[i] I am not satisfied with 'burden.' It is any solicitude or anxiety, but 'care' wholly misleads, because it conveys the idea of taking care of, which is not the sense.

[k] ℵ B F G K L 17 37 Am omit ἡμῶν, 'our.' T. R. adds it, and 'Christ,' with D M P 47 Memph; K L add 'Christ' only.

[l] ὁ ὤν.

[m] Or 'through.'

[n] Some read 'I must (I have to) boast, it is not profitable for me,' with B E F G L P 37 (17 Am εἰ δεῖ) Syrr, δεῖ for δή. ℵ D Memph have δέ. T. R. has δή, with K M 47. Some, with ℵ B (D) F G P 17 Am Memph, omit 'to me,' reading οὐ συμφέρον μέν, and put δέ, 'but,' instead of 'for.'

[o] οἶδα, conscious knowledge; and so all through.

[p] ἄρρητα ῥήματα. ῥῆμα is 'the saying,' and thence the things said, as he says, 'heard' here. It is evidently 'things said,' and it was not merely like heathen mysteries, dreadful forms of speech, but the communications were of things not suited to this lower world and our mortal condition.

I shall not be a fool; for I will say [the] truth; but I forbear, lest any one should think as to me above what he sees me [to be], or what-
7 ever he may hear of me. And that I might not be exalted by the exceeding greatness of the revelations, there was given to me a thorn for the flesh, a messenger of Satan that he might buffet me, that I might
8 not be exalted. For this I thrice besought the Lord that it might de-
9 part from me. And he said to me, My grace suffices thee; for [my[q]] power is perfected in weakness. Most gladly therefore will I rather boast in my weaknesses, that the power of the Christ[r] may dwell[s] upon me.
10 Wherefore I take pleasure in weaknesses, in insults, in necessities, in persecutions, in straits, for Christ: for when I am weak, then I am powerful.
11 I have become a fool;[t] ye have compelled me; for *I* ought to have been commended by you; for I have been nothing behind those who were in surpassing degree apostles,
12 if also I am nothing. The signs indeed of the apostle were wrought among you in all endurance, [u]signs, and wonders, and works of power.
13 For in what is it that ye have been inferior to the other assemblies, unless that I myself have not been in laziness a charge upon you? For-
14 give me this injury. Behold, this[v] third time I am ready to come to you, and I will not be in laziness a charge;[w] for I do not seek yours, but you; for the children ought not to lay up for the parents, but the parents
15 for the children. Now *I* shall most gladly spend and be utterly spent for your souls, if even in abundantly loving you I should be less loved.
16 But be it so. *I* did not burden you, but being crafty I took you by
17 guile. Did I make gain of you by any of those whom I have sent
18 to you? I begged Titus, and sent the brother with [him]: did Titus at all make gain of you? have we not walked in the same spirit? [have we] not in the same steps?
19 Ye have long been supposing[x] that we excuse ourselves to you: we speak before God in Christ; and all things, beloved, for your building
20 up. For I fear lest perhaps coming I find you not such as I wish, and that *I* be found by you such as ye do not wish: lest [there might be] strifes, jealousies, angers, contentions, evil speakings, whisperings,
21 puffings up, disturbances; lest my God should humble me as to[y] you when I come again, and that I shall grieve over many of those who have sinned before, and have not repented as to the uncleanness and fornication and licentiousness which they have practised.

XIII. This third time I am coming to you. In the mouth of two or three witnesses shall every matter be es-
2 tablished. I have declared beforehand, and I say beforehand as present the second time, and now absent,[z] to those that have sinned before, and to all the rest, that if I come again
3 I will not spare. Since ye seek a

[q] T. R. has 'my' in text, with E K L P 17 37 47 and nearly all Syrr Memph; ℵ A B D F G Am omit.

[r] Or 'of Christ.'

[s] ἐπισκηνώσῃ, 'tabernacle,' 'have its dwelling-place on.'

[t] T. R. adds 'in boasting,' with L P 37 47 and others Syrr; ℵ A B D F G K 17 Am Memph omit.

[u] T. R. adds 'in,' with E K L P 37 47 and many others Memph; ℵ A B D F G 17 Am Syrr omit. ℵ B 17 have τε; F G καί. A D Am omit both τε and καί.

[v] T. R. reads 'the third time,' with K L P and others; ℵ A B D F G 17 37 47 Am Syrr Memph have τοῦτο, 'this;' but the word may be introduced from xiii. 1 (Meyer).

[w] T. R. adds ὑμῶν, 'upon you,' with E K L P 37 47 Am Syrr Memph; ὑμᾶς D F G; ℵ A B 17 omit.

[x] Or 'Ye have of old supposed.' T. R. reads 'Again, do ye suppose,' πάλιν for πάλαι, with D E K L P 37 47 Syrr Memph. πάλαι ℵ A B F G 17 Am.

[y] Or 'amongst you.'

[z] T. R. reads 'I write,' with E K L P 37 47 and most Syrr; ℵ A B D F G 17 Am omit.

proof of Christ[a] speaking in me, (who
4 is not weak towards you, but is powerful among you, for if indeed he has been crucified in[b] weakness, yet he lives by[b] God's power; for indeed we[c] are weak in him, but we shall live with him by God's power towards
5 you,) examine your own selves if ye be in the faith; prove your own selves: do ye not recognise yourselves,[d] that Jesus Christ[e] is in you, unless indeed ye be reprobates?
6 Now I hope that ye will know that
7 *we* are not reprobates. But we[f] pray to God that ye may do nothing evil; not that *we* may appear approved, but that *ye* may do what is right,
8 and *we* be as reprobates. For we can do nothing against the truth, but for
9 the truth. For we rejoice when we may be weak and ye may be powerful. But[g] this also we pray for, your
10 perfecting. On this account I write these things being absent, that being present I may not use severity according to the authority[h] which the Lord has given me for building up, and not for overthrowing.

11 For the rest, brethren, rejoice;[i] be perfected; be encouraged; be of one mind; be at peace; and the God of love and peace shall be with
12 you. Salute one another with a holy
13 kiss. All the saints salute you.
14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, [be] with you all.[k]

[a] I do not put 'the Christ' here, though there be the τοῦ, because it is specially connected with λαλοῦντος.
[b] ἐκ, characterising the principle on which it took place.
[c] T. R. (not Stephens) adds another καί, reading 'we also,' with a few cursives. Text ℵ A B D L P 17 37 47 Am; F G omit γάρ.
[d] 'Yourselves' is ambiguous in English; but it is the accusative after 'recognise,' not 'yourselves know' but 'know yourselves.'
[e] ℵ A F G P Am Memph read 'Christ Jesus;' text B D K L 17 37 47 Syrr.
[f] T. R. reads 'I pray,' with E K L 47 and others; text ℵ A B D F G P 17 37 Am Memph.
[g] Many omit 'But,' δέ, with ℵ A B D F G P 17 Am Memph.
[h] Or 'power' (but not δύναμις); it is ἐξουσία, 'title,' not mere competency.
[i] Or 'farewell.'
[k] T. R. adds 'Amen,' with D K P Am Syrr Memph.

EPISTLE TO THE

GALATIANS.

I. Paul, apostle, not from men nor through man, but through Jesus Christ, and God [the] Father who raised him from among [the] dead,
2 and all the brethren with me, to the
3 assemblies of Galatia. Grace to you, and peace, from God [the] Father,
4 and our Lord Jesus Christ, who gave himself for our sins, so that he should deliver us out of the present evil world,[a] according to the will of our
5 God and Father; to whom [be] glory to the ages of ages. Amen.

6 I wonder that ye thus quickly change,[b] from him that called you in Christ's grace, to a different gos-
7 pel,[c] which is not another [one]; but[d] there are some that trouble you, and desire to pervert the glad tidings
8 of the Christ. But if even we or an angel out of heaven announce as glad tidings to you [anything] besides what we have announced as glad tidings to you, let him be
9 accursed. As we have said before, now also again I say, If any one

[a] Or 'age,' 'course of this world.'
[b] Or, possibly, 'are changed.'
[c] Or 'glad tidings.'
[d] εἰ μή: 'but' has here the sense of 'but it is only that,' 'nothing else than that.'

announce to you as glad tidings [anything] besides what ye have re-
10 ceived, let him be accursed. For do I now seek to satisfy men or God? or do I seek to please men? [e]If I were yet pleasing men, I were not
11 Christ's bondman. But I let you know, brethren, [as to] the glad tidings which were announced by me, that they are not according to man.
12 For neither did I receive them from man, neither was I taught [them], but by revelation of Jesus Christ.
13 For ye have heard [what was] my conversation formerly in Judaism, that I excessively persecuted the assembly of God, and ravaged it;
14 and advanced in Judaism beyond many [my] contemporaries in my nation, being exceedingly zealous of
15 the doctrines[f] of my fathers. But when God,[g] who set me apart [even[h]] from my mother's womb, and called
16 [me] by his grace, was pleased to reveal his Son in me, that I may announce him as glad tidings among the nations, immediately I took not counsel with flesh and blood, nor
17 went I up to Jerusalem to those [who were] apostles before me; but I went to Arabia, and again return-
18 ed to Damascus. Then after three years I went up to Jerusalem to make acquaintance with Peter,[i] and I remained with him fifteen days;
19 but I saw none other of the apostles, but[j] James the brother of the
20 Lord. Now what I write to you, behold, before God, I do not lie.
21 Then I came into the regions of
22 Syria and Cilicia. But I was unknown personally to the assemblies
23 of Judæa which [are] in Christ; only they were hearing that he who persecuted us formerly now announces the glad tidings of the faith which
24 formerly he ravaged: and they glorified God in me.

II. Then after a lapse of fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with
2 [me]; and I went up according to revelation, and I laid before them the glad tidings which I preach among the nations, but privately to those conspicuous [among them], lest in any way I run or had run in
3 vain; (but neither was Titus, who was with me, being a Greek, compelled
4 to be circumcised;) and [it was] on account of the false brethren brought in surreptitiously, who came in surreptitiously to spy out our liberty which we have in Christ Jesus, that they might[k] bring us into bondage;
5 to whom we yielded in subjection not even for an hour, that the truth of the glad tidings might remain with you.
6 But from those who were conspicuous as being somewhat—whatsoever they were, it makes no difference to me: God does not accept man's person; for to me those who were conspicuous
7 communicated nothing;[l] but, on the

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[e] T. R. reads 'For if,' with E K L P 37 47 and many Syrr; ℵ A B D F G 17 Am Memph omit 'for.'

[f] Or 'traditions.'

[g] Or 'the God who,' &c. Some, with B F G Am Syrr, leave out ὁ θεός. ℵ A D K L P 17 37 47 Memph insert. Theod. Theoph. leave out. If left out we must read 'He who,' &c.

[h] I have inserted 'even' here that it may be quite clear that 'from my mother's womb' is a date of time. (See Matt. xix. 12, Luke i. 15, Acts iii. 2, xiv. 8.) Indeed, there can be no doubt of it. The authorised translation, 'separated me from,' is ambiguous, to say the least; ἀφορίζω has somewhat the force of 'taking out,' as distinguished or appropriated to something, though doubtless meaning 'to separate.' I have therefore said 'set apart.'

[i] Very probably we should read 'Cephas' here, (and at chap. ii. 11, 14,) with ℵ A B 17 Memph. D F G K L P 37 47 Am have Πέτρον. In ii. 11 ℵ A B C H P 17 Am Memph have 'Cephas,' and also, except P (H) in ii. 14; H C fail in i. 18, and H also after the beginning of ii. 14.

[j] εἰ μή. See ver. 7, and Luke iv. 27.

[k] ἵνα with a future indicative. See chap. ii. 19; Phil. iii. 8 and Rev. xxii. 14. It seems to be a joining of the certain fact as a consequence, with the purpose or object of what precedes the ἵνα. T. R. reads καταδουλώσωνται, with K 37; text ℵ A B C D.

[l] The grammatical structure is interrupted and broken. It may be translated 'But from those who were conspicuous as being somewhat; (whatsoever they were it makes no difference to me; God does not accept man's person;) to me indeed (or, 'for to me') those who were conspicuous communicated nothing.' I have thought that ἀπό at beginning of verse 6 might be 'of,'—'of those.' But I do not find that ἀπό is so used: it is always ἐκ.

contrary, seeing that the glad tidings of the uncircumcision were confided to me,[m] even as to Peter that of the
8 circumcision, (for he that wrought in Peter for [the] apostleship of the circumcision wrought also in me to-
9 wards the Gentiles,) and recognising the grace given to me, James and Cephas and John, who were conspicuous as being pillars, gave to me and Barnabas [the] right hands of fellowship, that we [should go] to the nations, and they to the cir-
10 cumcision; only that we should remember the poor, which same thing also I was diligent to do.

11 But when Peter[n] came to Antioch, I withstood him to [the] face, be-
12 cause he was to be condemned:[o] for before that certain came from James, he ate with [those of] the nations; but when they came, he drew back and separated himself, fearing
13 those of [the] circumcision; and the rest of the Jews also played the same dissembling part with him; so that even Barnabas was carried away
14 too by their dissimulation. But when I saw that they do not[p] walk straightforwardly, according to the truth of the glad tidings, I said to Peter[n] before all, If thou, being a Jew, livest as the nations and not as the Jews, how[q] dost thou compel
15 the nations to Judaize? We, Jews by nature, and not sinners of [the]
16 nations, but[r] knowing that a man is not justified on the principle of works of law [nor[s]] but by the faith of Jesus Christ, *we* also have believed on Christ Jesus, that we might be justified on the principle of [the] faith of Christ; and not of works of law; because on the principle of works of law no flesh shall be justifi-
17 ed. Now if in seeking to be justified in Christ we also have been found sinners, then [is] Christ minister of
18 sin. Far be the thought. For if the things I have thrown down, these I build again, I constitute my-
19 self a transgressor. For *I*, through law, have died to law, that I may[t]
20 live to God. I am crucified with Christ, and no longer live, I,[u] but Christ lives in me; but [in] that I now live in flesh, I live by faith, the [faith] of the Son of God, who has loved me and given himself for
21 me. I do not set aside the grace of God; for if righteousness [is] by law, then Christ has died for nothing.

III. O senseless Galatians, who has bewitched you;[v] to whom, as before your very eyes, Jesus Christ has been portrayed, crucified [among
2 you[w]]? This only I wish to learn of you, Have ye received the Spirit on the principle of works of law, or
3 of [the] report of faith? Are ye so senseless? having begun in Spirit, are ye going to be made perfect in
4 flesh? Have ye suffered so many things in vain, if indeed also in vain?
5 He therefore who ministers to you the Spirit, and works miracles among you, [is it] on the principle of works of law, or of [the] report of faith?
6 Even as Abraham believed God, and it was reckoned to him as righteous-

[m] Or 'I was entrusted with the glad tidings of the uncircumcision.'

[n] See note to i. 18.

[o] Or rather 'convicted of evil.' See Winer 45, 1, who says however that the sense 'to be condemned' does not suit here. It seems to me to suit perfectly. Others take it in the strict passive participle sense: 'condemned.' See Wolff in Cur. Philol. *in loco*.

[p] The present here is characteristic; it is not the present of time; as Acts xxv. 11 ἀδικῶ, and John viii. 14 ἔρχομαι. Perhaps we might say 'them not walking;' but it is too free.

[q] πῶς, with ℵ A B C D F G P 17 37 Am Memph; T. R. 'why,' τί, with K L 47.

[r] T. R. omits 'but,' with A K P 17 37 and others Syrr Memph; ℵ B C D F G L 47 Am insert.

[s] εἰ μή or ἐὰν μή, though it has the sense of 'but,' has an exclusive force, which I have endeavoured to render by '*nor*,' putting it however in brackets. The reader may consult Rom. vii. 7, xiv. 14, 1 Cor. vii. 17, Gal. i. 7. We may translate perhaps 'but only.'

[t] See note [k] to ii. 4.

[u] Or 'but I live, no longer I,' &c.

[v] T. R. adds 'that ye should not obey the truth,' with C E K L P 37 47 and others Am; ℵ A B D F G 17 Memph omit.

[w] Doubtful reading: many authorities leave it out, with ℵ A B C 17 Am Memph; D F G K L P 37 47 and others insert.

ness. Know then that they that are
on the principle of faith, these are
Abraham's sons; and the scripture,
foreseeing that God would justify the
nations on the principle of faith,
announced beforehand the glad tid-
ings to Abraham: In thee all the
nations shall be blessed. So that
they who are on the principle of
faith are blessed with believing
Abraham. For as many as are on
the principle of works of law are un-
der curse. For it is written, Cursed
is every one who does not continue
in all things which [are] written in
the book of the law to do them; but
that by[x] law no one is justified with
God [is] evident, because The just
shall live on the principle of faith;
but the law is not on the principle
of faith; but, He[y] that shall have
done these things shall live by[z]
them. Christ has redeemed us out
of the curse of the law, having be-
come a curse for us, (for it is written,
Cursed [is] every one hanged upon
a tree,) that the blessing of Abra-
ham might come to[a] the nations in
Christ Jesus, that we might receive
the promise of the Spirit through
faith.

Brethren, (I speak according to
man,) even man's confirmed cove-
nant no one sets aside, or adds other
dispositions to. But to Abraham
were the promises addressed, and
to his seed: he does not say, And to
seeds, as of many; but as of one,
And to thy seed; which is Christ.
Now I say this, A covenant confirmed
beforehand by God,[b] the law, which
took place four hundred and thirty
years after, does not annul, so as to
make the promise of no effect. For
if the inheritance [be] on the princi-
ple of law, [it is] no longer on the
principle of promise; but God gave
it in grace to Abraham by promise.
Why then the law? It was added
for the sake of transgressions, until
the seed came to whom the promise
was made, ordained through angels
in [the] hand of a mediator. But a[c]
mediator is not of one, but God is
one.

[Is] then the law against the pro-
mises of God? Far be the thought.
For if a law had been given able[d] to
quicken, then indeed righteousness
were on the principle of law; but
the scripture has shut up all things
under sin, that the promise, on the
principle of faith of Jesus Christ,
should be given to those that be-
lieve. But before faith came, we
were guarded under law, shut up to
faith[e] [which was] about to be re-
vealed. So that the law has been our
tutor up to[f] Christ, that we might
be justified on the principle of faith.
But, faith having come, we are no
longer under a tutor; for ye are all
God's sons by faith in Christ Jesus.
For ye,[g] as many as have been
baptized unto Christ, have put on
Christ. There is no Jew nor Greek;
there is no bondman nor free-
man; there is no male and female;
for ye are all one in Christ Jesus: but
if ye [are] of Christ, then ye are
Abraham's seed,[h] heirs according to
promise.

IV. Now I say, As long as the heir is
a child, he differs nothing from a

[x] ἐν, 'in the power of,' 'in virtue of,' 'accord-
ing to the principle and nature of;' not διά.

[y] T. R. reads 'The man,' with E K L 37 47 and
others; ℵ A B C D F G P 17 Am Syrr Memph
omit.

[z] ἐν, 'in virtue of them.'

[a] γένηται εἰς, 'arrive at that point, be there.'
'Be on' would state too much, it would involve
application.

[b] Many add, with T. R., 'to Christ.' D F G K
L and others (Syrr 'in Christ'). ℵ A B C P 17 Am
Memph omit.

[c] Or 'the.' It is abstract—'that kind of person.'

[d] ὁ δυνάμενος, a peculiar form of phrase, giving
it an emphatical force difficult to render in
English: 'the one able to quicken,' '[which had
been] the [one] able to quicken.'

[e] Or 'the faith.'

[f] See Eph. i. 14, and note.

[g] 'Ye' is not emphatic; but 'as many of you'
implies that some might not have been, which
is no way the sense; but that was the bearing of
the ordinance.

[h] T. R. adds 'and,' with F G K L P 37 47 Syrr;
ℵ A B C D 17 Am Memph omit.

bondman, though he be lord of all;
1 but he is under guardians and stew-
ards until the period fixed by the
3 father. So we also, when we were
children, were held in bondage under
4 the principles of the world; but when
the fulness of the time was come, God
sent forth his Son, come[i] of woman,
5 come under law, that he might re-
deem those under law, that we might
6 receive sonship.[k] But because ye
are sons, God has sent out the Spirit
of his Son into our[l] hearts, crying,
7 Abba, Father. So thou art no longer
bondman, but son; but if son, heir
also through God.[m]
8 But then indeed, not knowing
God, ye were in bondage to those
9 who by nature are not gods;[n] but
now, knowing God, but rather being
known by God, how do ye turn again
to the weak and beggarly principles
to which ye desire to be again anew
10 in bondage? Ye observe days and
11 months and times and years. I am
afraid of you, lest indeed I have
laboured in vain as to you.
12 Be as I [am], for *I* also [am] as ye,
brethren, I beseech you: ye have
13 not at all wronged me. But ye
know that in weakness[o] of the flesh
I announced the glad tidings to you
14 at the first; and my[p] temptation,
which [was] in my flesh, ye did not
slight nor reject with contempt;[q]
but ye received me as an angel of
15 God, as Christ Jesus. What then
[was] your blessedness?[r] for I bear
you witness that, if possible, pluck-
ing out your own eyes ye would
16 have given [them] to me. So I have
become your enemy in speaking the
17 truth to you? They are not rightly
zealous after you, but desire to shut
you[s] out [from us], that ye may be
18 zealous after them. But [it is] right
to be zealous at all times in what
is right, and not only when I am
19 present with you—my children, of
whom I again travail in birth until
Christ shall have been formed in you:
20 and I should wish to be present with
you now, and change my voice, for
21 I am perplexed as to you. Tell me,
ye who are desirous of being under
law, do ye not listen to the law?
22 For it is written that Abraham had
two sons; one of the maid servant,[t]
23 and one of the free woman. But he
[that was] of the maid servant was
born according to flesh, and he [that
was] of the free woman through the
24 promise. Which things have an
allegorical sense; for these are[u] two
covenants: one from mount Sina,
gendering to bondage, which is Ha-
25 gar. For Hagar is mount Sina in
Arabia, and corresponds to Jerusa-

[i] Or 'born;' but 'born' is a secondary sense: it is anything that begins its existence, (hence used for 'born,') or 'becomes anything,' or 'happens.'

[k] Or 'adoption;' but receiving adoption is scarcely sense. 'Adoption' is receiving the position of sonship as a gift. 'Receive' has a peculiar force here. It is ἀπολάβωμεν. They, Jew or Gentile, received it as a gift (for the Jew was in bondage under law: the Gentile had right to nothing) from another, even freely from God.

[l] T. R. reads 'your,' with E K L 17 37 47 Syrr Memph; ℵ A B C D F G P Am omit.

[m] T. R. reads 'heir also of God through Christ,' with D E K L P 37 47 and many others Theoph.; Theod. Syrr adding also 'Ιησοῦ before Χριστοῦ. There are different readings, but διὰ Θεοῦ is the most accredited: so ℵ A B C 17 Am Memph. It is God Himself who has made us heirs.

[n] It answers to 2 Chron. xiii. 9, לֹא אֱלֹהִים.

[o] I take δι' ἀσθένειαν as διὰ νύκτα. So διὰ γλυκὺν ὕπνον. It is a state, as has been said, where it is not going through and out, but staying within the time or space or limits, as βῆ διὰ δῶμα. διὰ δώματος would have quite another sense. I have no doubt of the sense here: it is the state he was in; it characterised the manner of his coming to them.

[p] ℵ A B D F G 17 Am Memph read 'your;' E K L P 47 Syr-Hcl μου. Theod. μου. C 37 Syr-Pst Theoph. nothing. I have with Tisch. (7th ed., not 8th) changed nothing. It is very probable there was nothing, as Theoph.

[q] Literally 'spit out.'

[r] Or 'what blessedness was then yours!' ℵ A B C F G P 17 47 Am Memph read 'where [is]' for 'what [was].' T. R. has 'was' in text, with D F G K Am Memph; ℵ A B C L P Syrr omit. Text L 37.

[s] T. R. (not Stephens) reads 'us,' with a few cursives.

[t] Or 'bondmaid,' παιδίσκη. I do not deny that in practice παιδίσκη amounted to the same as a bondmaid; but the root is essentially different from that of 'bondman,' δοῦλος.

[u] T. R. reads '*the* two covenants,' with ℵ and a few cursives; but ℵ is corrected.

lem which [is] now, for[v] she is in
26 bondage with her children; but the
Jerusalem above is free, which is
our[w] mother.
27 For it is written, Rejoice, thou
barren that bearest not; break out
and cry, thou that travailest not;
because the children of the desolate
are more numerous than [those] of
her that has a husband.
28 But *ye*,[x] brethren, after the pattern
of Isaac, are children of promise.
29 But as then he that was born accord-
ing to flesh persecuted him [that
was born] according to Spirit, so
30 also [it is] now. But what says the
scripture? Cast out the maid ser-
vant[y] and her son; for the son of
the maid servant[y] shall not[z] inherit
31 with the son of the free woman. So
then, brethren, we are not maid ser-
vant's[a] children, but [children] of
the free woman.

V. Christ has set us free in freedom;
stand fast therefore,[b] and be not held
2 again in a yoke of bondage. Behold,
I, Paul, say to you, that if ye are
circumcised, Christ shall profit you
3 nothing. And I witness again to every
man [who is] circumcised, that he is
4 debtor to do the whole law. Ye are
deprived of all profit[c] from the Christ
as separated [from him], as many as
are justified by law; ye have fallen
5 from grace. For we, by [the] Spirit,
on the principle of faith, await the
[h] hope of righteousness. For in Christ
Jesus neither circumcision has any
force, nor uncircumcision; but faith
7 working through love. Ye ran well;
who has stopped[d] you that ye should
8 not obey the truth? The persuasi-
bleness[e] [is] not of him that calls
9 you. A little leaven leavens the
10 whole lump. I have confidence as
to you in [the] Lord, that ye will
have no other mind; and he that is
troubling you shall bear the guilt [of
it], whosoever[f] he may be.
11 But I, brethren, if I yet preach
circumcision, why am I yet perse-
cuted? Then the scandal of the
12 cross has been done away. I would
that they would even cut[g] themselves
off who throw you into confusion.
13 For *ye* have been called to[h] liberty,
brethren; only [do] not [turn] liberty
into an opportunity to the flesh, but
14 by love serve one another. For the
whole law is fulfilled in one word,
in Thou shalt love thy neighbour as
15 thyself; but if ye bite and devour
one another, see that ye are not con-
sumed one of another.
16 But I say, Walk in[i] [the] Spirit,
and ye shall no way[j] fulfil flesh's
17 lust. For the flesh lusts against the
Spirit, and the Spirit against the
flesh: and these things are opposed
one to the other, that ye should not

[v] T. R. reads 'and,' with E K L 37 Am and others; text ℵ A B C D F G P 17 47 Memph.
[w] T. R. reads 'of us all,' with A K L P 37 47; text ℵ B C D F G 17 Am (Syrr) Memph.
[x] 'Ye,' with B D F G 17; T. R. has *ὑμεῖς*, and *ἐσμέν*, with ℵ A C E K L P 37 47 Am Syrr Memph. Theod. Theoph. *ἡμεῖς*.
[y] Or 'bondmaid.'
[z] *οὐ μή*, 'not at all,' 'in no wise;' stronger than *οὐ*.
[a] Or 'bondmaid's.'
[b] T. R. reads 'Stand fast therefore in the freedom wherewith Christ has freed us,' with (E) K L (F G 47 Am); text ℵ A B C (D) P 17 (37); D E 37 47 Am omit 'therefore.' F G 'in that freedom,' &c.
[c] *κατηργήθητε*, a word very hard to translate. The active means to render anything useless and unprofitable, or miss an opportunity. Here it is passive and with *ἀπό*. It is, hence, to be deprived of the profit or effect of anything. It is used in Rom. vii. 6 in the same form as here, for our deliverance from under the law, *κατηργήθημεν ἀπό*; only there it was not *profit*, but the action of the law; it no longer attained them, had *for them* become void of effect. So here Christ. The English Authorised Version only gives the 'effect;' 'profit' is a little too weak, but 'the Christ is become' is objectionable. Some translate 'separated,' but what the word speaks of is, not separation from the thing, but from its efficacy.
[d] *ἐνέκοψεν*. T. R. reads 'hindered,' *ἀνέκοψεν*, with a few cursives. But *ἐγκόπτω* is used in pretty much the same sense in Rom. xv. 22, 1 Thess. ii. 18, 1 Peter iii. 7. As they had run well, the proper sense of *ἐγκόπτω* (to stop by cutting off the way), which others take as the sense, may as well be used.
[e] Or 'the persuasion.'
[f] *ὅστις*, including his character.
[g] Or 'mutilate.'
[h] *ἐπί*, the condition into which they are called, what characterises their calling as a condition of its existence.
[i] Or 'by.' See note to verse 25.
[j] *οὐ μή*, stronger than simply 'not.'

do those things which ye desire;
18 but if ye are led by[k] the Spirit, ye
19 are not under law. Now the works of the flesh are manifest, which are[l] fornication, uncleanness, licentious-
20 ness, idolatry, sorcery, hatred, strifes, jealousies, angers, contentions, dis-
21 putes, schools of opinion, envyings, murders,[m] drunkennesses, revels, and things like these; as to which I tell you beforehand, even as I also have said before, that they who do such things shall not inherit God's king-
22 dom. But the fruit of the Spirit is love, joy, peace, long-suffering, kind-
23 ness, goodness, fidelity, meekness, self-control: against such things
24 there is no law. But they that [are] of the Christ[n] have crucified the flesh with the passions and the lusts.
25 If we live by the Spirit, let us walk
26 also by the Spirit.[o] Let us not become vain-glorious, provoking one another, envying one another.

VI. Brethren, if even a man be taken in some fault, ye who are spiritual restore such a one in a spirit of meekness, considering thyself lest thou also be tempted.

2 Bear[p] one another's burdens, and thus fulfil[p] the law of the[q] Christ.
3 For if any man reputes himself to be something, being nothing, he de-
4 ceives himself; but let each prove his own work, and then he will have his boast in what belongs to[r] himself
5 alone, and not in what belongs to[r] another. For each shall bear his own burden.

6 Let him that is taught in the word communicate to him that teaches in all good things.

7 Be not deceived: God is not mocked; for whatever a man shall
8 sow, that also shall he reap. For he that sows to his own flesh, shall reap corruption from the flesh; but he that sows to the Spirit, from the
9 Spirit shall reap eternal life: but let us not lose heart in doing good; for in due time, if we do not faint, we
10 shall reap. So then, as we have occasion, let us do good towards[s] all, and specially towards those of the household of faith.

11 See how long a letter[t] I have writ-
12 ten to you with my own hand. As many as desire to have a fair appearance in [the] flesh, these compel you to be circumcised, only that they may not be persecuted because of[u] the
13 cross of Christ. For neither do they that are circumcised themselves keep the law; but they wish you to be circumcised, that they may boast in
14 your flesh. But far be it from me to boast save in the cross of our Lord Jesus Christ, through whom[v] [the] world is crucified to me, and I to the
15 world. For [in Christ Jesus[w]] neither is[x] circumcision anything, nor uncircumcision; but new creation.

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[k] See note to verse 25.

[l] T. R. adds 'adultery,' with D E (F G) K L 37; F G μοιχείαι. ℵ A B C P 17 47 Am Memph omit.

[m] ℵ B 17 omit 'murders.'

[n] ℵ A B C P 17 47 Memph add 'Jesus;' D F G K L 37 Am Syrr, with T. R., omit. ℵ adds 'Lord' also, but is corrected.

[o] πνεύματι, as in ver. 16 and 18; but in ver. 16 it is περιπατείτε, more the general conversation; here, στοιχῶμεν, the rule or line followed, so that I have left 'in' there as in the Authorised Version, and put 'by' here. It is characteristic of the walk, leading, and life, the Spirit being the instrument and power.

[p] 'Bear' is in the present, 'fulfil' in the aorist: 'thus have it fulfilled.' See Rom. vi. 13.

[q] Or 'of Christ.' The form of the phrase requires the article, or at least prefers it. But I apprehend it is better in English also. It alludes to their fondness for law.

[r] Or 'in respect to.'

[s] ἐργαζώμεθα τὸ ἀγαθὸν πρός. Herodotus, viii. 79, has ἀγαθὰ τὴν πατρίδα ἐργάσεται in a speech of Aristides to Themistocles, without any πρός, 'render most service to his country.' ἐργαζώμεθα supposes more positive activity of service: ποιεῖν τὸ καλόν, ver. 9, is the character of conduct; ἐργάζεσθαι the service and labour in which it is shewn.

[t] Or perhaps 'in what large letters,' πηλίκοις γράμμασιν. γράμματα is used for letters, epistles, in Acts xxviii. 21, and in the classics, and in the plural; πηλίκος is used for any mathematical extent, as πηλίκη γραμμή, 'how long a line.' It was long for the apostle to write with his own hand, as he generally dictated to an amanuensis.

[u] Or 'through.'

[v] Or 'through which.'

[w] B 17 47 Syrr omit; ℵ A C D F G K L P 37 Am Memph have these words. But all the editors save Lachmann hold that it is added from chap. v. 6.

[x] T. R. reads 'avails,' or 'has force,' ἰσχύει, from

16 And as many as shall walk[y] by this rule, peace upon them and mercy, and upon the Israel of God.
17 For the rest let no one trouble me, for *I* bear in my body the brands of
18 the Lord[z] Jesus. The grace of our Lord Jesus Christ [be] with your spirit, brethren. Amen.

chap. v. 6, with K L P 37 and others Am; ℵ A B C D E F G 17 47 Syrr Memph &c. ἔστιν.
[y] Some read simply 'walk,' omitting 'shall,' with A C D F G; στοιχήσουσιν, 'shall walk,' ℵ B K L P 17 37 47 and others Am.
[z] Many, with A B C 17 (P 47) Am Memph, omit 'the Lord,' possibly rightly; ℵ D F G K L 37 and others Syrr insert, and some add 'Christ.'

EPISTLE TO THE

EPHESIANS.

I. Paul, apostle of Jesus Christ by God's will, to the saints and faithful in Christ Jesus who are at Ephesus.[a]
2 Grace to you and peace from God our Father, and [the] Lord Jesus Christ.
3 Blessed [be] the God and Father of our Lord Jesus Christ, who has blessed us with[b] every spiritual blessing in the heavenlies in Christ;
4 according as he has chosen us in him before [the] world's foundation, that we should be holy and blameless be-
5 fore him in love; having marked us out beforehand[c] for adoption through Jesus Christ to himself, according to
6 the good pleasure of his will, to [the] praise of [the] glory of his grace, wherein[d] he has taken us into favour[e]
7 in the Beloved: in whom we have redemption through his blood, the forgiveness of offences, according to
8 the riches of his grace; which he has caused to abound towards us in all
9 wisdom and intelligence, having made known to us the mystery of his will, according to his good pleasure which he purposed in himself
10 for [the] administration of the fulness of times; to head up all things in the Christ, [f]the things in the heavens and the things upon the
11 earth; in him, in whom we have also obtained an inheritance, being marked out beforehand according to the purpose of him who works all things according to the counsel of his own
12 will, that we should be to [the] praise of his glory who have pre-trusted
13 in the Christ: in whom ye also

[a] It may be interesting to the reader to mention, that though ἐν Ἐφέσῳ is found in almost all copies, many would leave it out. ℵ and B have nothing; and Basil, in the beginning of the fourth century, states that in the ancient copies it was not there. Some, without sufficient ground, have considered it as a kind of circular. Compare Col. iv. 16.
[b] ἐν. 'With' does not quite give the force; it expresses the simple fact. ἐν gives something of the power and value of what is enjoyed; gives the blessing characteristically. A man does a thing ἐν πνεύματι, ἐν σαρκί. But in English with the word 'bless,' 'in' is used in a different way.
[c] Προορίσας involves purpose. It is not βούλομαι, 'counsel,' though it is κατά, '*according to* the good pleasure of his will,' and, in verse 11, '*according to* his purpose,' '*according to* the counsel (βουλή) of his own will.' The passive of ὁρίζω is 'marked out,' 'determined,' as in Rom. i. 4; here προ-, 'beforehand,' is prefixed. It refers generally to persons, but is applied to things as in 1 Cor. ii. 7. But when applied to persons, always, I think, adding that to which they are destined.
[d] Many, with ℵ A B P 17 47, read ἧς (if so, read 'which he has bestowed upon us' or 'with which he has favoured us'); ἐν ᾗ D (F) G K L 37 Am (F omits ᾗ). Theod. has ἐν ᾗ; Theoph. ᾗ.
[e] ἐχαρίτωσεν, 'taken us into his favour,' 'put us into a position of grace and favour.' 'Accepted us' is too formal a doctrine here, not so general as χαριτόω. But 'shewn us grace or favour' does not give the force of the word. 'In the Beloved' is then merely in an instrument; whereas it is in the Beloved that we enter into favour. If we accept ἧς, which seems to be the best attested reading, we should say 'the favour or acceptance in grace, which he has freely bestowed upon us:' χάριτος ἧς (by attraction for ἣν) ἐχαρίτωσεν ἡμᾶς. T. R. and Tisch. (7th ed. not 8th) read ἐν ᾗ. See preceding note.
[f] T. R. reads 'both the things,' with 37 and a few cursives.

[have trusted], having heard the word of the truth, the glad tidings of your salvation; in whom also, having believed, ye have been sealed
14 with the Holy Spirit of promise, who is [the] earnest of our inheritance to[g] the redemption of the acquired possession to [the] praise of his glory.
15 Wherefore I also, having heard of the faith in the Lord Jesus which [is] in you, and the love which [ye
16 have] towards all the saints, do not cease giving thanks for you, making mention [of you[h]] at my prayers,
17 that the God of our Lord Jesus Christ, the Father of glory, would give you [the] spirit of wisdom and revelation in the full knowledge of him,
18 being enlightened in the eyes of your heart,[i] so that ye should know what is the hope of his calling, [and[k]] what the riches of the glory of his inheri-
19 tance in the saints, and what the surpassing greatness of his power towards us who believe, according to the working of the might of his
20 strength, [in] which he wrought in the Christ [in] raising him from among [the] dead, and he set him down at his right hand in the heavenlies,
21 above every principality, and authority, and power, and dominion, and every name named, not only in this
22 age, but also in that to come; and has put all things under his feet, and gave him [to be] head over all things
23 to the assembly, which is his body, the fulness of him who fills all in all:
II. (II.) and *you*, being dead in your[l]
2 offences and sins—in which ye once walked according to the age of this world, according to the ruler of the authority of the air, the spirit who now works in the sons of disobedi-
3 ence: among whom *we* also all once had our conversation in the lusts of our flesh, doing what the flesh and the thoughts willed to do,[m] and were children, by nature, of wrath, even
4 as the rest: but God, being rich in mercy, because of his great love
5 wherewith he loved us, (we too being dead in offences,) has quickened us with the Christ, (ye are saved by
6 grace,) and has raised [us] up together, and has made [us] sit down together in the heavenlies in Christ
7 Jesus, that he might display in the coming ages the surpassing riches of his grace in kindness towards us[n] in
8 Christ Jesus. For ye are saved by grace, through faith; and this not of
9 yourselves; it is God's gift: not on the principle of works, that no one
10 might boast. For we are his workmanship, having been created in Christ Jesus for good works, which God has before prepared that we should walk in them.
11 Wherefore remember that ye, once nations in [the] flesh, who [are] called uncircumcision by that called circumcision in [the] flesh done with
12 the hand; that ye were at that time without Christ, aliens from the commonwealth of Israel, and strangers to the covenants of promise, having no hope, and without God[o] in the
13 world: but now in Christ Jesus ye who once were afar off are become
14 nigh by the blood of the Christ. For he is our peace, who has made both one, and has broken down the mid-
15 dle wall of enclosure, having annulled the enmity in his flesh, the law of commandments in ordinances,

[g] Or 'up to,' εἰς. It is more than 'till,' because it has the inheritance in view. Compare Gal. iii. 24. It may be translated 'for the redemption,' connecting it with 'sealed,' instead of with 'earnest;' thus, 'Ye have been sealed with the Holy Spirit of promise, (who is the earnest of our inheritance,) for,' &c.

[h] ℵ A B D 17 37 omit ὑμῶν; E K L P (and after ποιούμενος F G) and versions have it. But these do not prove much, as it must be put in for the sense.

[i] T. R. reads 'mind,' with a few cursives.

[k] ℵ A B D F G 17 Am omit; text E K L P 37 47 Syrr Memph and other versions Theod. Theoph.

[l] T. R. omits 'your,' with K L and others; ℵ B D F G P 17 37 47 Am Syrr Memph insert. A has ἑαυτῶν.

[m] Not 'the will of the flesh and the thoughts,' but θελήματα, 'the things willed.'

[n] ἐφ' ἡμᾶς: actually bestowed, not merely in the heart of God. I had thought of 'to,' but it reads more feebly in English. 'Bestowed on' is also very feeble.

[o] Or 'atheists.'

that he might form the two in himself into one new man, making peace;
16 and might reconcile both in one body to God by the cross, having by it
17 slain the enmity; and, coming, he has preached the glad tidings of peace to you who [were] afar off, and [the glad tidings of] peace[p] to those
18 [who were] nigh. For through him we have both access by one Spirit to
19 the Father. So then ye are no longer strangers and foreigners, but ye are[q] fellow-citizens of the saints,
20 and of the household of God, being built upon the foundation of the apostles and prophets, Jesus Christ
21 himself being the corner-stone, in whom all the[r] building fitted together increases to a holy temple in the
22 Lord; in whom ye also are built together for a habitation of God in [the] Spirit.

III. For this reason I Paul, prisoner[s] of the Christ Jesus[t] for you nations,
2 (if indeed ye have heard of the administration of the grace of God which has been given to me towards
3 you, that by revelation the mystery has been made known to me,[u] (according as I have written before briefly,
4 by which, in reading it, ye can understand my intelligence in the mys-
5 tery of the Christ,) which in[v] other generations has not been made known to the sons of men, as it has now been revealed to his holy apostles and prophets in [the power of the]
6 Spirit, that [they who are of] the nations should be joint heirs, and a joint body, and joint partakers of [his[w]] promise in Christ Jesus[x] by
7 the glad tidings; of which I am become minister according to the gift of the grace of God given to me, according to the working of his
8 power. To me, less than the least of all[y] saints, has this grace been given, to announce among the nations the glad tidings of the un-
9 searchable riches of the Christ, and to enlighten all [with the knowledge of] what is the administration[z] of the mystery hidden throughout the ages[a] in God, who has created all things,[b]
10 in order that now to the principalities and authorities in the heavenlies

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[p] T. R. omits 'peace' the second time, with K L 37 47 and others Syrr; ℵ A B D F G P 17 Am Memph insert. 'The glad tidings of' is repeated merely to complete the phrase. The text reads *εὐηγγελίσατο εἰρήνην .... καὶ εἰρήνην.*

[q] T. R. omits 'ye are,' with E K L P 37 47 Syrr Memph; ℵ A B C D F G 17 Am have it.

[r] Though A C P and Chrys. (text) and correction in ℵ &c. insert *ἡ*, I judge *πᾶσα οἰκοδομὴ* is right, and the sense much better than *πᾶσα ἡ οἰκοδομή*. That would be Greek grammatically no doubt, but it would suppose, I think, *οἰκοδομή* to be one complete thing pointed out, whereas it was 'growing to' a temple. But it is a mistake to suppose *πᾶς*, as 'all,' has the article always. Moral ideas as a rule, where a general term comprises and resumes a multitude of particulars, have not the article: 'all righteousness,' 'power,' &c., &c., and all like words used characteristically, and so universally, leave it out. It would destroy the sense to put it in. Nor is it confined to these words, as is seen in such cases as the following: *πᾶς οἶκος Ἰσραήλ* (1 Sam. vii. 2, 3; Ezek. xxxvii. 11; Acts ii. 36: cf. Neh. iv. 16); *πᾶσα ἐκκλησία Ἰσραήλ* (1 Kings viii. 14); *πᾶσα συναγωγὴ υἱῶν Ἰσραήλ* (Ex. xvi. 2); *πᾶς Ἰσραήλ* (2 Sam. xvii. 13; Rom. xi. 26). I think it a mistake of Winer to account for *πᾶσα Ἱεροσόλυμα* (Matt. ii. 3), *πᾶς Ἰσραήλ*, by their being proper names. Both with and without the article, *πᾶσα ἡ Ἱεροσόλυμα* would have been the one town called by that name; but without the article the mind turns to all the people in it: it is mentally distributed into all it contains. So Ex. xvi. 2, *πᾶσα συναγωγή*; so *πᾶς οἶκος Ἰσραήλ*. So with *οἰκοδομή* here, and the *συνοικοδομεῖσθε*, 'ye are builded together,' is the key to this. He is looking at a building composed of living stones as a whole, but mentally apprehended as composed of many parts. Amongst these, in Christ, the Gentiles at Ephesus were built in too, to be now already a habitation of God by the presence of the Spirit.

[s] *ὁ δέσμιος*, 'in bonds.'

[t] Or 'of Jesus Christ.'

[u] T. R. reads 'he made known to me the mystery,' with E K L 37 and others; text ℵ A B C D F G P 17 47 Am Syrr Memph.

[v] T. R. reads *ἐν* in the text, with a few cursives Syrr Memph; ℵ A B C D E F G K L P 17 37 47 Am omit.

[w] ℵ A B C D P 17 47 Am Memph read 'the' not 'his;' E F G K L 37, with Theod. and Theoph., have 'his.'

[x] T. R. reads 'the Christ,' leaving out 'Jesus,' with D F G K L 37 and others; text ℵ A B C P 17 47 Am Memph.

[y] T. R. reads 'all the saints,' with P and many cursives.

[z] T. R. reads 'fellowship,' with a few cursives.

[a] Or 'from eternity:' literally 'from the ages;' but in the sense of 'the period elapsed,' not 'hidden from them.'

[b] T. R. adds 'by Jesus Christ,' with E K L 37 and others; ℵ A B C D F G P 17 47 Am Syrr Memph omit.

might be made known through the assembly the all-various wisdom of
11 God, according to [the] purpose of the ages,[c] which he purposed[d] in
12 Christ Jesus our Lord, in whom we have boldness and access in con-
13 fidence by the faith of him. Wherefore I beseech [you] not to faint through my tribulations for you,
14 which is your glory. For this reason I bow my knees to the Father [of
15 our Lord Jesus Christ[e]], of whom every family in [the] heavens and
16 on earth is named, in order that he may give you according to the riches of his glory, to be strengthened with power by his Spirit in the inner man;
17 that the Christ may dwell, through faith, in your hearts, being rooted
18 and founded in love, in order that ye may be fully able to apprehend with all the saints what [is] the breadth and length and depth and
19 height; and to know the love of the Christ which surpasses knowledge; that ye may be filled [even]
20 to all the fulness of God. But to him that is able to do far exceedingly above all which we ask or think, according to the power which works
21 in us, to him be glory in the assembly in Christ Jesus unto all generations of the age of ages. Amen).[f]

(IV.) *I*, the prisoner in [the] Lord, exhort you therefore to walk worthy
2 of the calling wherewith[g] ye have been called, with all lowliness and meekness, with long-suffering, bear-
3 ing with one another in love; using diligence to keep the unity of the Spirit in the uniting bond[h] of peace.
4 [There is] one body[i] and one Spirit, as ye have been also called in one
5 hope of your calling; one Lord, one
6 faith, one baptism; one God and Father of all, who is over all, and
7 through all, and in us[k] all. But to each one of us has been given grace according to the measure of the gift
8 of the Christ. Wherefore he says, Having ascended up on high, he has led captivity captive, and has given
9 gifts to men. But that he ascended, what is it but that he also descended[l] into the lower parts of the earth?
10 He that descended is the same who has also ascended up above all the heavens, that he might fill all things;
11 and he has given some apostles, and some prophets, and some evangelists, and some shepherds and teachers,
12 for[m] the perfecting of the saints; with a view to [the] work of [the] ministry, with a view to the edifying
13 of the body of Christ;[n] until we all arrive at the unity of the faith and of the knowledge of the Son of God, at [the] full-grown man, at [the]

[c] Or 'eternal purpose.'

[d] Greek, 'made.'

[e] Many reject the words 'of our Lord Jesus Christ.' But as they are well supported by MSS and the most ancient versions and fathers, I have not struck them out, though disposed to think them an addition. De Wette retains them, and Griesbach; Alford, Ellicott, Meyer, and others reject. Jerome expressly says, they are not to be added as in the Latin copies. ℵ A B C P 17 Memph omit; D F G K L 37 47 Am Syrr Theod. Theoph. &c. insert. There is a connection between Father and family somewhat lost in English: πατὴρ . . . . πατριά.

[f] The whole of chapter iii. except verse 1 is a parenthesis.

[g] Or 'according to which.'

[h] It is not only δεσμῷ, but συνδέσμῳ. I know not how better to represent συν- than by 'uniting.' It is not the power of union—that is the Holy Ghost; but practically uniting in fact, as amongst men on earth.

[i] It may be translated '[the] body is one,' and so on. If the English mind could leave out 'there is' or 'is,' the force would be only so much the greater.

[k] The reading is uncertain: T. R. reads 'in you all,' with a few cursives; D F G K L 37 47 Am Syrr 'in us all;' ℵ A B C P 17 Memph read 'in all,' omitting ἡμῖν. It is as likely that ἡμῖν was left out to make it uniform and as not understood, as that it was added to apply it to Christians; and in this the false reasonings of critical editors who read 'in all' confirm me. However the most ancient MSS have 'in all;' but earlier versions 'in us all.' The mistake has been applying the two first πάντων to Christians, or making the Trinity out of the three, which verse 4 clearly shews to be false.

[l] T. R. adds 'first,' with B K L P 37 47 Syrr; ℵ A C D F G O 17 Am Memph omit.

[m] πρός thinks of the object when reached, or the subject is at or with it. εἰς is the object in the mind of the person. See Mark xi. 1, πρὸς τὸ ὄρος. Only πρός with a dative is more actually 'at,' πρὸς τῷ ὄρει (Mark v. 11; in Luke viii. 32, it is ἐν). The 'Word' (John i. 1) was πρὸς τὸν Θεόν.

[n] Or 'of the Christ.'

measure of the stature of the fulness
14 of the Christ; in order that we may
be no longer babes, tossed and carried
about by every wind of that teaching
[which is] in[o] the sleight of men, in
unprincipled cunning with a view to
15 systematized error; but, holding the
truth in love, we may grow up to
him in all things, who is the head,
16 the Christ: from whom the whole
body, fitted together, and connected
by every joint of supply, according
to [the] working in [its] measure of
each one part, works for itself the
increase of the body to its self-build-
ing up in love.
17 This I say therefore, and testify
in [the] Lord, that ye should no
longer walk as[p] [the rest of[q]] the
nations walk in [the] vanity of their
18 mind, being darkened in understand-
ing, estranged from the life of God
by reason of the ignorance which
is in them, by reason of the hard-
19 ness[r] of their hearts, who having
cast off all feeling, have given them-
selves up to lasciviousness, to work
all uncleanness with greedy unsatis-
20 fied lust. But *ye* have not thus learnt
21 the Christ, if ye have heard him and
been instructed in him according as
22 [the] truth is in[s] Jesus; [namely]
your having put off according to the
former conversation the old man
which corrupts itself[t] according to
23 the deceitful lusts; and being re-
24 newed in the spirit of your mind; and
[your] having put on the new man,
which according to God is created in
truthful righteousness and holiness.[tt]
25 Wherefore, having put off falsehood,[u]
speak truth every one with his neigh-
bour, because we are members one of
26 another. Be angry, and do not sin;
let not the sun set upon your wrath,
27 neither give room for[v] the devil.
28 Let the stealer steal no more, but
rather let him toil, working what is
honest with [his] hands,[w] that he may
have to distribute to him that has
29 need. Let no corrupt[x] word go out
of your mouth, but if [there be] any
good one for needful edification, that
it may give grace to those that hear
30 [it]. And do not grieve the Holy
Spirit of God, with which ye have
been sealed for [the] day of redemp-
31 tion. Let all bitterness, and heat of
passion, and wrath, and clamour,
and injurious language, be removed

[o] The *form* of the Greek phrase makes it somewhat difficult to translate—*παντὶ ἀνέμῳ τῆς διδασκαλίας*—where the introduction of the article is peculiar. Nor is it *τῆς διδασκαλίας τῆς ἐν*, &c., so as to distinctly connect *διδασκαλίας* with what follows. Still, I do not think that *ἐν τῇ κυβείᾳ*, 'in the sleight of,' &c., is in connection with *κλυδωνιζόμενοι* and *περιφερόμενοι*, 'tossed and carried about,' but, in sense, with *διδασκαλίας*. The cheating, as of dice-players, and still more methodic craft, characterised the teaching. The *ἐν* marks the power and character of the teaching, as in similar cases elsewhere. 'Every wind of doctrine' seems to stand by itself in the Authorised Version; and 'by the sleight of men' may be connected with 'tossed to and fro.' I had thought of saying, 'of the teaching [which comes] through the sleight, or in the sleight, of men,' &c. But what I have given is more literal, and 'that teaching [which is] in the sleight of men,' &c., is sufficiently clear. The *τῆς* before *διδασκαλίας* has practically the force of 'that,' 'that teaching.' It would regularly require *τῆς* after it. I have nothing to object to 'every wind of teaching [which is] by,' only the emphatic force of the article is somewhat lost. This use of the article is perhaps occasioned by *παντί*. Compare verse 16. Hence, also, perhaps, we may translate verse 16 'from whom the whole body fitted together, and connected by every joint of that supply, [which is] according to [the] working, in its measure, of each one part, works,' &c. At any rate, the article before *ἐπιχορηγίας* denotes a known supply from Christ, a supply sufficiently known to be referred to, to which also the *ἐξ οὗ*, 'from whom,' gives occasion.

[p] Literally 'as also,' or 'even as.'

[q] Some omit 'the rest of,' with ℵ A B D F G O 17 47 Am Memph; text E K L P 37 Syrr Theod. Theoph. (ℵ D corrected.)

[r] Some translate 'blindness.'

[s] There is an emphatic article before 'Jesus:' 'Jesus' is personally brought into relief.

[t] Or 'goes on in corruption.' Some translate it 'corrupted;' others give it the sense of 'destroying itself.' It is only once used for 'destroy' in the N. T. with the other sense of corrupt. (1 Cor. iii. 17.) They run into one another here.

[tt] Literally 'righteousness and holiness of the truth.' See verse 22.

[u] Everything that has the character and nature of falsehood. It is abstract, what has this quality, not merely the act of lying.

[v] Or 'give way to.'

[w] ℵ A D F G (K) 37 (Syrr) Memph have 'with his own hands;' ℵ[corr] B L (P 17) Am omit *ἰδίαις*. P 17 omit it all.

[x] 'Corrupt' or 'filthy;' a figure drawn from what is evil and bad, as fruit.

32 from you, with all malice; and be
to one another kind, compassion-
ate, forgiving[y] one another, so as
God also in Christ has forgiven[y]
you.

V. Be ye therefore imitators of God,
2 as beloved children, and walk in love,
even as the Christ loved us,[z] and
delivered himself up for us,[a] an offer-
ing and sacrifice to God for a sweet-
5 smelling savour. But fornication
and all uncleanness or unbridled
lust,[b] let it not be even named among
4 you, as it becomes saints; and filthi
ness and foolish[c] talking, or jesting,[d]
which are not convenient;[e] but rather
5 thanksgiving. For this ye are [well]
informed of, knowing[f] that no forni-
cator, or unclean person, or person
of unbridled lust,[g] who is an idolater,
has inheritance in the kingdom of
6 the Christ and God. Let no one
deceive you with vain words, for on
account of these things the wrath of
God comes upon the sons of dis-
7 obedience. Be not ye therefore
8 fellow-partakers with them; for ye
were once darkness, but now light
in [the] Lord; walk as children of
9 light, (for the fruit of the light[h] [is]
in all goodness and righteousness
10 and truth,) proving what is agreeable
11 to the Lord; and do not have fellow-
ship with the unfruitful works of
darkness, but rather also reprove[i]
12 [them], for the things that are done
by them in secret it is shameful even
13 to say. But all things[k] having their
true character exposed[l] by the light
are made manifest; for that which
makes everything manifest is light.[m]
14 Wherefore he says, Wake up, [thou]
that sleepest, and arise up from
among the dead, and the Christ shall
15 shine upon thee. See therefore how
ye walk carefully, not as unwise but
16 as wise, redeeming the time,[n] be-
17 cause the days are evil. For this
reason be not foolish, but under-
standing what [is] the will of the
18 Lord. And be not drunk with wine,
in which is debauchery; but be filled
19 with the Spirit, speaking to your-
selves in psalms and hymns and
spiritual songs, singing and chanting
20 with[o] your heart to the Lord; giving
thanks at all times for all things to
him [who is][p] God and [the] Father
in the name of our Lord Jesus Christ,
21 submitting yourselves to one another
in [the] fear of Christ.[q]

22 Wives, [submit yourselves[r]] to
23 your own husbands, as to the Lord,
for a husband[s] is head of the

[y] Or 'shewing grace to,' 'shewn grace to.'

[z] Some, with ℵ A B P 37, read 'you' for 'us;' text D F G K L 17 47 and others Am Syrr Memph Theod.

[a] ℵ A D F G K L P 17 47 Am Syrr Memph Theod. read 'us;' B 37 have 'you.'

[b] Some translate 'covetousness.' See chap. iv. 19. It means the lust of having, but is not, I believe, confined to gain.

[c] Perhaps 'indecent talking.'

[d] Used for 'buffoonery.'

[e] 'Convenient' has the French sense of *convenir*, somewhat obsolete in English; (see Col. iii. 18, Philemon 8;) but there is no other word exactly answering to it which suits. Perhaps 'becoming' or 'suitable.'

[f] ἴστε γινώσκοντες. The first word, ἴστε, is 'internal conscious knowledge;' the second, γιν., 'what one is acquainted with objectively.' T. R. has merely 'ye know,' reading ἔστε for ἴστε, with E K L 37 and others Syrr: ἴστε ℵ A B D F G P 17 47 Am Memph. Theod. Theoph. have ἔστε.

[g] Or 'covetous person;' see note [b] verse 3.

[h] T. R. reads 'Spirit,' with K L 37 Theod.; ℵ A B D E F G P 17 47 Am Memph have 'light.'

[i] Or 'expose [them]'—that is, expose (as by light) their true character.

[k] Or 'but all of them, having their true character exposed by the light, are made manifest,' or 'are made manifest by the light.'

[l] See ver. 11, and note.

[m] Some translate it 'everything that is manifested is light.' But I prefer the other, both for sense and Greek. It would not be πᾶν τό if it were as translated in this note; τό would be left out.

[n] Not 'redeeming time,' as usually understood, but seizing every good and favourable opportunity. (See Dan. ii. 8.)

[o] ἐν. Some read 'in your hearts,' with A D F G P 47 Am Memph. ℵ B omit ἐν before τῇ καρδίᾳ.

[p] 'To him who is.' This is not pleasant English, but alone gives the sense. 'God, even the Father,' is too ambiguous. It might be taken as meaning that the Father only is God, and it is far from exact as a translation.

[q] T. R. reads 'God,' with cursives Theod.; Χριστοῦ ℵ A B L P 17 37 47 Am Syrr Memph. D F G add Ἰησοῦ. K has κυρίου.

[r] The copies vary here as to inserting 'submit yourselves,' or another equivalent form. It is not in B, and Jerome asserts it was not in the Greek codices. If not inserted, it refers with the same sense to the previous verse.

[s] 'Man,' when not the race, and 'husband' are expressed by the same word in Greek; but, the

wife,[t] as also the Christ [is] head of the assembly,[v] *He* [is[w]] Saviour of the
24 body. But even as the assembly is subjected to the Christ, so also wives to their own[x] husbands in everything.
25 Husbands, love your own[y] wives, even as the Christ also loved the assembly, and has delivered himself up
26 for it, in order that he might sanctify it, purifying[z] [it] by the washing of water by [the] word, that *he*
27 might present the assembly to himself glorious,[a] having no spot, or wrinkle, or any of such things; but that it might be holy and blameless.
28 So ought men also[b] to love their own wives as their own bodies: he that loves his own wife loves himself.
29 For no one has ever hated his own flesh, but nourishes and cherishes it, even as also the Christ[c] the assem-
30 bly: for we are members of his body; [we are of his flesh, and of his
31 bones.[d]] Because of this a man shall leave his[e] father and mother, and shall be united to his wife, and
32 the two shall be[f] one flesh. This mystery is great, but *I* speak as to
33 Christ, and as to the assembly. But ye also, every one of you, let each so love his own wife as himself; but as to the wife [I speak] that she may fear the husband.

VI. Children, obey your parents in
2 [the] Lord, for this is just. Honour thy father and thy mother, which is the first commandment with a
3 promise, that it may be well with thee, and that thou mayest be
4 long-lived on the earth. And [ye] fathers, do not provoke your children to anger, but bring them up in [the] discipline and admonition of [the] Lord.

5 Bondmen, obey masters according to flesh, with fear and trembling, in simplicity of your heart as to the
6 Christ; not with eye service as men-pleasers; but as bondmen of[g] Christ, doing the will of God from
7 [the] soul, serving with good will as[h]
8 to the Lord, and not to men; knowing that whatever good each shall do, this he shall receive of [the[i]] Lord,
9 whether bond or free. And, masters, do the same things towards them, giving up threatening, knowing that both their and your[j] Master is in heaven, and there is no acceptance of persons with him.

10 For the rest, brethren,[k] be strong in [the] Lord, and in the might of
11 his strength. Put on the panoply of God, that ye may be able to stand
12 against the artifices of the devil: because our struggle is not against blood

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article being left out here, it may be translated 'man,' because it is in his character of man as contrasted with the woman that this headship belongs to him. It is the same word as 'husband' in what follows: only there it has the article. The T. R. inserts the article ὁ, reading 'the man,' or 'husband,' with 47 and other cursives; ℵ A B D E F G K L P 17 37 omit.

[t] Or 'woman.'

[v] T. R. adds 'and,' with K L P 17 37 47 Syrr; ℵ A B D F G Am Memph omit.

[w] T. R. adds 'is,' with K L P 37 47 Syrr Memph; ℵ A B D F G 17 Am omit.

[x] ℵ B D F G 17 omit 'own;' A K L P 37 47 Am Syrr Memph Theod. Theoph. insert.

[y] 'Own' is omitted by ℵ A B (F G) 17; D K L P 37 47 and others Am Syrr Memph insert.

[z] It may be translated 'having purified.' The aorists may be coincident or consequent one on another.

[a] Or, as T. R. reads, 'that he might present it (αὐτήν, not αὐτός) to himself glorious, [even] the assembly, having,' &c. αὐτήν E K 37 and others; αὐτός ℵ A B D F G L P 17 47 Am.

[b] T. R. omits καί, with ℵ K L 37 47; text A B D F G P 17 Am Memph. Theod. has it; Theoph. not.

[c] T. R. reads 'the Lord,' with E K L and others; text ℵ A B D F G P 17 37 47 Am Syrr Memph.

[d] ℵ A B 17 Memph omit; D F G (K) L P 37 47 Am Syrr have the words. Theod. Theoph. also.

[e] Some omit 'his,' with ℵ B D F G 17; A E K L P 37 47 Am Syrr Memph have it. ℵ has τόν and τήν.

[f] Literally 'to one flesh,' εἰς σάρκα μίαν, that is, shall become so, and be so accounted.

[g] T. R. adds 'the,' with E K L 37; ℵ A B D F G P 17 47 omit.

[h] T. R., with E K L (47), reads 'serving the Lord,' without 'as;' but the Authorised Version has the 'as,' with ℵ A B D F G P 17 37 Am Syrr (Memph).

[i] T. R. has 'the' in text, with K L 37; ℵ A B D F G P 17 47 omit.

[j] T. R. reads 'that your own Master also,' καὶ ὑμῶν αὐτῶν for καὶ αὐτῶν καὶ ὑμῶν, with E F G K and others; text ℵ A B D P 17 37 Am Memph. L 47 have καὶ ὑμῶν καὶ αὐτῶν.

[k] T. R. reads 'my brethren,' with K L P 37 Syrr Memph; ℵ B D 17 omit; text A F G 47 Am.

and flesh, but against principalities, against authorities, against the universal lords of this darkness,[l] against spiritual [power[m]] of wickedness in
18 the heavenlies. For this reason take[n] [to you] the panoply of God, that ye may be able to withstand in the evil day, and, having accomplished all
14 things,[o] to stand. Stand therefore, having girt about your loins with truth, and having put on the breast-
15 plate of righteousness, and shod your feet with [the] preparation of the glad
16 tidings of peace: besides[p] all [these] having taken the shield of faith with which ye will be able to quench all the inflamed[q] darts of the wicked
17 one. Have[r] also the helmet of salvation, and the sword of the Spirit,
18 which is God's word; praying at all seasons, with all prayer and supplication in [the] Spirit, and watching unto this very thing[s] with all perseverance and supplication for all
19 the saints; and for me in order that utterance may be given to me in [the] opening of my mouth to make known with boldness the mystery of
20 the glad tidings, for which I am an ambassador [bound] with a chain, that I may be bold in it as I ought to speak.

21 But in order that ye also may know what concerns me, how I am getting on,[t] Tychicus, the beloved brother and faithful minister[v] in [the] Lord, shall make all things known
22 to you; whom I have sent to you for this very thing, that ye may know of our affairs and that he may encourage your hearts.

23 Peace to the brethren, and love with faith, from God [the] Father
24 and [the] Lord Jesus Christ. Grace with all them that love our Lord Jesus Christ in incorruption.[w]

[l] T. R. reads 'of the darkness of this world,' with E K L P 37 47 and others; text ℵ A B D F G 17 Am Syrr Memph.

[m] Or 'powers.'

[n] ἀναλάβετε, ἀναλαβόντες (ver. 16). The sense is 'taking up;' so used for arms or clothes to put them on; hence also used for taking a person with you.

[o] It may be translated 'having overcome all things' in the same sense. It is to 'carry through and put in execution all that is purposed and called for, in spite of opposition.'

[p] Some read 'in (ἐν) all things,' with ℵ B P 17 37 Am Memph; A D F G K L 47 and most others Theod. and Theoph. have ἐπί.

[q] Or 'burning;' such darts with burning stuff at the end were in use.

[r] δέξασθε, 'receive.' It is not as active an assumption of the helmet of salvation. Perhaps there is instruction in this.

[s] ℵ A B D F G 17 Am Syrr Memph read 'thereunto,' omitting τοῦτο.

[t] πράσσω seems to express doing and state. See Kypke.

[v] Or 'servant,' διάκονος, one that ministered to Paul as to the Lord.

[w] T. R. adds 'Amen,' with D K L P 37 47 Syrr Memph; ℵ A B F G 17 Am omit.

EPISTLE TO THE

PHILIPPIANS.

I. Paul and Timotheus, bondmen of Jesus Christ, to all the saints in Christ Jesus who are in Philippi, with [the] overseers and ministers;[a]
2 grace to you, and peace from God our Father and [the] Lord Jesus Christ.

3 I thank my God for my whole re-
4 membrance of you, constantly in my every supplication, making the sup-
5 plication for you all with joy,[b] because of your fellowship with the gospel,
6 from the[c] first day until now; having confidence of this very thing, that

[a] Or 'deacons.' See note to Romans xvi. 1.

[b] It may be read 'in my every supplication for you all, making the supplication with joy:' so some; but I think not so rightly.

[c] T. R. omits 'the,' with D F G K L 17 47; ℵ A B P 37 have τῆς.

he who has begun in you a good work will complete it unto Jesus
7 Christ's day: as it is righteous[d] for me to think this as to you all, because ye have *me* in your hearts, and that both in my bonds and in[e] the defence and confirmation of the glad tidings ye are all participators in my grace.
8 For God is my witness how I long after you all in [the] bowels of Christ Jesus.[f]

9 And this I pray, that your love may abound[g] yet more and more in full knowledge and all intelligence,
10 that ye may judge of and approve the things that are more excellent, in order that ye may be pure and
11 without offence for Christ's day, being complete as regards the fruit[h] of righteousness, which [is] by Jesus Christ, to God's glory and praise.

12 But I would have you know, brethren, that the circumstances in which I am have turned out rather to the furtherance of the glad tidings,
13 so that my bonds have become manifest [as being] in Christ[i] in all the
14 prætorium and to all others;[k] and that the most of the brethren, trusting in [the] Lord through my bonds,[l] dare more abundantly to speak the
15 word of God[m] fearlessly. Some indeed also for envy and strife, but some also for good will, preach the
16 Christ. These indeed out of love, knowing that I am set for the defence
17 of the glad tidings; but those out of contention, announce the Christ, not purely, supposing to arouse[n] tribula-
18 tion for my bonds.[o] What is it then? at any rate, in every way, whether in pretext or in truth, Christ is announced; and in this I rejoice, yea,
19 also I will rejoice; for I know that this shall turn out for me to salvation, through your supplication and [the] supply of the Spirit of Jesus Christ;
20 according to my earnest[p] expectation and hope, that in nothing I shall be ashamed, but in all boldness, as always, now also Christ shall be magnified in my body whether by life or
21 by death. For for me to live [is]
22 Christ, and to die gain; but if to live in flesh [is my lot], this is for me worth the while:[q] and what I shall
23 choose I cannot tell. But[r] I am pressed by both, having the desire for departure and being with Christ,
24 [for[s]] [it is] very much better, but remaining in the flesh [is] more
25 necessary for your sakes; and having confidence of this, I know that I shall remain and abide along with you all, for your progress and joy
26 in[t] faith; that your boasting may abound in Christ Jesus through me[v] by my presence again with you.
27 Only conduct yourselves worthily of the glad tidings of the Christ, in order that whether coming and seeing you, or absent, I may hear of what concerns you, that ye stand firm in one spirit, with one soul,

[d] Or perhaps 'I feel it righteous.' It may be said, 'it is right,' See Eph. vi. 1.

[e] T. R. omits 'in,' with A D F G; ℵ B E K L P 17 37 47 Am have it.

[f] T. R. reads 'Jesus Christ,' with F K L 47 Memph; text ℵ A B D E G P 17 37 Am.

[g] It is a question how far the abounding applies to the love itself; or, supposing the love, that it should grow in these qualities. It is, I think, determined to be the latter by Eph. i. 8. It means 'grow in these,' yet love that would grow in them. Hence, I put 'may abound' after 'love;' if the former, it would be better before 'in full knowledge.'

[h] T. R. reads 'fruits . . . .[are],' with P and many cursives Syrr Memph.

[i] I apprehend 'manifested to be because of Christ,' not to be those of a malefactor.

[k] Or 'in all other [places].'

[l] Or 'trusting through [the] Lord in my bonds.'

[m] T. R. omits 'of God,' with K and some cursives; text ℵ A B D P 17 37 47 Am Syrr Memph.

[n] ἐγείρειν, with ℵ A B D F G 17 Am Memph. T. R. reads ἐπιφέρειν, with E K L 37 47; D[3] P have ἐπεγείρειν.

[o] T. R. transposes verses 16 and 17, with K and some cursives; text ℵ A B D E F G P 17 37 47 Am Memph.

[p] Or 'constant.' See Rom. viii. 19 and Fritzsche: but 'earnest' gives this idea here: 'the constant looking out that it should be so.'

[q] Or 'the fruit of labour.'

[r] T. R. (not Stephens) reads 'For,' with a few cursives Theod.

[s] γάρ is left out by ℵ D F G K L P 37 Am Syrr Theod. Theoph. Stephens; A B C 17 47 Memph have it.

[t] Literally 'of.' 'Progress and joy' go together, not 'progress,—and joy in faith.'

[v] Or 'as to me.'

labouring together in [w] the same conflict with the faith of the glad tidings;
28 and not frightened in anything by the opposers, which is to them a demonstration of destruction, but of your [x] salvation, and that from God;
29 because to you has been given, as regards Christ, [y] not only the believing on him but the suffering for him
30 also, having the same conflict which ye have seen in me, and now hear of in me.

II. If then [there be] any comfort [z] in Christ, if any consolation of love, if any fellowship of [the] Spirit, if
2 any bowels and compassions, fulfil my joy, that [a] ye may think the same thing, having the same love, joined in soul, thinking one thing;
3 [let] nothing [b] [be] in the spirit of strife or vain glory, but, in lowliness of mind, each esteeming the other as more excellent than themselves;
4 regarding [c] not each his own [qualities [d]], but each those of others
5 also. For let this mind be in you [e] which [was] also in Christ Jesus;
6 who, subsisting in the form of God, did not esteem it an object of rapine [f]
7 to be on an equality with God; [g] but emptied himself, taking a bondman's form, taking his place [h] in [the] like-
8 ness of men; and having been found in figure as a man, humbled himself,
9 becoming obedient even unto death, and [that the] death of [the] cross.
Wherefore also God highly [i] exalted him, and granted him a [k] name, that
10 which is above every name, that at the name of Jesus every knee should bow, of heavenly and earthly and
11 infernal [beings], and every tongue confess that Jesus Christ [is] Lord to God [the] Father's glory.
12 So that, my beloved, even as ye have always obeyed, not as in my presence only, but now much rather in my absence, work out [l] your own salvation with fear and trembling,
13 for it is God who works [m] in you both the willing and the working [m]
14 according to [his] good pleasure. Do all things without murmurings and
15 reasonings, that ye may be harmless and simple, irreproachable children of God in the midst of a crooked and perverted generation; [n] among whom ye appear [o] as lights in [the]
16 world, holding forth [the] word of life, so as to be a boast for me in Christ's day, that I have not run in
17 vain nor laboured in vain. [p] But if also I am poured out as a libation on the sacrifice and ministration of your faith, I rejoice, and rejoice in com-
18 mon with you all. In like manner do ye also rejoice, and rejoice with
19 me. But I hope in [the] Lord Jesus

[w] That is, the faith of the gospel being in conflict, they identified themselves with it, and entered into the struggle, 'striving in favour of it.'

[x] On the whole this seems the best reading, but T. R. is supported by many authorities. Some read 'to us.' The text, with ℵ A B P 17 47 Syrr, is ὑμῶν. T. R., with E (F) K L 37 and others Am Memph, has ὑμῖν. C D (F?) G have ἡμῖν.

[y] Or 'in behalf of Christ,' the sentence being broken in upon and resumed.

[z] I do not think παράκλησις is 'exhortation' here. That misses the whole mind of the apostle: παράκλησις is 'encouragement,' by word or any way, and so 'comfort.' Here the apostle beautifully alludes to what he felt by their sending supply to him from so far; and adds, if you want me to be fully happy, be at one among yourselves.

[a] 'That' depends on an understood exhortation.

[b] Or 'nothing' may be in sense joined with 'thinking,' which precedes, leaving out 'let,' and 'be.'

[c] T. R. reads 'regard,' with L (K) 37 (Syrr); text ℵ A B C D F G P 17 47 Am.

[d] Or 'advantages.'

[e] Or perhaps 'be found amongst you.'

[f] Or simply 'esteem it rapine.'

[g] I have no doubt all this is in contrast with the first Adam.

[h] 'Being made' is wrong; it is 'becoming,' γενόμενος, what he was not before.

[i] Or 'has highly . . . and given.'

[k] Or 'the [or that] name which is,' &c.: τὸ ὄνομα τὸ ὑπέρ, with ℵ A B C 17; T. R., with D F G K L P 17 37 47 and most others omit το.

[l] κατεργάζω, 'to work out into result.'

[m] ἐνεργέω, internal operation of power, though seen in results. I add the note lest the word in verse 12 should be supposed from the English to be the same.

[n] Deut. xxxii. 5, LXX.

[o] φαίνεσθε, 'appear;' used in the middle voice for rising or appearing of the heavenly bodies; so here with φωστῆρες, 'lights.'

[p] This is the other alternative from 'coming and finding them walking well,' as he had said.

to send Timotheus to you shortly, that I also may be refreshed, know-
20 ing how ye get on. For I have no one like-minded who will care with
21 genuine feeling how ye get on. For all seek their own things, not the things of Jesus Christ.
22 But ye know the proof of him, that, as a child a father, he has served with me in the work of the
23 glad tidings. Him therefore I hope to send immediately, as soon as I
24 shall see how it goes with me: but I trust in [the] Lord that I myself
25 also shall soon come; but I have thought it necessary to send to you Epaphroditus, my brother and fellow-workman and fellow-soldier, but your messenger and minister[q] to my need,
26 since he had a longing desire after you all, and was distressed because
27 ye had heard that he was sick; for he was also sick close to death,[r] but God had mercy on him, and not indeed on him alone, but also on me, that I might not have sorrow upon
28 sorrow. I have sent him therefore the more diligently, that seeing him ye might again rejoice,[s] and that *I*
29 might be the less sorrowful. Receive him therefore in [the] Lord with all
30 joy, and hold such in honour; because for the sake of the work[t] he drew near even to death, venturing[v] his life that he might fill up what lacked in your ministration toward me.

III. For the rest, my brethren, rejoice in [the] Lord: to write the same things to you, to me [is] not
2 irksome, and for you safe. See to dogs, see to evil workmen, see to the
3 concision. For *we* are the circumcision, who worship by [the] Spirit of God,[w] and boast in Christ Jesus,
4 and do not trust in flesh. Though I have [my] trust even in flesh; if any other think to trust in flesh, I rather:
5 as to circumcision, [I received it] the eighth day; of [the] race of Israel, of [the] tribe of Benjamin, Hebrew of Hebrews; as to [the] law, a Pha-
6 risee; as to zeal, persecuting the assembly; as to righteousness which [is] in [the] law, found[x] blameless;
7 but what things were gain to me these I counted, on account of Christ,
8 loss. But surely I count also all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all and count them to be filth, that I may gain
9 Christ;[y] and that I may be found in him, not having my righteousness, which [would be][z] on the principle of law, but that which is by faith of Christ, the righteousness which [is]
10 of God through[a] faith, to know him and the power of his resurrection, and the fellowship of his sufferings,
11 being conformed to his death, if any way I arrive at the resurrection
12 from among [the] dead.[b] Not that I have already obtained [the prize], or

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[q] A kind of official person in this service, *ἀπόστολον καὶ λειτουργόν*.

[r] 'Almost the same as dead,' 'all as one,' or 'in like manner to;' the same word as in Heb. ii. 14, translated, in the Authorised Version, 'likewise.' It is 'like' too, but used as we use 'like,' 'a like number,' that is, 'the same.' In Hebrews the object is not the essential sameness (that is expressed by *μετέσχε τῶν αὐτῶν*), but the similarity or sameness of the form and manner.

[s] Or 'seeing him again ye might rejoice.'

[t] T. R., with D K L 37, adds *τοῦ Χριστοῦ*, 'of Christ;' others *Χριστοῦ* only, with B F G; others again, *κυρίου*, 'of the Lord;' some 'of God,' thus evidencing an addition. C has neither. *κυρίου* ℵ A P 17 47 Memph.

[v] T. R. reads 'not consulting,' with C K L P 17 37 47; text ℵ A B D F G.

[w] T. R. reads 'God in Spirit.' The reading was in question as early as Ambrose and Augustine. Augustine reads both. Ambrose, till the Benedictine edition, was given as reading *Θεῷ*, 'serving God the Spirit;' but they give *Θεοῦ*, 'serving the Spirit of God.' The diplomatic evidence is in favour of *Θεοῦ*, 'who worship by the Spirit of God:' but I do not feel assured of its correctness. ℵ has *Θεοῦ*; but after all ℵ is only an Alexandrian witness of the completest kind. But it is anything but a correct MS. In Revelation it is very incorrect indeed. D and P (in Tisch. M. S. I.) read *Θεῷ*, and so Am Syrr.

[x] *γενόμενος*.

[y] Or 'have Christ for my gain.'

[z] Or 'that which is.'

[a] *διά*, conditioned by.

[b] *ἐξανάστασιν τὴν ἐκ νεκρῶν*. T. R., with K L 37 47 (Memph) Theod. Theoph., reads *ἐξανάστασιν τῶν νεκρῶν*.

am already perfected; but I pursue, if also I may get possession [of it], seeing that also[c] I have been taken possession of by Christ [Jesus[d]].
13 Brethren, *I* do not count to have got possession myself; but one thing—forgetting the things behind, and
14 stretching out to the things before, I pursue, [looking] towards [the] goal, for the prize of the calling on high
15 of God in Christ Jesus. As many therefore as [are] perfect, let us be thus minded; and if ye are any otherwise minded, this also God shall
16 reveal to you. But whereto we have attained, [let us] walk in the same
17 steps.[e] Be imitators [all] together of me, brethren, and fix your eyes on those walking thus as you have
18 us for a model; (for many walk of whom I have told you often, and now tell you even weeping, that they [are] the enemies of the cross of
19 Christ: whose end [is] destruction, whose God [is] the belly, and [their] glory in their shame, who mind
20 earthly things:) for *our* commonwealth[f] has its existence in [the] heavens, from which also we await the Lord Jesus Christ [as] Saviour,
21 who shall transform our body of humiliation into conformity[g] to his body of glory, according to the working of [the] power which he has even to subdue all things to himself.

IV. So that, my brethren, beloved and longed for, my joy and crown, thus stand fast in [the] Lord, beloved.
2 I exhort Euodia, and exhort Syntyche, to be of the same mind in
3 [the] Lord; yea,[h] I ask thee also, true yokefellow, assist them,[i] who[k] have contended along with me in the glad tidings, with Clement also, and my other fellow-labourers, whose names [are] in [the] book of life.
4 Rejoice in [the] Lord always:
5 again I will say, Rejoice. Let your gentleness[l] be known of all men.
6 The Lord [is] near. Be careful about nothing; but in everything, by prayer and supplication with thanksgiving, let your requests be made known to[m]
7 God; and the peace of God, which surpasses every understanding, shall guard your hearts and your thoughts
8 by Christ Jesus. For the rest, brethren, whatsoever things [are] true, whatsoever things [are] noble,[n] whatsoever things [are] just, whatsoever things [are] pure, whatsoever things [are] amiable, whatsoever things [are] of good report; if [there be] any virtue and if any praise, think on these
9 things. What ye have both learned, and received, and heard, and seen in me, these things do; and the God
10 of peace shall be with you. But I rejoiced in [the] Lord greatly, that now however at length ye have revived your thinking of me, though surely[o] ye did also think [of me], but
11 lacked opportunity. Not that I speak as regards privation, for as to me I

[c] I judge ἐφ' ᾧ to be the condition in virtue of which he expected the result, as in Rom. v. 12, so translated, Authorised Version: others translate here 'for which,' as Auth. Ver., 'whereunto.' It is not 'I also.' 'He would get possession;' but 'also he had been taken possession of.'

[d] Many copies leave out 'Jesus,' with B D F G 17; ℵ A K L P 37 47 Am Memph have it.

[e] T. R. reads 'let us walk by the same rule, and be of the same mind.' A corrector of ℵ, and the old Latin read as in T. R., with (D) K L P (37) 47 Syrr κανόνι τὸ αὐτὸ φρονεῖν. F G add τὸ αὐτὸ φρονεῖν only, and read συνστοιχεῖν. D F G 37 transpose the two clauses. Text ℵ A B 17 Memph.

[f] 'Commonwealth' does not at all satisfy me, but 'citizenship' is a somewhat different word. 'Conversation' is wrong, though it be a practical *consequence*. It is 'associations of life,' as, 'I am born an Englishman.'

[g] T. R. reads 'That it might be conformed,' adding εἰς τὸ γενέσθαι αὐτό, with E K L P 17 37 47 Syrr; ℵ A B D F G Am Memph &c. omit.

[h] T. R. reads 'and' for 'yea,' with a cursive.

[i] Or 'those [women] who.'

[k] αἵτινες, who are such as have.

[l] Or 'moderation,' not insisting on right, 'mildness.'

[m] πρὸς τὸν Θεόν: 'before.' They were to address their requests to him.

[n] Or 'venerable.'

[o] ἐφ' ᾧ I have translated 'though surely' as being the sense. It is still the conditional dative after ἐπί as previously, and in Rom. v. 12, as in French, *bien entendu que*. It qualifies the apparent reproach of the apostle that they had revived their thinking of him: 'I say that ye have begun again, but I do not mean ye did not think of me, only ye had no good occasion to shew it.'

have learnt in those circumstances in which I am, to be satisfied in
12 myself. I know both[p] how to be abased and I know how to abound. In everything and in all things I am initiated both to be full and to be hungry, both to abound and to
13 suffer privation. I have strength for all things in him[q] that gives me
14 power. But ye have done well in
15 taking part in my affliction. And know also ye, O Philippians, that in [the] beginning of the gospel, when I came[r] out of Macedonia, no assembly communicated [anything] to me in [the] way of giving and receiving save ye alone; for[s] also in Thessalonica once and even twice ye sent
17 to me for my need. Not that I seek gift, but I seek fruit abounding to
18 your account. But I have all things in full supply and abound; I am full, having received of Epaphroditus the things [sent] from you, an odour of sweet savour, an acceptable sacri-
19 fice, agreeable to God. But my God shall abundantly supply all your need according to his riches in glory
20 in Christ Jesus. But to our God and Father [be] [t] glory to the ages of ages. Amen.

21 Salute every saint in Christ Jesus. The brethren who [are] with me
22 salute you. All the saints salute you, and specially those of the household
23 of Cæsar. The grace of the[v] Lord Jesus Christ [be] with your spirit.[w] Amen.[x]

[p] T. R. reads δέ for καί, with a few cursives.
[q] T. R. reads 'in Christ,' with E F G K L P 37 47 Syrr; text ℵ A B D 17 Am Memph.
[r] Or 'had come out of Macedonia.'
[s] Or 'that.'
[t] In Greek there is an emphatic article, 'the glory,' the due divine glory, which cannot be given in English. If 'the glory' were said, it would in English rather mean the glory of that of which he had been speaking.
[v] T. R. reads 'our,' with D P Memph; ℵ A B F G K L 17 37 47 Am omit ἡμῶν.
[w] T. R. reads 'with you all,' with K L 37 Syrr; text ℵ A B D F G P 17 47 Am Memph.
[x] ℵ A D K L P 17 37 Am Syrr Memph have 'Amen;' B F G 47 omit.

EPISTLE TO THE

COLOSSIANS.

I. Paul, apostle of Christ Jesus,[a] by God's will, and Timotheus the bro-
2 ther, to the holy and faithful brethren in Christ which [are] in Colasse.[b] Grace to you and peace from God our Father [and Lord Jesus Christ[c]].

3 We give thanks to the God and[d] Father of our Lord Jesus Christ continually [when[e]] praying for you,
4 having heard of your faith in Christ Jesus, and the love which ye have[f]
5 towards all the saints, on account of the hope which [is] laid up for you in the heavens; of which ye heard before in the word of the truth of
6 the glad tidings, which are come to

[a] T. R., with D K 37 47 and others, reads 'Jesus Christ;' text ℵ A B F G L P 17 Am Memph.
[b] T. R. reads 'Colosse,' with ℵ B D F G L Am Memph Theod. and Theoph.; A has 'Colasse' in the title, but is wanting in the text. B has -α- in the title, corrected into -ο-. D has Κολοσσαεῖς in text, and so also in title, with ℵ B corr F G L. Stephens has Κολασσαῖς in text, with K P 17 37 Syrr Theod. Both forms are as old as Herodotus.
[c] The words 'and Lord Jesus Christ' are doubtful. B D K L 17 Am Syrr omit; ℵ A C F G (P order different) 37 47 Memph insert. Theod. has the words. Theoph. and other fathers expressly say that 'Christ' is properly left out.
[d] Some omit 'and,' with B C Syrr Memph. In this case in English we must read 'God [the] Father.' Some have 'the,' with D F G. See chap. iii. 17. B has τῷ Θεῷ πατρί in both.
[e] Or '... Christ, continually praying for you.' Verse 9 proves this very probably to be the true sense.
[f] T. R. has not ἣν ἔχετε in text, omitting with K L, and adding τήν. B has neither; text ℵ A C D F G P 17 37 47 Am Memph.

you, as [they are] in all the world, [and[g]] are bearing fruit and growing,[h] even as also among you, from the day ye heard [them[i]] and knew indeed the grace of God in truth:
7 even as ye learned[k] from Epaphras our beloved fellow bondman, who is a faithful minister[l] of Christ for you,
8 who has also manifested to us your love in [the] Spirit.
9 For this reason we also, from the day we heard [of your faith and love[m]], do not cease praying and asking for you, to the end that ye may be filled with the full knowledge of his will, in all wisdom and spiri-
10 tual understanding, [so as][n] to walk worthily of the Lord unto all well-pleasing, bearing fruit in every good work, and growing by[o] the true
11 knowledge[p] of God; strengthened with all power according to the might of his glory unto all endurance and
12 longsuffering with joy; giving thanks to the Father, who has made us fit for sharing the portion of the saints
13 in light, who has delivered us from the authority of darkness, and translated [us] into the kingdom of the
14 Son of his love: in whom[q] we have redemption,[q] the forgiveness of sins;
15 who is image of the invisible God,
16 firstborn of all creation;[r] because by[s] him were created all things,[t] the things in the heavens and the things upon the earth, the visible and the invisible, whether thrones, or lordships, or principalities, or authorities: all things[t] have been created by[u] him
17 and for[v] him. And he[w] is before all, and all things subsist together by
18 him. And he[w] is the head of the body, the assembly; who is [the] beginning, firstborn from among the dead, that he[w] might have the first
19 place in all things: for in him all the fulness [of the Godhead[x]] was
20 pleased to dwell, and by[y] him to reconcile all things to itself, having made peace by the blood of his cross —by him, whether the things on the earth or the things in the heavens.
21 And you, who once were alienated and enemies in mind by wicked
22 works, yet now has it reconciled in the body of his flesh through death; to present you holy and unblamable
23 and irreproachable[z] before it, if indeed ye abide in the[a] faith founded and firm, and not moved away from the hope of the glad tidings, which ye have heard, which have been proclaimed in the whole creation[b] which [is] under heaven, of which I Paul became minister.
24 Now,[c] I rejoice in[d] sufferings for

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[g] ℵ A B C D P 17 Memph omit; F G K L 37 47 Am Syrr insert.

[h] T. R. omits 'and growing,' with K and others; ℵ A B C D F G L P 17 37 47 Am Syrr Memph insert.

[i] 'Them' may be left out and 'heard' referred also to τὴν χάριν, 'the grace of God in truth.'

[k] T. R. adds 'also,' with E K L 37 47 and others; ℵ A B C D F G P 17 Am Memph omit.

[l] Or 'servant,' διάκονος.

[m] See verse 4 for the words inserted in brackets.

[n] T. R. adds ὑμᾶς, reading 'for you to walk,' with E K L P 47; ℵ A B C D F G 17 37 Memph omit.

[o] T. R. reads 'into,' with K L 37 and many others; text ℵ A B C D F G P 17 (47) Am.

[p] Or 'full knowledge,' ἐπίγνωσις.

[q] T. R. adds 'by his blood,' with some cursives.

[r] See verse 23 for 'creation,' κτίσις.

[s] ἐν, in the power of whose person. He was the one whose intrinsic power characterised the creation. It exists as his creature.

[t] 'All things' looked at as a whole: 'the all things,' τὰ πάντα.

[u] διά, the instrumental power.

[v] εἰς, 'for.' Thus ἐν, διά, εἰς, the characteristic power, active instrument, and end.

[w] αὐτός.

[x] I add '[of the Godhead]' from ii. 9, as it makes the 'it' in verses 21, 22 less harsh.

[y] διά. See verse 16, and note.

[z] ἀνέγκλητος, 'one against whom no charge can be brought.'

[a] Or 'in faith,' that is, full assurance of heart in the gospel.

[b] κτίσις is used either of 'the creation,' or abstractedly of 'the creature' as such; once for 'ordinance,' 1 Peter ii. 13. Thus, in verse 15, it is not of each individual as such, but of everything called κτίσις in its nature (compare Heb. ix. 11). 'Creature' individually is κτίσμα. T. R. adds the article τῇ before κτίσει, with E K L P 47; ℵ A B C D F G 17 37 omit.

[c] He had previously become minister, or servant (ver. 23): he was now in prison, but rejoicing in suffering.

[d] T. R. reads 'my sufferings,' with 47 and cursives; text ℵ A B C D E F G K L P 17 37 Am Memph.

you, and I fill up[o] that which is behind of the tribulations of Christ in my flesh, for his body, which is the
25 assembly; of which *I*[t] became minister, according to the dispensation of God which [is] given me towards you to complete the word of God,
26 the mystery which [has been] hidden from ages and from generations, but has now been made manifest to his
27 saints; to whom God would make known what are the riches of the glory of this mystery among the nations, which is Christ in you the hope
28 of glory: whom we announce, admonishing every man, and teaching every man, in all wisdom, to the end that we may present every man per-
29 fect in Christ.[s] Whereunto also I toil, combating according to his working, which works in me in power.

II. For I would have you know what combat I have for you, and those in Laodicea, and as many as have not
2 seen my face in flesh; to the end that their hearts may be encouraged, being united together in love, and unto all riches of the full assurance of understanding, to [the] full know-
3 ledge of the mystery of God;[h] in which are hid all the treasures of
4 wisdom and of knowledge. And I say this to the end that no one[i] may delude you by persuasive speech.
5 For if indeed in the flesh I am absent, yet I am with you in spirit, rejoicing and seeing your order, and the firmness of your faith in Christ.
6 As therefore ye have received the Christ, Jesus the Lord, walk in him,
7 rooted and built up[k] in him, and assured[l] in the faith, even as ye have been taught, abounding in it[m] with
8 thanksgiving. See that there be no one who shall lead *you*[n] away as a prey through philosophy and vain deceit, according to the teaching of men, according to the elements of the world, and not according to
9 Christ. For in him dwells all the
10 fulness of the Godhead bodily; and ye are complete[o] in him, who is the head of all principality and authority,
11 in whom also ye have been circumcised with circumcision not done by hand, in the putting off of the body[p] of the flesh, in the circumcision of
12 the Christ; buried with him in baptism, in which[q] ye have been also raised with [him] through faith of the working of God who raised him
13 from among the dead.—And you, being dead in offences and in the uncircumcision of your flesh, he has quickened together with him, having
14 forgiven us[r] all the offences; having effaced[s] the handwriting[t] in ordinances which [stood out] against us, which was contrary to us, he has taken it also out of the way, having
15 nailed it to the cross; having spoiled[v] principalities and authorities, he

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[o] ἀνταναπληρῶ: the ἀντι- refers to what lacked as yet; not 'in his turn' as a person, in what is yet lacking. See Meyer, *in loco*, or, for the English reader, Alford or Ellicott.

[t] 'I' is emphatic.

[s] T. R. adds 'Jesus,' with E K L P 37 47 Am Memph; ℵ A B C D F G 17 omit.

[h] T. R. adds 'and of the Father and of Christ,' with E K L and others; B adds χριστοῦ only; ℵ A C add πατρὸς χριστοῦ, A C adding also τοῦ before χριστοῦ; text D[2] P 37.

[i] T. R. reads 'lest any one,' with K L 47; text ℵ A B C D P 17 37.

[k] 'Rooted' is the perfect participle, what had been done and continued 'built up' present or continuous. Perhaps we might say 'being built up.'

[l] Or 'confirmed.'

[m] Some omit 'in it,' reading 'abounding in thanksgiving,' with ℵ A C 17 37 47 Am Memph; B K L (P) Syrr have it. P omits 'in thanksgiving.'

[n] 'You' is emphatically put; but the verb 'be' is in the future, implying present danger more than possibility.

[o] Or 'filled full,' referring to all fulness being in Him. The fulness or completeness of the Godhead is in Christ, as towards us; and we, as towards God, are complete in Him. Note here 'Godhead' is Θεότης, not Θειότης—Godhead in the absolute sense, not merely divine in character.

[p] T. R. adds 'of the sins,' with K L 37 47 and others Syrr; ℵ A B C D F G P 17 Am Memph omit.

[q] Or 'in whom.'

[r] T. R. (not Stephens) reads 'you,' with L P 37 Am.

[s] Used for annulling a decree of law.

[t] Handwriting, obligation to which a man is subject by his signature.

[v] ἀπεκδυσάμενος. This word has raised questions, being generally applied to things, gar

made a show of them publicly, leading them in triumph by[w] it.[x]
16 Let none therefore judge you in meat or in drink, or in matter of feast, or new moon, or sabbaths,
17 which are a shadow of things to come; but the body [is] of Christ.
18 Let no one fraudulently deprive you of your prize, doing his own will[y] in humility and worship of angels, entering into things which he has not[z] seen, vainly puffed up by the mind
19 of his flesh, and not holding fast the head, from whom all the body, ministered to and united together by the joints and bands, increases with the increase of God.
20 If[a] ye have died with[b] Christ from the elements of the world, why as [if] alive in [the] world do ye sub-
21 ject yourselves to ordinances? Do not handle, do not taste, do not
22 touch, (things which are all for destruction in the using [of them]:[c]) according to the injunctions and
23 teachings of men, (which have indeed an appearance[d] of wisdom in voluntary worship, and humility, and harsh treatment of the body, not in a certain honour,) to [the] satisfaction of the flesh.[e]

III. If therefore ye have been raised with the Christ, seek the things [which are] above, where the Christ is sitting at [the] right hand of God:
2 have your mind on the things [that are] above, not on the things [that are]
3 on the earth; for ye have died, and your life is hid with the Christ in
4 God. When the Christ is manifested who [is] our[f] life, then shall ye also be manifested with him in glory.
5 Put to death[g] therefore your members which [are] upon the earth, fornication, uncleanness, vile passions, evil lust, and unbridled desire,[h]
6 which is idolatry. On account of which things the wrath of God comes
7 upon the sons of disobedience.[i] In which ye also once walked when ye

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ments, &c., on oneself, not on other persons; but there is ample proof, it seems, of the latter use. See Kypke *in loco*. See also Schleusner *sub voce* as to middle voice. Hence I have retained it in spite of many objections made to it. It has been suggested that it should be translated 'having stripped himself [for combat], he made a show of,' &c.; but I am not aware of a case where the word is used without any objective word after it. So read, it would apply to Christ's glory and even life. Otherwise it is taken as getting rid of the principalities and powers. Meyer takes it as here. The old Latin has *exuens se*, and connects 'principalities' with what follows: 'having despoiled [unclothed] himself, exposed principalities,' &c. See Wolff in Cur. Philol. *in loco*.

[w] Or 'in.'

[x] Or 'him.' In all the preceding passage the reader must remark that the natural antecedent is God. If this be so, the force of ἀπεκδυσάμενος is evident. Ellicott seeks to make it Christ as God; which, though scriptural, seems to me very forced. Something might be said for God in Christ as to its sense, for the passage speaks of the fulness of the Godhead in Him. Alford takes it in verse 13 as God, yet ἀπεκδυσάμενος as 'having divested himself of.' They do not seem justified in denying the active sense to ἀπεκδυσάμενος. Besides others, also in Schleusner, Wolff quotes Hesiod for it.

[y] θέλων. Some translate 'wilfully deprive you,' others 'desiring [to do so] by humility.' I prefer 'doing his will or pleasure in,' &c.

[z] Many omit 'not' here, translating ἐμβατεύων 'walking in, treading on:' that is, taking his stand on professed visions of angels. T. R. has μή, with C K L P 37 47 Am Syrr; F G have οὐκ; ℵ A B D 17 Memph omit. Augustine notices the question as to μή. Theod. has μή. The sense is not affected really. If μή be left out, the passage speaks of what the visionaries allege; if in, it is the apostle's own denial of their having really seen the angelic choirs.

[a] T. R. adds 'then,' with many cursives.

[b] T. R. adds the article before 'Christ,' with a few cursives.

[c] I apprehend this is a term of Roman law: a class of objects as to the possession of which there were peculiar rules. Inst. ii. Tit. 4. s. 2: 'rebus . . . . quæ ipso usu consumuntur.' Cf. Tit. 5, ss. 1, 2, and see Ulpian, Reg. Jur. xxiv. 27: 'rerum quæ in abusu continentur.'

[d] λόγος. See Demosth. in Kypke. Both senses there are really the same. There was something to allege, something to say for it.

[e] I have put the preceding clause in parentheses, as shewing that the harsh usage of the body, and all the teaching of the seducer, was for the satisfaction of the flesh; 'not in a certain honour' is what is due to the body. Others translate 'not in any honour to the satisfying the flesh'—taking the whole sentence in this sense. 'To [the] satisfaction' may be connected with ἀφειδία τοῦ σώματος, 'harsh treatment of the body.' In the text it is connected with 'teaching of men.' So connected I have sometimes thought πρός might have the force of 'as to.'

[f] ℵ C D F G P 17 47 Am read 'your:' B K L 37 Syrr Memph 'our.'

[g] The aorist: 'have it done;' so in verses 8, 12, 'put off' and 'put on.'

[h] Or 'covetousness.'

[i] Editors, except Lachmann, omit 'upon the sons of disobedience;' but all authorities have it

8 lived in these things.[k] But now, put
off,[l] ye also, all [these] things,
wrath, anger, malice, blasphemy, vile
9 language out of your mouth. Do
not lie to one another, having put off
10 the old man with his deeds, and hav-
ing put on the new,[m] renewed[n] into
full knowledge according to [the]
image of him that has created him;
11 wherein there is not Greek and Jew,
circumcision and uncircumcision,
barbarian, Scythian, bondman, free-
man; but Christ [is] everything,[o]
and in all.

12 Put on[l] therefore, as [the] elect
of God, holy and beloved, bowels
of compassion,[p] kindness, lowliness,
13 meekness, longsuffering; forbearing
one another, and forgiving one
another,[q] if any should have a com-
plaint against any; even as the
Christ[r] has forgiven you, so also [do]
14 ye. And to all these [add] love,
which is the bond of perfectness.
15 And let the peace of Christ[s] preside
in your hearts, to which also ye have
been called in one body, and be
thankful.

16 Let the word of the Christ dwell
in you richly, in all wisdom[t] teach-
ing and admonishing one another,
in psalms,[v] hymns,[v] spiritual songs,
singing with grace in your hearts to
17 God.[w] And everything, whatever ye
may do in word or in deed, [do] all
things in [the] name of [the] Lord
Jesus, giving thanks to God[x] the
Father by him.

18 Wives, be subject to [your[y]] hus-
bands, as is fitting in [the] Lord.
19 Husbands, love your wives, and be
20 not bitter against them. Children,
obey your parents in all things, for
this is well-pleasing in[z] [the] Lord.
21 Fathers, do not vex[a] your children,
to the end that they be not dis-
22 heartened. Bondmen, obey in all
things your masters according to
flesh; not with eye services,[b] as men-
pleasers, but in simplicity of heart,
23 fearing the Lord.[c] Whatsoever[d] ye
do, labour at it heartily, as [doing
it] to the Lord, and not to men;
24 knowing that of [the] Lord ye shall
receive the recompense of the inheri-
25 tance; ye serve the Lord Christ. For[f]
he that does a wrong shall receive
the wrong he has done, and there is
1 no respect of persons. (IV.) Masters,
give to bondmen what is just and

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but B, and the words are distinguished in D by smaller letters; they are possibly borrowed from Eph. v. 6. The following words 'In which' may be translated 'Among whom.'

[k] T. R. reads αὐτοῖς, 'them,' with F G K L 37; text ℵ A B C D H P 17 47.

[l] The aorist; cf. verse 5.

[m] νέον.

[n] ἀνακαινούμενον: note the change of tense. Here the present.

[o] Literally 'all things.'

[p] T. R. reads 'compassions,' with K and some cursives.

[q] ἑαυτοῖς, 'yourselves.'

[r] A B D F G Am have κύριος; C E K L P 37 47 Syrr Memph have χριστός. κύριος is generally accepted, but I doubt its being genuine in Colossians. ℵ 17 have Θεός.

[s] T. R. reads 'God,' with E K L 17 and others; text ℵ A B C D F G P 37 47 Am Syrr Memph.

[t] Or 'in all wisdom, teaching and admonishing one another.' Chap. i. 28 is referred to; Paul taught in all wisdom. In them the word was so to dwell. But it is a question of spiritual understanding, not of translation. ℵ and P (in Tisch. M. S. I.) connect 'in all wisdom' with 'teaching,' and go on to 'another:' then 'in psalms,' thus: 'Let the word of the Christ dwell in you richly, teaching and admonishing one another in all wisdom, in psalms,' &c.; a structure to which I am in no way indisposed. 'In psalms,' &c., may be also connected with 'singing' rather than with what precedes: but in Eph. v. 19, 'speaking' is connected with 'psalms.'

[v] T. R. adds 'and,' twice, with E K L (P) 37 47 and others Memph Theod. Theoph.; ℵ(A) B C D F G Am omit. A omits the first. 17 omits the second 'and' only.

[w] T. R. reads 'in your heart to the Lord,' with E K L; text ℵ A B C D F G 47 Am Syrr.

[x] T. R. adds 'and,' with D F G K L 17 37 47 Am; ℵ A B C 73 Memph omit.

[y] T. R. adds 'own,' with L 37 and other cursives.

[z] T. R. reads 'to,' omitting ἐν, with some cursives.

[a] Many read 'provoke not your children [to anger],' with ℵ A C D F G L 17 37 47, as Eph. vi. 4; text B D[2] K Syrr.

[b] Many read 'eye service,' with A B D F G 47, as Eph. vi. 6; text ℵ C K L 17 37.

[c] T. R. reads 'God,' with K 37 and others; text ℵ A B C D F G L 17 47 and others Am Syrr.

[d] T. R. reads 'and all, whatever,' with E K L 37 (47) Syrr; text ℵ A B C (F G) 17 Am Memph.

[e] T. R. adds 'for,' with K L 37 Syrr; text ℵ A B C D 17 47 Am (Memph). It may be translated 'serve ye.'

[f] T. R. reads 'But,' with E K L 37 47 and others Syrr; text ℵ A B C D F G 17 Am Memph.

fair, knowing that ye also have a Master in [the] heavens.

2 Persevere in prayer, watching in it
3 with thanksgiving; praying at the same time for us also, that God may open to us a door of the word to speak the mystery of Christ, on ac-
4 count of which also I am bound, to the end that I may make it manifest as I ought to speak.

5 Walk in wisdom towards those without, redeeming opportunities.[g]
6 [Let] your word [be] always with grace, seasoned with salt, [so as] to know how ye ought to answer each one.

7 Tychicus, the beloved brother and faithful minister and fellow-bondman in [the] Lord, will make known to
8 you all that concerns me; whom I have sent to you for this very purpose, that he might know your state,[h] and that he might encourage your hearts:
9 with Onesimus, the faithful and beloved brother, who is [one] of you. They shall make known to you everything here.

10 Aristarchus my fellow-captive salutes you, and Mark, Barnabas's cousin, concerning whom ye have received orders, (if he come to you,
11 receive him,) and Jesus called Justus, who are of the circumcision. These [are the] only fellow-workers for the kingdom of God who[i] have been a
12 consolation to me. Epaphras, who is [one] of you, [the] bondman of Christ Jesus,[k] salutes you, always combating earnestly for you in prayers, to the end that ye may stand perfect and complete[l] in all [the] will[m] of
13 God. For I bear him witness that he labours[n] much for you, and them in Laodicea, and them in Hierapolis.
14 Luke, the beloved physician, salutes
15 you, and Demas. Salute the brethren in Laodicea, and Nymphas, and the assembly which [is] in his[o] house.
16 And when the letter has been read among you, cause that it be read also in the assembly of Laodiceans, and that ye also read that from Laodicea.
17 And say to Archippus, Take heed to the ministry which thou hast received in [the] Lord, to the end that
18 thou fulfil it. The salutation by the hand of me Paul. Remember my bonds. Grace [be] with you.[p]

[g] See Eph. v. 16, and note.
[h] The reading is a little uncertain. Some copies have 'ye may know our;' but I doubt not T. R. is right. So the versions.
[i] οἵτινες, 'who are such as have been.'
[k] T. R. omits 'Jesus,' with D F G K 47 Syrr; ℵ A B C L 17 37 Am Memph insert.
[l] ℵ A B C D F G 17 read πεπληροφορημένοι. E K L P 37 47 Am Syrr Theod. and Theoph., as T. R. The first means rather 'fully assured.'
[m] ἐν παντὶ θελήματι. Literally 'in every will of God,' everything that is such.
[n] T. R. reads 'has much zeal,' with K L 17 37 47 Syrr; κόπον D F G; πόνον ℵ A B C P; '*laborem*' Am Memph.
[o] ℵ A C P 17 47 read 'their.'
[p] T. R. adds 'Amen,' with D K L P 37 47 Am Syrr Memph; ℵ A B C F G 17 omit.

FIRST EPISTLE TO THE

THESSALONIANS.

I. Paul and Silvanus and Timotheus to the assembly of Thessalonians in God [the] Father and [the] Lord Jesus Christ. Grace to you and peace.[a]

2 We give thanks to God always for you all, making mention of you[b] at
3 our prayers, remembering unceasingly your work of faith, and labour of love, and enduring constancy of

[a] Many authorities add 'from God our Father and [the] Lord Jesus.' ℵ A (C, from the space) D K L P 17 37 and several others Memph have the words. B F G 47 and others Am Syrr not.
[b] ℵ A B 17 Am omit 'of you;' C D F G K L P 37 47 have ὑμῶν.

hope of our Lord Jesus Christ, before
3 our God and Father; knowing, brethren beloved by God, your election.
5 For our glad tidings were not with you [c] in word only, but also in power, and in [the] Holy Ghost, and in much assurance; even as ye know what we were among you for your
6 sakes: and ye became our imitators and of the Lord, having accepted the word in much tribulation with joy of
7 [the] Holy Ghost, so that ye became models [d] to all that believe in Mace-
8 donia and in [e] Achaia: for the word of the Lord sounded out from you, not only in Macedonia and Achaia, but [f] in every place your faith which [is] towards God has gone abroad, so that we have no need to say
9 anything; for they themselves relate concerning us what entering in we had to you, and how ye turned to God from idols to serve a living and
10 true God, and to await his Son from the heavens, whom he raised from among the [g] dead, Jesus, our deliverer from the coming wrath.

II. For ye know yourselves, brethren, our entering in which [we had] to you, that it has not been in vain;
2 but, having [h] suffered before and been insulted, even as ye know, in Philippi, we were bold in our God to speak unto you the glad tidings of God with much earnest striving.
3 For our exhortation [was] not of deceit, nor of uncleanness, nor in guile;
4 but even as we have been approved of God to have the glad tidings entrusted to us, so we speak; not as pleasing men, but God, who proves
5 our hearts. For we have not at any time been [among you] with flattering discourse, even as ye know, nor with a pretext for covetousness, God
6 [is] witness; nor seeking glory from men, neither from you nor from others, when we might have been a
7 charge as Christ's apostles; but have been gentle in the midst of you, as a nurse would cherish her own child-
8 ren. Thus, yearning over you, we had found our delight in having imparted to you not only the glad tidings of God, but our own lives also, because
9 ye had become beloved of us. For ye remember, brethren, our labour and toil: working night and day, not to be chargeable to any one of you, we have preached to you the glad
10 tidings of God. *Ye* [are] witnesses, and God, how piously and righteously and blamelessly we have conducted
11 ourselves with you that believe: as ye know how, as a father his own children, we used to exhort each one
12 of you, and comfort and testify, that ye should walk worthy of God, who calls [k] you to his own kingdom and
13 glory. And [l] for this cause we also give thanks to God unceasingly that, having received [the] word of [the] report of God by us, ye accepted, not men's word, but, even as it is truly, God's word, which also works in you
14 who believe. For ye, brethren, have become imitators of the assemblies of God which are in Judæa in Christ Jesus; for ye also have suffered the same things of your own country-
15 men as also they of the Jews, who have both slain the Lord Jesus and

[c] Or 'brought to you,' ἐγενήθη, a word as usually impossible to translate: 'took place.' It is passive, and followed by εἰς, giving the sense of motion up to: 'were not with you' implies they had not been before and were now come, and so gives the force of εἰς and ἐγενήθη.

[d] Some read 'a model,' with B D 17 47 Am Memph. T. R. has 'models,' with ℵ A C F G K L P 37.

[e] T. R. omits ἐν, with K L 37 47 Memph; text ℵ A B C D F G P 17 Am. In verse 8, B 17 37 47 Memph omit ἐν τῇ before Ἀχαΐᾳ.

[f] T. R., with E K L 47, adds 'also.'

[g] T. R. omits 'the,' with A C K; ℵ B D F G L P 17 37 47 have it.

[h] T. R. adds 'also' ('even'), καί, with some cursives.

[i] T. R. adds 'for,' with E K L 37 47 and others; ℵ A B D F G H P 17 Am Syrr Memph omit.

[k] Or 'the God who calls you,' τοῦ Θεοῦ τοῦ καλοῦντος: but neither gives exactly the Greek, because 'of God who calls' makes God stand by Himself as such; and 'the God who calls' makes the calling too distinctive, so that, but for other reasons, one might think there was another God. The Greek preserves the absoluteness of God, and adds the calling quality.

[l] T. R. omits 'and,' with D F G H K L and all cursives Am; ℵ A B P Memph insert.

the[m] prophets, and have driven us out by persecution, and do not please
16 God, and [are] against all men, forbidding us to speak to the nations that they may be saved, that they may fill up their sins always: but wrath has come upon them to the uttermost.

17 But we, brethren, having been bereaved of you and separated[n] for a little moment in person, not in heart, have used more abundant diligence to see your face with much
18 desire; wherefore we have desired to come to you, even I Paul, both once and twice, and Satan has hin-
19 dered us. For what [is] our hope, or joy, or crown of boasting? [are] not ye also[o] before our Lord Jesus[p] at
20 his coming? for ye are our glory and joy.

III. Wherefore, being no longer able to refrain ourselves, we thought good
2 to be left alone in Athens, and sent Timotheus, our brother and fellow-workman under God[q] in the glad tidings of Christ, to confirm you and encourage [you[r]] concerning your faith,
3 that no one might be moved by these afflictions. (For yourselves know that
4 we are set for this; for also, when we were with you, we told you beforehand we are about to be[s] in tribulation, even as also it came to pass, and ye
5 know.) For this reason I also, no longer able to refrain myself, sent to know your faith, lest perhaps the tempter had tempted you and our labour should be come to nothing.
6 But Timotheus having just come[t] to us from you, and brought to us the glad tidings of your faith and love, and that ye have always good remembrance of us,[v] desiring much
7 to see us, even as we also you; for this reason we have been comforted in you,[w] brethren, in all our distress and tribulation,[x] through your faith,
8 because now we live if ye stand firm
9 in [the] Lord. For what thanksgiving can we render to God for you, for all the joy wherewith we rejoice on account of you before our God,
10 night and day beseeching exceedingly to the end that we may see your face, and perfect what is lacking
11 in your faith? But our God and Father himself[y] and our Lord Jesus

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[m] T. R. reads 'their own,' with K L 37 47; ℵ A B D F G P 17 Am Memph omit.

[n] I have added 'separated,' to express the somewhat emphatic reiteration of ἀπό in the Greek.

[o] Or 'is it not even ye?'

[p] T. R. adds 'Christ,' with F G L 37 47 and others Memph; ℵ A B D K P 17 Am Syrr omit.

[q] The reading is perplexed. But I suppose it is either 'our brother, and fellow-workman under God,' συνεργὸν τοῦ Θεοῦ, or 'our brother and minister of God.' Some simply leave out καὶ συνεργὸν ἡμῶν. ℵ A P have διάκονον τοῦ Θεοῦ, omitting καὶ συνεργὸν ἡμῶν. B reads καὶ συνεργὸν ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ, leaving out τοῦ Θεοῦ, as well as καὶ διάκονον and ἡμῶν. C fails us here; so that we have for συνεργόν, B, and D (Gr. and Lat.), for διάκονον, ℵ A P Am. I have given it as in (B) D. If any prefer ℵ A P the choice and authorities are there. Alf. Lünemann Ell. Griesb. Tisch. De Wette have as in text.

[r] T. R. adds a second 'you' in text, with K L and others; ℵ A B D F G P 17 37 47 Am Memph omit.

[s] Very competent critics, beginning with Bengel, would translate here 'we are to be,' that is, such is the lot of Christians; but προελέγομεν, 'told you beforehand,' seems to make it applicable to the Thessalonians. Both may be joined, and I suspect were in the apostle's mind; but it is added to verse 3, and not the repetition of it.

[t] Or 'But now, Timotheus having come,' &c. But I doubt that ἄρτι has ever the semi-inferential force of νῦν or νυνί.

[v] Or 'have good remembrance of us, always desiring much to see.'

[w] ἐφ' ὑμῖν I believe here, and in 2 Cor. vii. 7, is the occasion. The ἐπί with a dative, with the force of a condition, or circumstance, which gives an occasion, not the cause: *moyennant*. It is the same structure as ἐπὶ πάσῃ τῇ ἀνάγκῃ, not here strictly a condition, nor 'in spite of,' nor merely 'in reference to;' but still with the sense of occasion. We say 'it was the occasion of his doing so,' 'the occasion failed,' 'he had no occasion;' but also 'on this occasion,' and that is the force, with the same difference, of ἐπί here. So ἐπὶ πάσῃ τῇ χαρᾷ, verse 9. We can say 'for' perhaps there, but it is the occasion of his thanksgiving; his thanksgiving was conditional; that was necessary to it as a condition precedent.

[x] T. R. reads 'tribulation and distress,' with K L and others Theod.; text ℵ A B D F G 17 37 47 Am Syrr.

[y] Or 'but may God himself and our Father;' but this, *closely* examined, is unsatisfactory; they might be two, whereas the one article in Greek refers 'God and Father' to one person, without necessarily referring 'our' to more than Father. 'Now may himself [who is] God and our Father.'

[z] T. R. adds 'Christ,' with E F G K L and others 37 47 Syrr Memph; ℵ A B D 17 Am omit.

direct[a] our way to you. But you[b] may the Lord make to exceed and abound in love toward one another, and toward all, even as we also to-wards you, in order to the confirming of your hearts unblamable in holiness before our God and Father at the coming of our Lord Jesus[c] with all his saints.

IV. For the rest, then, brethren, we beg you and exhort you in [the] Lord Jesus, even as ye have received from us how ye ought to walk and please[d] God, even as ye also do walk,[e] that ye would abound still more. For ye know what charges we gave you through the Lord Jesus. For this is [the] will[f] of God, [even] your sanctification, that ye should abstain from fornication; that each of you know how to possess[g] his own vessel in sanctification and honour, (not in passionate desire, even as the nations who know not God,) not overstepping the rights of and wronging his brother in the matter,[h] because the Lord [is] the avenger of all these things, even as we also told you before, and have fully testified. For God has not called us to[i] uncleanness, but in sanctification.[j] He therefore that [in this] disregards [his brother], disregards, not man, but God, who has given also his Holy Spirit to you.[k]

Now concerning brotherly love ye have no need that we should write to you, for ye yourselves are taught of God to love one another. For also ye do this towards all the brethren in the whole of Macedonia; but we exhort you, brethren, to abound still more, and to seek earnestly to be quiet and mind your own affairs, and work with your [own[l]] hands, even as we charged you, that ye may walk reputably towards those without, and may have need of no one.[m]

But we[n] do not wish you to be ignorant, brethren, concerning them that are fallen asleep, to the end that ye be not grieved even as also the

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[a] It is well to remark here that 'direct' in Greek is in the singular; God the Father and Christ the Lord forming, so to speak, one in the thought of the apostle's mind, though, personally, clearly distinguished.

[b] 'You' is in contrast with 'our .... to you.'

[c] T. R. adds 'Christ,' with F G L 17 Syrr Memph; ℵ A B D K 37 47 Am omit.

[d] I do not say 'to please,' because then pleasing God would be a distinct object. Here it is 'rather to walk so as to please.' The point is, what is the way (τὸ πῶς) to please him, not that it ought to be an object, however true that may be. Here it is assumed.

[e] T. R. omits 'even as ye also do walk,' with K L 47 and most others; ℵ A B D F G 17 37 Am Memph insert.

[f] The article is not before θέλημα, 'will,' in Greek, and the force much increased thereby. It is before Θεοῦ. It is not merely the fact that God wills so, but it is a matter of God's will. God is looked at as a person in authority (not merely a divine being), but the will is looked at characteristically, not merely as a fact that He so wills. This is of such a character that God Himself wills it.

[g] 'Possess.' It is alleged that κτᾶσθαι means 'acquire,' not 'possess.' No doubt it is its force, the perfect tense giving it the force of possession. What I possess myself of, I possess when the action is complete and permanent. But it is not, I think, exactly 'acquire,' but 'to get into possession,' or 'come into possession of,' the difference being great in moral things. Thus Luke xxi. 19, and xviii. 12, so Sirach li. 20. You cannot say 'acquire his soul by patience.' We do say 'self-possession,' yet it is an active state. But 'keep,' 'preserve,' is a kindred sense undoubtedly used in the LXX; Sirach xxii. 23, πίστιν κτῆσαι, 'keep faith with one's neighbour.' So Lysias, quoted by Kypke. Sirach vi. 7 does not apply, nor a passage quoted by Stephens, *sub voce*, from Xenophon; but Demosthenes seems so to use it. This is not the place to discuss the use of σκεῦος, but certainly verse 5 and τό, before μὴ ὑπερβαίνειν, verse 6, seems to exclude the taking it to mean wife. I reject the sense of acquiring, and take that of possessing and preserving. His remark, λαβών, ἔχων, may refer to the force of the aorist, which is used for possessing, like the perfect. Another use of κτάομαι is to take or have a wife, and, I apprehend, to be conversant with places and things. See Schleusner. 'His own' may well be taken in reference to his brother.

[h] A euphemism for intercourse with a female, as his wife or another's.

[i] ἐπί, the characterising condition.

[j] Or 'holiness,' as in Rom. vi. 19, 22, ἁγιασμός. But 'sanctification' is used in English for the result as well as the activity which produces it. Compare verses 3, 4 and the note on 1 Cor. i. 30.

[k] T. R. reads 'us,' with A and many cursives; text ℵ B D F G H K L 17 37 47 Am Syrr Memph.

[l] Many leave out 'own,' with B D F G 47 Am Syrr; ℵ has it, with A K L 17 37.

[m] Or 'of nothing.'

[n] T. R. reads 'I do not,' with 47 and other cursives Syrr Memph; text ℵ A B D F G K L 17 37 Am.

14 rest who have no hope. For if we
believe that Jesus has died and has
risen again, so also God will bring
with him those who have fallen
15 asleep through Jesus. (For this we
say to you in [the] word of [the]
Lord, that we, the living, who re-
main to the coming of the Lord, are
in no way to anticipate[o] those who
16 have fallen asleep; for the Lord
himself, with an assembling shout,
with archangel's voice and with
trump of God, shall descend from
heaven; and the dead in Christ
17 shall rise first; then we, the living
who remain, shall be caught up to-
gether with them in [the] clouds,
to meet the Lord in [the] air; and
thus we shall be always with [the]
18 Lord. So encourage one another
1 with these words.) (V.) But con-
cerning the times and the seasons,
brethren, ye have no need that ye
2 should be written to, for ye know
perfectly well yourselves, that the
day of [the] Lord so comes as a thief
3 by night. [p] When they may say,[q]
Peace and safety, then sudden de-
struction comes upon them, as travail
upon her that is with child; and
4 they shall in no wise escape.[r] But
ye, brethren, are not in darkness,
that the day should overtake you as a
5 thief: for[s] all ye are sons of light and
sons of day; we are not of night nor
6 of darkness. So then do not let us
sleep as[t] the rest do, but let us watch
7 and be sober; for they that sleep
sleep by night, and they that drink
8 drink by night; but we being of [the]
day, let us be sober, putting on
[the] breastplate of faith and love,
and as helmet [the] hope[u] of salva-
9 tion; because God has not set us for
wrath, but for obtaining salvation
through our Lord Jesus Christ, who
10 has died for us, that whether we may
be watching or sleep, we may live to-
11 gether with him. Wherefore encour-
age one another, and build up each
one the other, even as also ye do.
12 But we beg you, brethren, to know
those who labour among you, and
take the lead among you in [the]
13 Lord, and admonish you, and to
regard them exceedingly in love
on account of their work. Be in
14 peace among yourselves. But we
exhort you, brethren, admonish
the disorderly, comfort the faint-
hearted, sustain the weak, be pa-
15 tient towards all. See that no one
render to any evil for evil, but pur-
sue always what is good[v] towards
16 one another and towards all; re-
17 joice always; pray unceasingly;
18 in everything give thanks, for this
19 is [the] will of God in Christ Jesus
20 towards you; quench not the Spirit;
21 do not lightly esteem prophecies;
22 but[w] prove all things, hold fast the
right; hold aloof from every form of
23 wickedness.[x] Now the God of peace
himself sanctify you wholly: and

[o] φθάσωμεν, aorist subjunctive habitually used with οὐ μή in New Test., little differing from 'shall in no wise;' but I think there is a shade of difference from the meaning of the present. Compare chap. v. 3, λέγωσιν . . . . ἐκφύγωσιν.

[p] T. R. adds 'For,' with K L P 37 and others; δέ B D Memph; text ℵ A F G 17 47.

[q] Or 'When they may be saying.'

[r] See note to chap. iv. 15.

[s] T. R. omits 'for,' with K and some cursives Am; ℵ A B D F G L P 17 37 47 Syrr Memph insert.

[t] T. R. adds 'also,' with D F G K L P 37 47 and most others; ℵ A B 17 Am Memph omit.

[u] 'Faith, hope, love, these three.'

[v] T. R. adds 'both,' with B K L P 47; ℵ A D F G 17 37 Am Memph omit.

[w] T. R. omits 'but,' with ℵ A 17 and others Memph; B D F G K L P 37 47 Am insert.

[x] ἀπὸ παντὸς εἴδους πονηροῦ. Even if πονηροῦ be an adjective, what is in the text gives the sense: 'every wicked form' would have a wholly different sense in English. I do not think that πονηροῦ could have the article here. εἶδος, as often remarked, is 'kind,' 'species;' but if the article be put before πονηροῦ, it is either 'the wicked one,' and εἶδος has no sense; or it is the abstract idea of τὸ πονηρόν; and an abstract idea is one absolute and single whole; you cannot have kinds of it. Hence πονηροῦ is looked at as a general thing, a genus, and has kinds or species of it. They were to hold fast the τὸ καλόν, 'the right,' the thing in itself. But you cannot speak of evil in itself as an abstract existence. Its most absolute form is Satan, though we may practically speak of 'evil;' but I cannot say 'evilness' as I can 'goodness.' I must suppose an existence of what is good to have an idea of evil. τὸ καλόν and πονηρόν are therefore profoundly beautiful. If I say 'wickedness,' I think of an act or of evil will in some one, malice.

your whole spirit, and soul, and body
be preserved blameless at the coming
24 of our Lord Jesus Christ. He [is]
faithful who calls you, who will also
25 perform [it]. Brethren, pray for us.
26 Greet all the brethren with a holy
27 kiss. I adjure you by the Lord that
the letter be read to all the [holy[y]]
28 brethren. The grace of our Lord
Jesus Christ [be] with you.[z]

[y] ἁγίοις A K L P 17 37 47 Am Syrr Memph &c.; ℵ B D E F G omit it.

[z] T. R. adds 'Amen,' with ℵ A E K L P 37 47 Syrr Memph; R D F G 17 Am omit.

SECOND EPISTLE TO THE

THESSALONIANS.

I. Paul and Silvanus and Timotheus
to the assembly of Thessalonians in
God our Father and [the] Lord Jesus
2 Christ. Grace to you, and peace
from God our[a] Father, and [the] Lord
Jesus Christ.
3 We ought to thank God always
for you, brethren, even as it is meet,
because your faith increases exceed-
ingly, and the love of each one of
you all towards one another abounds;
4 so that we ourselves make our boast
in you in the assemblies of God for
your endurance and faith in all your
persecutions and tribulations, which
5 ye are sustaining; a manifest token
of the righteous judgment of God, to
the end that[b] ye should be counted
worthy of the kingdom of God, for
6 the sake of which ye also suffer; if
at least[c] [it is a] righteous thing
with God to render tribulation to
7 those that trouble you, and to you
that are troubled repose with us, at
the revelation of the Lord Jesus
from heaven, with [the] angels of
8 his power, in flaming fire taking
vengeance on those who know not
God, and those who do not obey
the glad tidings of our Lord Jesus
9 Christ;[d] who shall pay the penalty
[of] everlasting destruction from [the]
presence of the Lord, and from the
10 glory of his might, when he shall
have come to be glorified in his
saints, and wondered at in all that
have believed,[e] (for our testimony to
you has been believed,) in that day.
11 To which end we also pray always
for you, that our God may count you
worthy of the calling, and fulfil all
[the] good pleasure of [his] goodness
and [the] work of faith with power,
12 so that the name of our Lord Jesus
[Christ[f]] may be glorified in you and
ye in him, according to the grace of
our God, and of [the] Lord Jesus
Christ.[g]

II. Now we beg you, brethren, by
the coming of our Lord Jesus Christ
and our gathering together to him,
2 that ye be not soon shaken in mind,[h]
nor troubled, neither by spirit, nor
by word, nor by letter, as [if it were]
by us, as that the day of the Lord[i]
3 is present. Let not any one deceive

[a] B D P 17 omit 'our.'

[b] εἰς τό, with infinitive.

[c] This looks back in thought to verse 5. This shews that the alleged difference of εἴγε and εἴπερ is unfounded. There is, I think, a difference: εἴπερ, as here, puts the case that the thing is; εἴγε the possibility that it is not.

[d] ℵ A F G 37 Am have Χριστοῦ, with T. R.; B D K L P 17 47 Memph omit.

[e] T. R. reads 'that believe,' with a few cursives.

[f] ℵ B D K L 37 47 and others Memph omit 'Christ' here, I am disposed to think rightly; but many of the best have it, as A F G P 17 Am Syrr.

[g] It might be translated 'the grace of our God and Lord Jesus Christ,' but I doubt its correctness here.

[h] ἀπὸ τοῦ νοός, 'from a steady and soberly judging mind.'

[i] T. R. reads 'Christ,' with K and others κυρίου ℵ A B D F G L P 17 37 47 73 Am Syrr Memph.

you in any manner, because [it will not be] unless the apostasy have first come, and the man of sin have been
4 revealed, the son of perdition; who opposes and exalts himself on high[k] against[l] all called God, or object of veneration; so that he himself[m] sits down in the temple of God, shewing
5 himself that he is God. Do ye not remember that, being yet with you,
6 I said these things to you? And now ye know that which restrains, that he should be revealed in his
7 own time. For the mystery of lawlessness already works; only [there is] he who restrains now until he be
8 gone, and then the lawless one shall be revealed, whom the Lord Jesus[n] shall consume[o] with the breath[p] of his mouth, and shall annul by the
9 appearing of his coming; whose coming is according to the working[q] of Satan in all[r] power and signs and
10 wonders of falsehood, and in all[r] deceit of unrighteousness to[s] them that perish, because they have not received the love of the truth that
11 they might be saved. And for this reason God sends[t] to them a working[q] of error, that they should be-
12 lieve what is false, that all might be judged who have not believed the truth, but have found pleasure in
13 unrighteousness. But we ought to give thanks to God always for you, brethren beloved of [the] Lord, that God has chosen you from [the] beginning to salvation in sanctification of [the] Spirit and belief of [the]
14 truth: whereto he has called you by our glad tidings, to [the] obtaining of [the] glory[v] of our Lord Jesus
15 Christ. So then, brethren, stand firm, and hold fast the instructions which ye have been taught, whether
16 by word or by our letter. But our Lord Jesus Christ himself, and our God and Father, who has loved us, and given [us] eternal consolation
17 and good hope by grace, encourage your hearts, and establish you[w] in every good work and word.[x]

III. For the rest, brethren, pray for us, that the word of the Lord may run and be glorified, even as also
2 with you; and that we may be delivered from bad and evil men, for faith [is] not [the portion] of all.
3 But the Lord is faithful, who shall establish you and keep [you] from
4 evil.[y] But we trust in the Lord as to you, that the things which we
5 enjoin,[z] ye both do and will do. But the Lord direct your hearts into the love of God, and into the[a] patience of the Christ.

6 Now we enjoin you, brethren, in the name of our[b] Lord Jesus Christ,

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[k] 'Before,' or 'exceedingly,' ὑπεραιρόμενος followed by ἐπί. There is some question as to the force of ἐπί here. Ellicott gives 'above' and 'against,' but I suppose על יתגדל is 'magnify oneself against,' as Is. x. 15 as well as Dan. xi. 36; but in Dan. xi. 37 the idea of 'above' seems to come in, and this ὑπέρ implies. There is opposition, but in the way of arrogant self-exaltation. See following note; but there the verb also has ἐπί.

[l] Or 'above.' See John xiii. 18; Matt. x. 21.

[m] T. R. adds 'as God,' with E (F G) K L 37 47 Syrr; F G ὡς Θεόν; ℵ A B D P 17 Am Memph omit.

[n] T. R. omits 'Jesus,' with B K L 37 and most others; ℵ A D F G P 17 47 Am Syrr Memph insert.

[o] Or 'destroy,' with ℵ A B D F G P 17 Am; T. R. 'consume,' with E K L 37 47 Syrr.

[p] Or 'spirit.'

[q] ἐνέργεια, a working in the power of anything.

[r] 'Every kind or form of:' πάσῃ without article.

[s] T. R. reads 'in,' with E K L P 37 47 and others; text ℵ A B D F G 17 Am Memph.

[t] T. R., with E K L P 37 47 Syrr Memph, reads 'shall send,' πέμψει for πέμπει, which is in ℵ A B D F G 17 Am. The sense is the same. It is when the lawless one is revealed. πέμψει is historic, πέμπει the moral fact. The making it present as to time, referring to verse 7, is a mere blunder. It is in contrast with that time.

[v] 'The obtaining of the glory' is anarthrous in Greek, which gives a shade of meaning which one cannot express in English. With the article it is the fact of obtaining the glory; without it, it is the character of the calling: 'to obtaining glory.' What that glory is is then stated: 'that of our Lord Jesus Christ.' 'We are called to obtention of glory, [that] of our Lord Jesus Christ.'

[w] Or 'establish [them],' with ℵ A B F G P 17 37 47 Am Syrr; K L Memph add ὑμᾶς.

[x] T. R. reads 'word and work,' with F G K and others; text ℵ A B D L P 37 47 Am.

[y] Or perhaps 'the evil one.'

[z] T. R. adds 'you,' with A E F G K L P 37 47 and others Syrr Memph; ℵ B D 17 and others Am omit.

[a] T. R. omits 'the,' with a few cursives.

[b] Some, with B D, read 'the' for 'our;' but ℵ A F G K L P 17 37 47 Am Syrr Memph have ἡμῶν.

that ye withdraw[c] from every brother walking disorderly and not according to the instruction which he[d]
7 received from us. For ye know yourselves how ye ought to imitate us, because we have not walked dis-
8 orderly among you; nor have we eaten bread from any one without cost; but in toil and hardship working night and day not to be charge-
9 able to any one of you: not that we have not the right, but that we might give ourselves as an example to you,
10 in order to your imitating us. For also when we were with you we enjoined you this, that if any man does not like to work, neither let him eat.
11 For we hear that [there are] some walking among you disorderly, not
12 working at all, but busybodies.[e] Now such we enjoin and exhort in [the][f] Lord Jesus Christ, that working quietly they eat their own bread.
13 But ye, brethren, do not faint in
14 well-doing. But if any one obey not our word by the letter, mark that man, and do not keep company with him, that he may be ashamed
15 of himself; and do not esteem him as an enemy, but admonish [him] as
16 a brother. But the Lord of peace himself give you peace continually in every way. The Lord [be] with you all.
17 The salutation by the hand of me Paul, which is [the] mark in every
18 letter; so I write. The grace of our Lord Jesus Christ [be] with you all.[g]

[c] Or 'shrink,' στέλλεσθαι.
[d] Some read 'ye,' with B F G; some have 'they,' παρέλαβον, with K L P 37 47 Am; παρελάβοσαν ℵ A (D omits παρ) 17; T. R. is supported by only a few cursives and Syr-Pst. It is very probable 'they' is right.
[e] Meddling in others' affairs.
[f] T. R. reads 'by our,' with K L 37 47 and others; text ℵ A B D F G (P) 17 Am. P Memph omit 'Christ.'
[g] T. R. adds 'Amen,' with A D F G K L P 37 47 Am Syrr Memph; ℵ B 17 omit.

FIRST EPISTLE TO

TIMOTHY.

I. Paul, apostle of Jesus Christ,[a] according to [the] command of God our Saviour, and of Christ Jesus[b] our
2 hope, to Timotheus, [my] true child in faith: grace, mercy, peace, from God our[c] Father and Christ Jesus
3 our Lord. Even as I begged thee to remain in Ephesus, [when I was] going to Macedonia, that thou mightest enjoin some not to teach other
4 doctrines, nor to turn their minds to fables and interminable genealogies, which[d] bring questionings rather than [further] God's dispensation,[e]
5 which [is] in faith. But the end of what is enjoined is love out of a pure heart and a good conscience and un-
6 feigned faith; which [things] some having missed, have turned aside to
7 vain discourse, desiring to be law-teachers, not understanding either what they say or concerning what
8 they [so] strenuously affirm. Now we know that the law [is] good if
9 any one uses it lawfully, knowing this, that law has not its application[f] to a righteous person, but to [the] lawless and insubordinate, to [the]

[a] Or 'Christ Jesus,' with ℵ D F G P Memph; text A K L 17 37 47 and others Am. Tisch. always had 'Christ Jesus' following 'apostle of,' but in his 8th ed. he has altered it in the Epistle to Titus. So Tregelles.
[b] T. R. reads '[the] Lord Jesus Christ,' with ℵ K L 37 47; text A D F G P 17 Am Syrr Memph.
[c] Or 'the Father,' with ℵ A D F G 17 Am Memph; K L P 37 47 Syrr Theod. Theoph. have 'our.' B fails us here.
[d] αἵτινες: not merely a relative, stating the fact, but the character. They are such as do so.
[e] T. R. reads 'godly edification,' with D Am Syrr; text ℵ A F G K L P 17 37 47 Memph.
[f] κεῖται: a technical word for the enactment of a law, its being in force.

impious and sinful, to [the] unholy and profane, to smiters of fathers and smiters of mothers;[g] to murderers, 10 fornicators, sodomites, kidnappers, liars, perjurers; and if any other thing is opposed to sound teaching, 11 according to the glad tidings of the glory of the blessed God, with which 12 I have been entrusted. [And[h]] I thank Christ Jesus our Lord, who has given me power,[i] that he has counted me faithful, appointing to 13 ministry him[k] who before was a blasphemer and persecutor, and an insolent overbearing [man]: but mercy was shewn me because I did 14 it ignorantly, in unbelief. But the grace of our Lord surpassingly overabounded with faith and love, which 15 [is] in Christ Jesus. Faithful [is] the word, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom 16 I am [the] first. But for this reason mercy was shewn me, that in me, [the] first, Jesus Christ might display the whole long-suffering, for a delineation of[l] those about to believe 17 on him to life eternal. Now to the King of the ages, [the] incorruptible, invisible, only[m] God, honour and glory to the ages of ages. Amen.

18 This charge,[n] [my] child Timotheus, I commit to thee, according to the prophecies as to thee preceding, in order that[o] thou mightest war by 19 them the good warfare, maintaining[p] faith and a good conscience; which [last] some, having put away, have 20 made shipwreck as to faith; of whom is Hymenæus and Alexander, whom I have delivered to Satan, that they may be taught by discipline not to blaspheme.

II. I exhort therefore, first of all, that supplications, prayers, intercessions,[q] thanksgivings be made for all men; 2 for kings and all that are in dignity, that we may lead a quiet and tranquil life in all piety and gravity; 3 for[r] this is good and acceptable before 4 our Saviour God, who desires that all men should be saved and come to [the] knowledge[s] of [the] truth. 5 For God is one,[t] and [the] mediator of God and men one, [the] man Christ

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[g] Plato, Phaed. contrasts these and ἀνδροφόνους; but ἐλοάω is 'to smite' or 'beat,' not 'to kill.'

[h] 'And' is doubtful. D K L 37 47 Syrr have it; ℵ A F G P 17 Am Memph omit.

[i] Or 'I thank him who has given me power, Christ Jesus our Lord.'

[k] Or 'appointing me to ministry, who.' ℵ A D F G P 17 47 read τό for τόν before πρότερον.

[l] I think it a mistake to apply the delineation simply to the long-suffering, and so make 'of' mean 'for:' 'for those,' &c. Paul was a delineation of Christ's ways in their case, even, I doubt not, in the case of the rebellious Jews hereafter: the whole long-suffering was in Paul's case, so as to picture every case. In those who companied with Him when alive this was not the case, though the grace was really the same; but there was not the same ἔνδειξις of it.

[m] T. R. adds 'wise,' with K L P (37) 47 and others; ℵ A D F G 17 Am Memph omit.

[n] Same word as 'enjoin,' verses 3, 5.

[o] The connection of the words here is much discussed. I have left the same ambiguity as in Greek. It may be 'I commit to thee (in this way) in order that,' or 'going before in order that;' it may be 'prophecies as to thee,' or 'going before, as to thee.' I apprehend the series of ideas in the apostle's mind is: he commits—in order that; but he refers to the prophecies—that by them. As to the second point, the whole is one idea; but the 'as to thee' is more closely connected with prophecies. There is a more serious difficulty as to the word 'faith;' because it embraces two ideas: doctrine, as taught of God and received; and subjectively the state of soul. If I have cast off the faith, the doctrine and the state of soul are both gone. In verse 19 it is the inward energy of grace which holds fast the truth. The two are not separated, but the state of the soul is first in the apostle's mind. In the second, having lost a good conscience, they did not hold fast the faith, but they lost it in some way thus objectively. In the second case, there is the article in Greek, which does not exclude faith in the soul, but leads the mind to the faith. This comes out in the following verse; but in English 'the faith' would be too absolute or merely doctrinal. I think it is clear as I have put it.

[p] Or 'holding.' I should say 'keeping;' but 'keeping faith,' in English, has another sense; but it is more than 'having.'

[q] ἐντεύξεις, personal and confiding intercourse with God on the part of one able to approach Him. Am Syrr have it.

[r] ℵ A 17 Memph omit 'for;' D F G K L &c. Am Syrr have it.

[s] ἐπίγνωσις, 'full knowledge,' which acknowledges the truth of a thing; but I have said 'knowledge,' not 'full' or 'certain knowledge,' as more just in English. If I said, in English, 'acquainted with the truth,' it would imply not possessed; but knowledge is ἐπίγνωσις. If we say 'full,' it is contrasted with 'partial;' 'certain' with 'doubtful.' To know the truth suggests possession of it.

[t] Or 'there is one God and one mediator,' &c.

6 Jesus, who gave himself a ransom
for all, the testimony [to be rendered]
7 in its own times; to which *I* have
been appointed a herald and apostle,
(I speak [the] truth,[v] I do not lie,) a
teacher of [the] nations in faith and
truth.
8 I will therefore that the men pray
in every place, lifting up pious hands,
9 without wrath or reasoning. In like
manner also that the women in de-
cent deportment and dress[w] adorn
themselves with modesty and dis-
cretion, not with plaited [hair] and[x]
gold, or pearls, or costly clothing,
10 but, what becomes women making
profession of the fear of God, by
11 good works. Let a woman learn in
12 quietness in all subjection; but I do
not suffer a woman to teach nor to
exercise authority over[y] man, but
13 to be in quietness; for Adam was
14 formed first, then Eve: and Adam
was not deceived; but the woman,
having been deceived,[z] was in trans-
15 gression. But she shall be preserv-
ed in childbearing, if they continue
in faith and love and holiness with
discretion.

III. The word [is] faithful: if any one
aspires to exercise oversight, he de-
2 sires a good work. The overseer
then must be irreproachable, hus-
band of one wife, sober, discreet,
decorous, hospitable, apt to teach;
3 not given to excesses from wine, not
a striker,[a] but mild, not addicted to
4 contention, not fond of money, con-
ducting his own house well, having
[his] children in subjection with all
5 gravity; (but if one does not know
how to conduct his own house, how
shall he take care of the assembly of
6 God?) not a novice, that he may
not, being inflated, fall into [the]
7 fault[b] of the devil. But it is neces-
sary that he should have also a good
testimony from those without, that
he may fall not into reproach and
8 [the] snare of the devil. Ministers,[d]
in like manner, grave, not double-
tongued, not given to much wine,
not seeking gain by base means,
9 holding the mystery of the faith in
10 a pure conscience. And let these be
first proved, then let them minister,[d]
being without charge [against them].
11 [The] women in like manner grave,
not slanderers, sober, faithful in all
12 things. Let [the] ministers[c] be hus-
bands of one wife, conducting [their]
children and their own houses well:
13 for those who shall have ministered
well obtain for themselves a good
degree, and much boldness in faith
14 which [is] in Christ Jesus. These
things I write to thee, hoping to
15 come to thee more quickly;[e] but if I
delay, in order that thou mayest
know how one ought to conduct one-
self in God's house, which is [the]
assembly of [the] living God, [the]
16 pillar and base of the truth. And
confessedly the mystery of piety
is great. God[f] has been manifested
in flesh, has been justified in [the]

[v] T. R. adds 'in Christ,' with ℵ K L 17 37 and others; A D F G P 47 Am Syrr Memph omit.

[w] *καταστολή* is more than *στολή*, and includes the whole deportment; the way in which the woman presents herself, though dress be a great sign of this.

[x] T. R. reads 'or.' The MSS vary, but on the whole 'and' is the best supported. ℵ A D F G and most Memph 'and;' K L 37 47 and others Am have 'or.'

[y] Or 'a man.' It is in contrast with 'woman.'

[z] *ἐξαπατηθεῖσα*, a stronger word than *ἀπατηθεῖσα*, which T. R. reads, with K L 37 47 and many others. But scriptural Greek often adds strengthening prepositions with the force little changed. See Rom. vii. 11, xvi. 18; 1 Cor. iii. 18; 2 Cor. xi. 3; 2 Thess. ii. 3.

[a] T. R. adds 'not seeking gain by base means,' with some cursives.

[b] *κρίμα* is the subject matter of which a person had to be accused. They set up the *κρίμα* of the Lord on the cross; that for which He came into accusation—the charge. So it is used here. The devil was puffed up with his own excellency, and abode not in the truth. Hence, in a strongly taken sense, our word 'crime.' See also note on 1 Cor. xi. 29.

[c] *διάκονοι*, 'servants' or 'deacons.'

[d] 'Serve,' as servants or deacons.

[e] More quickly than the writing of the letter supposed; but in case he delayed he wrote. The verse refers to his fears of being delayed.

[f] I do not enter on the criticism of this text. It very likely should be read *ὅς*, 'He who has,' &c. ℵ has *ὅς*, but has been meddled with. P (Porph. Tisch. Mon. Sacr. Ined.) has ΘΣ: it generally, in Paul's epistles, has the readings of ℵ, but *occasionally* is more like the T. R. According to

Spirit, has appeared to[g] angels, has been preached among [the] nations, has been believed on in [the] world, has been received up in glory.

IV. But the Spirit speaks expressly, that in latter times some shall apostatise from the faith, giving their mind to deceiving spirits and teach- 2 ings of demons speaking[h] lies in hypocrisy, cauterised as to their own 3 conscience, forbidding to marry, [bidding] to abstain from meats, which God has created for receiving with thanksgiving for them who are faith- 4 ful and know[i] the truth. For every creature of God [is] good, and nothing [is] to be rejected, being received 5 with thanksgiving; for it is sanctified by God's word and freely ad- 6 dressing[k] [him]. Laying these things before the brethren, thou wilt be a good minister[l] of Christ Jesus,[m] nourished with the words of the faith and of the good teaching which thou 7 hast fully followed up.[n] But profane and old wives' fables avoid, but ex- 8 ercise thyself unto piety; for bodily exercise is profitable for a little,[o] but piety is profitable for everything, having promise of life, of the pre- 9 sent one, and of that to come. The word [is] faithful and worthy of all 10 acceptation; for, for this we[p] labour and suffer reproach,[q] because we hope in a living God, who is preserver of all men, specially of those 11 that believe. Enjoin and teach these 12 things. Let no one despise thy youth, but be a model of the believers, in word, in conduct,[r] in love,[s] in faith, 13 in purity. Till I come, give thyself to reading, to exhortation, to teach- 14 ing. Be not negligent of the gift [that is] in thee, which has been given to thee through prophecy, with imposition of the hands of the elder- 15 hood. Occupy thyself with these things; be wholly in them, that thy progress may be manifest to[t] all. 16 Give heed to thyself and to the teaching; continue in them; for, doing this, thou shalt save both thyself and those that hear thee.

V. Rebuke not an elder sharply, but exhort [him] as a father, younger 2 [men] as brethren, elder women as mothers, younger women as sisters, 3 with all purity. Honour widows 4 who are really widows; but if any widow have children or descendants, let them learn first to be pious as regards their own house, and to render a return on their side to [their] parents; for this is[v] acceptable in the 5 sight of God. Now she who [is] a widow indeed, and is left alone, has put [her] hope in God, and continues in supplications and prayers night 6 and day. But she that lives in habits of self-indulgence is dead [while] liv-

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Scrivener, A, so long contested, would have ΘΣ, and so K L (37) 47; B we have not; D has ὅ, and so Am; C has ὅς. F G 17 have ὃς.

[g] So often in New Testament; it may be translated 'has been seen of.'

[h] Or, perhaps, 'through those who speak lies,' &c. Otherwise, as translated in text, the Spirit identifies the speaker and the evil spirit which speaks by him, as commonly in New Test., and passes from one to the other.

[i] Or 'acknowledge.' See note to chap. ii. 4.

[k] This I believe to be the sense here: ἔντευξις means 'intercourse with a person,' then 'petitions and intercession;' one person speaking personally to another. See note to ii. 1. I believe the creature, fallen through Adam, belongs to the faithful, and those who know the truth, by God's speaking to us, and our freely speaking to Him. This has set all on a new footing, because we have met God again, the word of God having put us into communication by grace. And the 'faithful, and those who know the truth,' have availed themselves of it, and come and enter into intercourse. It is no longer by nature, but by the word of God.

[l] Or 'servant.'

[m] T. R. reads 'Jesus Christ,' with 17 47 Am and others; text ℵ A C D F G K L P 37 Memph.

[n] Or 'been thoroughly acquainted with.' See Luke i. 3.

[o] That is, 'some small things,' rather than 'a little time.' It is in evident contrast with 'everything.'

[p] T. R. adds 'both,' with F G K L 37; ℵ A C D P 17 47 Am Syrr Memph omit.

[q] Many read 'we combat,' with ℵ A C F G K 17 47; text D L P 37 Am Syrr Memph.

[r] Or 'conversation,' in the ancient sense.

[s] T. R. adds 'in [the] Spirit,' with K L P 37 and most; ℵ A C D F G 17 47 Am Syrr Memph omit.

[t] T. R. reads 'amongst,' adding ἐν, with K L P 37 47; text ℵ A C D F G 17 Am Syrr Memph.

[v] T. R. reads 'good and,' with 37 Memph; ℵ A C D F G K L P 17 47 Am Syrr omit.

7 ing. And these things enjoin, that
8 they may be irreproachable. But if any one does not provide for his own, and specially for those of [his] house, he has denied the faith, and is worse
9 than the unbeliever. Let a widow be put upon the list, being of not less than sixty years, [having been] wife
10 of one man, borne witness to in good works, if she have brought up children, if she have exercised hospitality, if she have washed saints' feet, if she have imparted relief to the distressed, if she have diligently
11 followed every good work. But younger widows decline; for when they grow wanton against Christ,
12 they desire to marry, being guilty, because they have cast off their first
13 faith. And, at the same time, they learn also [to be] idle, going about to people's houses;[w] and not only idle, but also gossipers and meddlers,
14 speaking things not becoming. I will therefore that the younger marry, bear children, rule the house, give no occasion to the adversary in re-
15 spect[x] of reproach. For already some
16 have turned aside after Satan. If any believing man or woman have widows, let them impart relief to them, and let not the assembly be charged, that it may impart relief to those [that are] widows indeed.

17 Let the elders who take the lead [among the saints] well be esteemed worthy of double honour, specially those labouring in word and teach-
18 ing; for the scripture says, Thou shalt not muzzle an ox that treadeth out corn, and, The workman [is] worthy
19 of his hire. Against an elder receive not an accusation unless where there
20 are two or three witnesses. Those that sin convict[y] before all, that the
21 rest also may have fear. I testify before God and[z] Christ Jesus[a] and the elect angels, that thou keep these things without prejudice, doing nothing by favour.
22 Lay hands quickly on no man, nor partake in others' sins. Keep
23 thyself pure. Drink no longer only water, but use a little wine on account of thy stomach and thy frequent ill-
24 nesses. Of some men the sins are manifest beforehand, going before to judgment, and some also they follow
25 after. In like manner good works also are manifest beforehand, and those that are otherwise cannot be hid.

VI. Let as many bondmen as are under yoke count their own masters worthy of all honour, that the name of God and the teaching be not
2 blasphemed. And they that have believing masters, let them not despise [them] because they are breth-

[w] I have said 'people's houses,' to represent the article, τὰς οἰκίας of the saints or people. They knew different houses represented to the mind as known.

[x] Or 'by reason of,' χάριν. χάριν and ἕνεκα approach each other in use very nearly, but are not the same. χάριν refers always to a productive power, as regards the noun governed by it, or a motive which has governed the mind as drawn favourably to it. It is the motive before the mind, or act, attractively; not behind it as a mere cause. Approbation or object is in χάριν, simply why in ἕνεκα. But in this case the application is very fine. The adversary found in the reproach that which produced an occasion to exercise his hostility. So χάριν is a motive by reason of something accepted, viewed favourably, approved. To use the example given by Eustathius, 'I could not arm myself χάριν an enemy.' I could χάριν a friend, or χάριν a victory. I apprehend it would be ἕνεκα an enemy. See Wetstein, Luke vii. 47, and the passages in a Greek Concordance. As to 'adversary,' discussed here, the habit of Paul is to speak of Satan directly when acting through men, because he knew the activity of the adversary, and the part he takes in such matters. To such an adversary reproach is a favoured, accepted motive. The sense of χάριν remains essentially the same—the favour borne to anything; only sometimes it is an object, sometimes a pleasing motive.

[y] Or 'reprove.' But it is bringing home demonstratively to a man's conscience. It means 'to put to shame,' 'prove,' 'conquer,' 'rebuke,' but with conviction.

[z] God and the Lord Jesus Christ are looked at as one object in respect of the apostle's testifying, τοῦ Θεοῦ καὶ κυρίου Ἰησοῦ Χριστοῦ. But the reading is perhaps doubtful; see following note. Note, G. Sharpe's rule, that it is one person, is far from always true. One office or position of two is sufficient for the second article being suppressed. See Acts xiii. 1; Eph. ii. 20, iii. 5; Col. iv. 11. Here as a name it hardly applies at all if κυρίου be left out; 'the elect angels' has a distinct article.

[a] T. R. reads '[the] Lord Jesus Christ,' with K L P 37 47 and others Syrr; ℵ A D F G 17 Am Memph omit. Ἰησοῦ Χριστοῦ, F K L P 37 47 Syrr. Χριστοῦ Ἰησοῦ, ℵ A D G 17 Am Memph.

ren; but let them the rather serve them with subjection, because they are faithful[b] and beloved, who profit by the good and ready service [rendered]. These things teach and ex-
3 hort. If any one teach differently, and do not accede to sound words, those of our Lord Jesus Christ, and the teaching which [is] according to
4 piety, he is puffed up, knowing nothing, but sick about questions and disputes of words, out of which arise envy, strife, injurious words,
5 evil suspicions, constant quarrellings[c] of men corrupted in mind and destitute of the truth, holding gain to be
6 [the end of] piety.[d] But piety with
7 contentment *is* great gain. For we have brought nothing into the world: [it is] [manifest[e]] that neither can we
8 carry anything out. But having sustenance and covering, we will be
9 content[f] with these. But those who desire[g] to be rich fall into temptation and a snare, and many unwise and hurtful lusts, which plunge men
10 into destruction and ruin. For the love of money is [the] root[h] of every evil; which some having aspired after, have wandered from the faith, and pierced themselves with many
11 sorrows. But thou, O man of God, flee these things, and pursue righteousness, piety, faith, love, endur-
12 ance, meekness of spirit.[i] Strive earnestly [in] the good conflict[k] of faith.[l] Lay hold of eternal life, to which[m] thou hast been called, and hast confessed the good confession
13 before many witnesses. I enjoin thee before God who preserves all things in life,[n] and Christ Jesus who witnessed before Pontius Pilate the good
14 confession, that thou keep the commandment spotless, irreproachable, until the appearing of our Lord Jesus
15 Christ; which in its own time[o] the blessed and only Ruler shall shew, the King of those that reign, and Lord of those that exercise lordship;
16 who only has immortality, dwelling in unapproachable light; whom no man has seen, nor is able to see; to whom [be] honour and eternal might. Amen.

17 Enjoin on those rich in the present age not to be highminded, nor to trust on the uncertainty of riches; but in the God[p] who affords us all things
18 richly for [our] enjoyment; to do good, to be rich in good works, to be liberal in distributing, disposed to communicate [of their substance],
19 laying by for themselves a good foundation for the future, that they may lay hold of [what is] really life.[q]

20 O Timotheus, keep the entrusted deposit, avoiding profane, vain babblings, and oppositions of false-named
21 knowledge, of which some having made profession, have missed[r] the
22 faith. Grace [be] with thee.[s t]

[b] Or 'believing,' the same as in the beginning of the verse.

[c] T. R. reads 'vain argumentations,' with a few cursives.

[d] T. R. adds 'Withdraw from such,' with K L P 37 47 and others Syrr; ℵ A D F G 17 Am Memph omit.

[e] Many copies, with ℵ A F G 17 Memph, omit 'manifest.' It then, I think, must be read 'for neither can we;' K L P 37 47 and most and fathers insert. Vulg *haud dubium*; Syrr *et notum est*.

[f] Or 'let us be satisfied.'

[g] 'Desire' includes the idea of purpose here.

[h] Not that there is no other root, but the love of money is characterised by being that.

[i] T. R. reads simply 'meekness,' πραΰτητα for πραϋπάθειαν, with D (πραΰτητα) K L 17 37 47 and others; text ℵ A F G (P^{vid}).

[k] Or 'combat.'

[l] Or 'of the faith.'

[m] T. R. adds 'also,' with 37 and many cursives; ℵ A D F G K L P 17 47 Am Syrr Memph omit.

[n] ζωογονοῦντος. T. R. reads 'quickens' or 'makes alive,' ζωοποιοῦντος, with ℵ K L 37 47 and others; text A D F G P 17.

[o] Literally 'times.'

[p] Or 'in God who.' T. R. reads 'the living God,' with D (omits τῷ) K L 37 Syrr; ℵ A F G P 17 47 Am Memph omit.

[q] T. R. reads 'of eternal life,' αἰωνίου, with K L P 47 and others; text ὄντως, with ℵ A D F G 17 Am Syrr Memph.

[r] ἀστοχέω is 'to miss the mark,' or 'not give heed to;' it is to fail in any way in shooting, and metaphorically in one's purpose, or to have erred.

[s] T. R. reads σοῦ, with D K L 37 47 and most Am Syrr. ὑμῶν, 'you,' ℵ A F G P 17 Memph.

[t] T. R. adds 'Amen,' with E K L P 37 47 Am Syrr Memph &c.; ℵ A D F G 17 omit.

SECOND EPISTLE TO

TIMOTHY.

I. Paul, apostle of Jesus Christ[a] by God's will, according to promise of life, the [life] which [is] in Christ
2 Jesus, to Timotheus, [my] beloved child: grace, mercy, peace, from God [the] Father, and Christ Jesus our Lord.

3 I am thankful to God, whom I serve from [my] forefathers with pure conscience, how unceasingly I have the remembrance of thee in my
4 supplications night and day, earnestly desiring to see thee, remembering thy tears, that I may be filled with
5 joy; calling to mind[b] the unfeigned faith which [has been[c]] in thee, which dwelt first in thy grandmother Loïs, and in thy mother Eunice, and I am persuaded that in thee also.
6 For which cause I put thee in mind to rekindle the gift of God which is in thee by the putting on of my hands.
7 For God has not given us a spirit of cowardice, but of power, and of love,
8 and of wise discretion.[d] Be not therefore ashamed of the testimony of our Lord, nor of me his prisoner; but suffer evil along with the glad tidings,[e] according to the power of
9 God; who has saved us, and has called us with a holy calling, not according to our works, but according to [his] own purpose and grace, which [was] given to us in Christ
10 Jesus before [the] ages of time, but has been made manifest now by the appearing of our Saviour Jesus Christ, who has annulled death, and brought to light life and incorruptibility by
11 the glad tidings; to which *I* have been appointed a herald and apostle
12 and teacher of [the] nations.[f] For which cause also I suffer these things; but I am not ashamed; for I know whom I have believed,[g] and am persuaded that he is able to keep for

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[a] Or 'Christ Jesus,' with ℵ D F G K P 17 47 and others (Am) Memph; A L 37 and most others have 'Jesus Christ.'

[b] Or '.... conscience, (as I have unceasingly the ....with joy) calling to mind.' That is, 'I am thankful, calling to mind.'

[c] As some verb must be inserted, I have said 'has been,' warranted by the apostle's 'calling it to mind.' 'Is' affirms it is now, whereas it might seem there was discouragement. 'Was' implies it was gone. In Greek there is nothing; but the proper sense of *ἀναζωπυρέω* is 'to revive, rekindle, what is drooping.' So Gen. xlv. 27, and 1 Macc. xiii. 7. The whole subject of the epistle is energy in the darkening state of the church.

[d] Some would take *σωφρονισμός* in the active sense of 'warning,' 'setting right,' *zurechtweisen, strafen*. But it is clearly used with the passive or subjunctive meaning also, 'of a sober right mind.' See in the passages from Josephus quoted by De Wette, Ant. xvii. 9, 2, and Bell. Jud. ii. 1, 3, both referring to the same history, where *σωφρονισμός* is evidently a quiet, sound, or sober mind.

[e] This personification of the gospel is very common with Paul.

[f] ℵ A 17 omit 'of the nations.'

[g] 'I know whom I have believed.' The Authorised Version is, I think, right: *πιστεύω*, with the dative is always in the New Testament to believe a person. The only case that might raise a doubt is John v. 24; but there, I apprehend, the passage must be governed by universal usage. *εἰς τινα* is the object of belief, used very often in John, who employs the word *πιστεύω* far more than any, (next to his Gospel is the Acts,) the person who is the object of my faith, on whom I believe, *ich glaube an ihn*. *ἐπὶ τὸν* goes on to the idea of confidence: I rest my faith on him, yet with a more general idea of looking to any one with this confidence. It is only used however six times, that I am aware of: Acts ix. 42, xi. 17, xvi. 31, xxii. 19; Rom. iv. 5, 24. *ἐπί τινι* is yet rarer, and besides Luke xxiv. 25, only used the three times that Isaiah xxviii. 16 is quoted, Rom. ix. 33, x. 11; 1 Peter ii. 6: here it is confidence in, reliance upon. *ἐν τινι* is used still more seldom. Mark i. 15, where it refers to the truth of the substance of a thing, as in English, 'I believe in the gospel,' the good news, a story. The LXX use it thrice: Ps. lxxvii. (Heb. lxxviii.) 22, 32, *ἐν* and *ἐπί* in 22, *ἐν* in 32, and Jer. xii. 6. It is once used in the Apocrypha. The habitual use therefore is with a dative, to believe a *person*: *εἰς τινα*, to believe on or in a person as object of faith, as John xiv. 1: 'Ye believe in God;' do not see him; so, now they were losing Christ on earth, they were to *believe* in him. *ἐπί τινα* adds the thought of the mind looking to any one with trust: *ἐπί τινι*, trusting in: *ἐν τινι*, receiving a statement as true.

that day the deposit I have entrusted
13 to him. Have[h] an outline of sound
words, which [words] thou hast heard
of me, in faith and love which [are]
14 in Christ Jesus. Keep, by the Holy
Ghost which dwells in us, the good
15 deposit entrusted. Thou knowest
this, that all who [are] in Asia, of
whom is Phygellus and Hermogenes,
16 have turned away from me. The
Lord grant mercy to the house of
Onesiphorus, for he has often refresh-
ed me, and has not been ashamed of
17 my chain; but being in Rome sought
me out very diligently,[i] and found
18 [me]—the Lord grant to him to find
mercy from [the] Lord in that day—
and how much service he rendered
in Ephesus thou knowest best.

II. Thou therefore, my child, be strong
in the grace which [is] in Christ
2 Jesus. And the things thou hast
heard of me in the presence of[k] many
witnesses, these entrust to faithful
men, such as shall be competent to
3 instruct others also. Take thy share
in suffering[l] as a good soldier of Jesus
4 Christ.[m] No one going[n] as a soldier
entangles himself with the affairs of
life, that he may please him who has
5 enlisted him as a soldier. And if
also any one contend [in the games],
he is not crowned unless he contend
6 lawfully. The husbandman must la-
bour[o] before partaking of the fruits.

7 Think of what[p] I say, for the
Lord will give[q] thee understanding
8 in all things. Remember Jesus
Christ raised from among [the] dead,
of [the] seed of David, according to
9 my glad tidings, in which I suffer
even unto bonds as an evildoer: but
10 the word of God is not bound. For
this cause I endure all things for the
sake of the elect, that they also may
obtain[r] the salvation which [is] in
11 Christ Jesus with eternal glory. The
word [is] faithful; for if we have
died together with [him], we shall
12 also live together; if we endure,[s] we
shall also reign together; if we deny[t]
13 *he* also will deny us; if we are un-
faithful, *he* abides faithful, for[v] he
cannot deny himself.

14 Of these things put in remem-
brance, testifying earnestly before
the Lord not to have disputes of
15 words, profitable for nothing, to the
subversion of the hearers. Strive
diligently to present thyself approved
to God, a workman that has not to
be ashamed, cutting in a straight
16 line the word of truth. But profane
vain babblings shun, for they will
17 advance to greater impiety, and their
word will spread as a gangrene; of
whom is Hymenæus and Philetus;
18 [men] who as to the truth have gone
astray,[w] saying that the resurrection
has taken place already; and over-

[h] Or 'hold fast.' There is no article to ὑποτύπωσιν. Accusatives after a verb often have not. They explain the nature of the action of the verb. But Timothy had heard no form from Paul, but words or doctrines. Hence, he had not to keep the form, but to have a summary or outline, so as to state clearly and definitely what he did hold. Hence, the article is far better away. I have added 'words' in [ ], because in English, 'which' might be thought to refer to outline. ὑποτύπωσις is a systematic *exposé*, in outline, of any system of doctrine or philosophy. It is the name given to the sketch of Pyrrhonic doctrine given by Sextus Empiricus, for example. See 1 Tim. i. 16, 'delineation.'

[i] So ℵ C D F G P 17; T. R., with E K L 37 47, has the comparative 'more diligently.'

[k] διά. But διά means here, as it does elsewhere, the state or circumstances in which a thing happened, as Rom. ii. 27.

[l] See chap. i. 8. σὺ οὖν K L 37 47 and others; text ℵ A C D F G P 17 Am (Syrr) Memph.

[m] Or 'Christ Jesus,' with ℵ A C D F G P 17 37 47 Am Memph; K L and most have 'Jesus Christ.'

[n] Or 'serving.'

[o] The structure of the phrase is somewhat obscure; it might be rendered, 'The labouring husbandman ought first to partake of the fruits.' But the sense is that he must work first in order to partake.

[p] T. R. reads 'of the things which,' with D E K L 37 47 and others Am Memph Theod.; text ℵ A C F G P 17.

[q] T. R. reads 'may the Lord give,' with K L P 37 47 and others; text ℵ A C D F G 17 Am Memph.

[r] 'Obtain' has not an active sense, but means simply get it, not miss it.

[s] See verse 10. 'Endure' has a double sense in English: 'to last,' and 'to go through suffering patiently.' Here it is the latter: cf. Rom. ii. 7, viii. 25, xii. 12; ὑπομένω, ὑπομονή.

[t] Many copies read 'shall deny,' with ℵ A C 17 Am Memph; text D K L P 37 47 Theod.

[v] T. R. omits 'for,' with K and others; ℵ C D F G L P 17 37 47 Memph insert.

[w] Or 'missed the mark.' But this, though ex-

19 throw the faith of some. Yet[x] the
firm foundation of God stands, hav-
ing this seal, [The] Lord knows those
that are his; and, Let every one
who names the name of [the] Lord[y]
20 withdraw from iniquity. But in
a great house there are not only
gold and silver vessels, but also wood-
en and earthen; and some to honour,
21 and some to dishonour. If there-
fore one shall have purified himself
from these in separating himself from
them,[z] he shall be a vessel to honour,
sanctified,[a] serviceable to the Master,
22 prepared for every good work. But
youthful lusts flee, and pursue right-
eousness, faith, love, peace, with
those that call upon the Lord out of
23 a pure heart. But foolish and sense-
less[b] questionings avoid, knowing
24 that they beget contentions. And a
bondman of [the] Lord ought not to
contend, but be gentle towards all;
25 apt to teach;[c] forbearing; in meek-
ness setting right those who oppose,
if God perhaps may sometime give
them repentance to acknowledgment
26 of [the] truth, and that they may
awake up out of the snare of the
devil, [who are] taken by him, for
his[d] will.

III. But this know, that in [the] last
days difficult times shall be there;
2 for men shall be lovers of self, lovers
of money, boastful, arrogant, evil
speakers, disobedient to parents, un-
3 grateful,[e] profane, without natural
affection, implacable, slanderers, of
unsubdued passions, savage, having
4 no love for what is good, traitors,
headlong, of vain pretensions, lovers
of pleasure rather than lovers of God;
5 having a form of piety but denying
the power of it: and from these turn
6 away. For of these are they who
are getting into houses, and leading
captive[f] silly women, laden with sins,
7 led by various lusts, always learning,
and never able to come to [the] know-
8 ledge[g] of [the] truth. Now in the
same manner in which Jannes and
Jambres withstood Moses, thus these
also withstand the truth; men cor-
rupted in mind, found worthless as
9 regards the faith.[h] But they shall not
advance farther; for their folly shall
be completely manifest to all, as that
10 of those also became. But thou hast
been thoroughly acquainted with[i] my
teaching, conduct, purpose, faith,
11 longsuffering, love, endurance, perse-
cutions, sufferings: what [sufferings]

act, is too familiar; and 'missed the truth' has another sense; see note to 1 Tim. vi. 21.

[x] μέντοι affirms with certainty where doubt may have been raised: 'surely you do not;' 'why you do not.' Hence 'yet, still.' As here, this overthrowing might seem to call in question God's foundation. Yet that remains firm. All the speculation as to what the foundation is is futile, particularly Huther's, followed (and Wiesinger's still more closely) by Ellicott and Alford and many others, who say the invisible church. The church is founded, a building; not a foundation. It is simply God's foundation abstractedly.

[y] T. R. reads 'Christ,' with a few cursives.

[z] ἐκκαθάρῃ ἀπό. ἐκκ. is only found 1 Cor. v. 7, 'Purge out the old leaven.' There it was getting rid of it out of the lump; here he has to purge himself from among them (the vessels). Hence we have ἀπό, which, with ἐκ, is rendered by 'separating from.'

[a] T. R. adds 'and,' with C E K L P 37 47 Am and many others; ℵ A D F G 17 Memph omit.

[b] Literally 'foolish and undisciplined questionings,' ἀπαίδευτος, used for many different words by LXX, but in general, a mind not subject to God, a man following his own mind and will. It is used by Æschines with μαρτυρία, an unskilful, ill-ordered testimony. See Eur. in Orest. 410, Kypke on iii. 5. It is used for כסיל and נבל.

[c] Some take διδακτικός here as 'teachable;' but it seems to be more the spirit of the servant of the Lord.

[d] It is here a question whether it be God's will or Satan's; whether εἰς refers to 'awake up' or 'taken captive:' 'awake up for his (God's) will out of the snare,' &c.; that those who have been taken as prey by the devil may, God having given them repentance to the acknowledging of the truth, awake up to follow his will. It is ἐκείνου, not αὐτοῦ; and therefore properly refers to God. However, ἐκείνου may designate emphatically Satan as saying, 'that being's will.' I have a little doubt whether the apostle would use ἐκείνου in this way of God. It is somewhat familiar. As to Christ however, see ii. 13; 2 Pet. i. 16; and cf. Tit. iii. 7. I have not myself difficulty in this emphatic use of ἐκείνου, and none in the employment of ἐζωγρημένοι. I rather prefer however its application to God, but I am not quite sure if ἀνανήφω εἰς be right Greek.

[e] Or 'ungracious.' See Luke vi. 35.

[f] T. R., with a few cursives, adds the article τά.

[g] ἐπίγνωσις is clear, full knowledge or acknowledgment.

[h] Or 'as regards faith.'

[i] Or 'hast followed up.'

happened to me in Antioch, in Iconium, in Lystra; what persecutions I endured; and the Lord delivered
12 me out of all. And all indeed who desire to live piously in Christ Jesus
13 will be persecuted. But wicked men and juggling impostors shall advance in evil,[k] leading and being led astray.
14 But thou abide in those things which thou hast learned, and [of which] thou hast been fully persuaded, knowing of whom thou hast learned [them];
15 and that from a child thou hast known the sacred letters, which are able to make thee wise unto salvation, through faith which [is] in Christ
16 Jesus. Every scripture [is] divinely inspired, and profitable for teaching, for conviction, for correction, for
17 instruction in righteousness; that the man of God may be complete, fully fitted to every good work.

IV. I testify before God and Christ Jesus,[l] who is about to judge living and dead, and by[m] his appearing and
2 his kingdom, proclaim the word; be urgent in season [and] out of season, convict,[n] rebuke, encourage, with all
3 longsuffering and doctrine. For the time shall be when they will not bear sound teaching; but according to their own lusts will heap up to themselves teachers, having an itch-
4 ing ear; and they will turn away their ear from the truth, and will
5 have turned[o] aside to fables. But thou, be sober[p] in all things, bear evils, do [the] work of an evangelist, fill up the full measure of thy minis-
6 try. For I am already being poured out,[q] and the time of my release is
7 come. I have combated the good combat, I have finished the race, I
8 have kept the faith. Henceforth[r] the crown of righteousness is laid up for me, which the Lord, the righteous Judge, will render to me in that day; but not only to me, but also to
9 all who love his appearing. Use
10 diligence to come to me quickly; for Demas has forsaken me, having loved the present age, and is gone to Thessalonica; Cresces to Galatia, Titus
11 to Dalmatia. Luke alone is with me. Take Mark, and bring [him] with thyself, for he is serviceable to
12 me for ministry. But Tychicus I
13 have sent to Ephesus. The cloak which I left behind [me] in Troas at Carpus's, bring when thou comest, and the books, especially the parch-
14 ments. Alexander the smith did[s] many evil things against me. The Lord will render to him[t] according to

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Literally 'to worse.'

[l] T. R. reads 'I testify therefore, before God and the Lord Jesus Christ,' with (E) K L (17) 37 and most Syrr; text ℵ A C D F G P (47) Am Memph; E 17 Syr-Pst omit οὖν ἐγώ; 47 has it.

[m] That is 'I testify or charge you before God, and by the appearing.' Some read 'at.' It may be taken as 'according to,' that is, the judgment is according to the power and glory of his appearing and his kingdom. There are two readings, καί, the editions; and κατά, T. R. With καί it must be taken 'and by.' So it is by Vulgate; whereas, Syr-Pst reads 'at,' according to Leusden and Etheridge. It may be connected with διαμαρτύρομαι if κατά be read. So Matthæi takes it, who reads κατά. For the construction, see Deut. iv. 26. καί ℵ A C D F G 17 Am Memph; κατά E K L P 37 47 Syrr.

[n] Or 'reprove.' See 1 Tim. v. 20.

[o] Or 'will be turned aside.' The thing will have taken place. Or, something medial, 'will have turned themselves.' ἐκτρέπω has commonly a causative force. Hence the middle or passive, a neuter or reflective. In the New Testament, the passive for reflective middle is not uncommon. Here their being already turned aside leads them to turn away their ear from the truth.

[p] νήφω implies not watching actively, nor being awake; but that sober clearness of mind resulting from exemption from false influences—not muddled with the influence of what intoxicates. So we think of one when we say, He has a sober judgment.

[q] I had conceived this long as 'I have had the libation poured on me, ready to sacrifice.' But, though Wetstein so takes it with Parkhurst, I cannot find any example of σπένδομαι as passive: 'I have had the libation poured on me.' And ἀναλύω does not speak of being sacrificed. The reference to the departure of guests after libations is questionable, though the words correspond. It is as Phil. ii. 17.

[r] λοιπόν, 'henceforth,' with the sense of 'this being finished, there remains consequently.'

[s] See Genesis l. 15, 17, and Apocrypha, prayer of Azarias 19; but the sense of 'shewing' is lost. We say 'shewing kindness,' referring to acts, because they shew what was in the heart; but we do not say 'shew evil.' 'Did me evil' I do not say, as it may involve effects on the work.

[t] T. R. reads 'The Lord render to him,' with K L 47 Am Syrr (?) and most others; text ℵ A C D F G 17 37 Memph.

15 his works. Against whom be thou
also on thy guard, for he has greatly
16 withstood our words. At my first
defence no man stood with me, but
all deserted me. May it not be im-
17 puted to them. But the Lord stood
with [me], and gave me power, that
through me the proclamation might
be fully made, and all [those of]
the nations should hear; and I was
delivered out of the lion's mouth.
18 [v]The Lord shall deliver me from
every wicked work, and shall pre-
serve [me] for his heavenly kingdom;
to whom [be] glory for the ages of
ages. Amen.
19 Salute Prisca and Aquila, and the
20 house of Onesiphorus. Erastus re-
mained in Corinth, but Trophimus
21 I left behind in Miletus sick. Use
diligence to come before winter.
Eubulus salutes thee, and Poudes,
and Linus, and Claudia, and the
22 brethren all. The Lord Jesus Christ[w]
[be] with your spirit. Grace [be]
with you.[x]

[v] T. R. adds 'And,' with E F G K L P 37 47 and many others Syrr; ℵ A C D 17 Am Memph omit.

[w] ℵ F G 17 omit 'Jesus Christ;' A has 'Jesus;' text C D K L P 37 47 Am Syrr Memph.

[x] T. R. adds 'Amen,' with E K L P 37 47 and others Am Syrr Memph (Tisch. D); ℵ A C F G 17 omit.

EPISTLE TO

TITUS.

I. Paul, bondman of God, and[a] apos-
tle of Jesus Christ according to [the]
faith of God's elect, and knowledge[b]
of [the] truth which [is] according
2 to piety; in[c] [the] hope of eternal
life, which God, who cannot lie,
promised before the ages of time,
3 but[a] has manifested in its own due
season his word in [the] proclama-
tion with which *I* have been entrust-
ed according to [the] commandment
4 of our Saviour God; to Titus, my
own child according to [the] faith
common [to us]: Grace[d] and peace
from God [the] Father, and Christ
Jesus[e] our Saviour.
5 For this cause I left thee in Crete,
that thou mightest go on to set right
what remained [unordered], and es-
tablish elders in each city, as I had
6 ordered thee: if any one be free
from all charge [against him],
husband of one wife, having believ-
ing children not accused of excess or
7 unruly. For the overseer must be
free from all charge [against him]
as God's steward; not headstrong,
not passionate, not disorderly through
wine, not a striker, not seeking gain
8 by base means; but hospitable, a
lover of goodness, discreet, just,
9 pious, temperate, clinging to the
faithful word according to the doc-
trine taught, that he may be able
both to encourage with sound teach-
10 ing and refute gainsayers. For there
are many and[f] disorderly vain speak-
ers and deceivers of people's minds,
specially those of [the] circumcision,
11 who must have their mouths stopped,

[a] In Greek δέ, a particular additional circumstance, more marked as a distinct relationship, giving occasion to consequences.

[b] ἐπίγνωσις, real, full knowledge.

[c] ἐπί, the condition under which the mission exists.

[d] T. R. adds 'mercy,' omitting 'and,' with A K L 37 47 and many others; ℵ C D I F G P 17 Am Memph omit. The omission is supported by a greater weight of codices, versions, and fathers; but I still doubt of it, as 2 Tim. contradicts the assertion of Chrysostom.

[e] T. R. reads 'and Lord Jesus Christ,' with E F G K L P 37 47 Syrr; Χριστοῦ Ἰησοῦ ℵ A C D I 17 Am Memph.

[f] ℵ A C I P 17 47 Syrr Memph omit 'and,'

who subvert whole houses, teaching things which ought not [to be taught] 12 for the sake of base gain. One of themselves, a prophet of their own, has said, Cretans are always liars, 13 evil wild beasts, lazy gluttons. This testimony is true; for which cause rebuke them severely, that they may 14 be sound in the faith, not turning [their] minds to Jewish fables and commandments of men turning away 15 from the truth. All things [are] pure to the pure; but to the defiled and unbelieving nothing [is] pure; but both their mind and their con- 16 science are defiled. They profess to know God, but in works deny [him], being abominable, and disobedient, and found worthless as to every 1 good work. (II.) But do thou speak the things that become sound teach- 2 ing; that the elder men be sober, grave, discreet, sound in faith, in 3 love, in patience;[g] that the elder women in like manner be in deportment as becoming those who have to say to sacred things, not slanderers, not enslaved to much wine, teachers of 4 what is right; that they may admonish[h] the young women to be attached to [their] husbands, to be at- 5 tached to [their] children, discreet, chaste, diligent in home work,[i] good, subject to their own husbands, that the word of God may not be evil 6 spoken of. The younger men in like 7 manner exhort to be discreet: in all things affording thyself as a pattern of good works; in teaching uncorrupt- 8 edness, gravity,[j] a sound word, not to be condemned; that he who is opposed may be ashamed, having no 9 evil thing to say about us:[k] bondmen to be subject to their own masters, to make themselves[l] acceptable in 10 everything; not gainsaying;[m] not robbing [their masters], but shewing all good fidelity, that they may adorn the teaching which [is][n] of our Saviour 11 God in all things. For the grace of God which carries with it salvation 12 for all men[o] has appeared, teaching[p] us that, having denied impiety and worldly lusts, we should live soberly,[q] and justly, and piously in the present 13 course of things,[r] awaiting the blessed hope and appearing of the glory of our great God and Saviour Jesus 14 Christ;[s] who gave[t] himself for us, that he might redeem us from all lawlessness, and purify to himself a peculiar people, zealous for good 15 works. These things speak, and exhort, and rebuke with all authority. Let no one despise thee.

III. Put them in mind to be subject to rulers,[v] to authorities, to be obedient to rule, to be ready to do every

[g] Or 'endurance,' *ὑπομονή*, but compare 2 Thess. iii. 5; Rev. i. 9.

[h] *σωφρονίζω*, 'to impart and enforce by will, counsel, and rebuke, rules of conduct,' &c.

[i] T. R. reads 'keepers at home,' *οἰκουρούς* for *οἰκουργούς*, with H K L P 17 37 47 and most; text ℵ A C D F G. The reading is not quite certain.

[j] Stephens, 1550, with K L 37 and others add 'sincerity:' T. R. Erasmus and Beza omit, with ℵ A C D F G P 17 47 Am Syrr Memph.

[k] T. R. reads 'you,' with A 47 Memph; text ℵ C D F G K L P 17 37 Am Syrr.

[l] Though I have put 'to make themselves,' instead of 'to be,' I judge I have given the true sense. It is elsewhere used of the Christian towards God or Christ; but to be acceptable is a fact. I cannot exhort a person to *be* it; to *make himself so* I can; and that is the sense here.

[m] Or 'contradictory;' that is, opposing their masters when they speak to them.

[n] T. R. omits the second *τήν*, with K L P 37 47; ℵ A C D F G 17 have it.

[o] It may be translated 'has appeared to all men,' but I prefer the text.

[p] *παιδεύω* has certainly the sense of discipline, and always perhaps carries with it something of the thought of setting right, *zurechtweisen*; but it is used unquestionably for instructing, as in Acts vii. 22, and elsewhere. So Cyropædeia.

[q] Elsewhere translated 'discreet;' that is, with self-restraint and consideration.

[r] Often translated 'age,' but that hardly gives the sense. 'World' gives the false idea of this world as one, and heaven another. The *ὁ νῦν αἰών* was, for the Jews, the present state of things in contrast with that to be introduced by Messiah.

[s] This may possibly be translated as in Auth. Ver. Why Ellicott should say the Vulg. does, I cannot tell. It is so punctuated in printed editions. The best argument for the translation of Auth. Ver. is the use of *κυρίου* in a similar position; but then note that *ἡμῶν* is placed before, so that it is really an argument the other way.

[t] Or 'has given.'

[v] T. R. adds 'and,' with K L P 37 47 Am Syrr Memph; ℵ A C D F G 17 omit.

good work, to speak evil of no one, not to be contentious, [to be] mild, shewing all meekness towards all men. For we were once ourselves also without intelligence, disobedient, wandering in error, serving various lusts and pleasures, living in malice and envy, hateful, [and] hating one another. But when the kindness and love to man[w] of our Saviour God appeared, not on the principle of works which [have been done] in righteousness which *we* had done, but according to his own mercy he saved us through [the] washing[x] of regeneration and renewal of [the] Holy Spirit, which he poured out on us richly through Jesus Christ our Saviour; that, having been justified by *his* [y] grace, we should become heirs according to [the] hope of eternal life. The word [is] faithful, and I desire that thou insist strenuously on these things, that they who have believed God may take care to pay diligent attention to good works. These things are good and profitable to men. But foolish questions, and genealogies, and strifes, and contentions about the law, shun; for they are unprofitable and vain. An heretical man after a first and second admonition have done with, knowing that such a one is perverted, and sins, being self-condemned.

When I shall send Artemas to thee, or Tychicus, use diligence to come to me to Nicopolis; for I have decided to winter there. Zenas the lawyer and Apollos set forward diligently on their way, that nothing may be lacking to them; and let ours also learn to apply themselves to good works for necessary wants, that they may not be unfruitful. All with me salute thee. Salute those who love us in [the] faith. Grace [be] with you all.[z]

[w] Literally 'philanthropy.'

[x] 'Washing' is right here. It is a bath, or the water for it. The proper word for the bath as a vessel is λουτήρ. 'Regeneration' is not the same word as 'being born again,' nor used for it in scripture. Besides this verse, it is only used in Matt. xix. 28, for the Saviour's coming kingdom.

[y] ἐκείνου, referring, I apprehend, to God our Saviour.

[z] T. R. adds 'Amen,' with E F G H K L P 37 Am Syrr Memph; ℵ A C D 17 omit.

EPISTLE TO

PHILEMON.

Paul, prisoner of Christ Jesus, and Timotheus the brother, to Philemon the beloved and our fellow-workman,[a] and to the sister[b] Apphia and to Archippus our fellow-soldier, and to the assembly which [is] in thine house. Grace to you and peace from God our Father, and [the] Lord Jesus Christ.

I thank my God, always making mention of thee at my prayers, hearing of thy love and the faith which thou hast towards the Lord Jesus, and towards all the saints, in such sort that[c] thy participation in the faith should become operative in the acknowledgment of every good thing which is in us[d] towards Christ

[a] Or 'our beloved and fellow-workman.'

[b] T. R. reads 'beloved' for 'sister,' with K L 37 47 and most Syrr; text ℵ A D F G P 17 Am Memph.

[c] ὅπως, 'so that;' not ἵνα.

[d] T. R. reads 'you,' with ℵ F G P 17 37 47 Syrr Memph. Am leaves out both. Text A C D K L and others.

7 [Jesus[e]]. For we have great thankfulness[f] and encouragement through[g] thy love, because the bowels of the saints are refreshed by thee, brother.
8 Wherefore having much boldness in Christ to enjoin thee what is fit-
9 ting, for love's sake I rather exhort, being such a one as Paul the aged, and now also prisoner of Jesus Christ.[h]
10 I exhort thee for *my*[i] child, whom I have begotten in [my[k]] bonds, Onesi-
11 mus, once unserviceable to thee, but now serviceable to thee and to me:
12 whom I have sent back to thee: [but do thou receive[l]] him, that is, *my*
13 bowels: whom *I* was desirous of keeping with myself, that for thee[m] he might minister to me in the bonds
14 of the glad tidings; but I have wished to do nothing without thy mind, that thy good might not be as of necessity
15 but of willingness: for perhaps for this reason he has been separated [from thee] for a time, that thou mightest possess him fully for ever;
16 not any longer as a bondman, but above a bondman, a beloved brother, specially to me, and how much rather to thee, both in [the] flesh
17 and in [the] Lord? If therefore thou holdest me to be a partner
18 [with thee], receive him as me; but if he have wronged thee anything or owe anything [to thee], put this to
19 my account. I Paul have written [it] with mine own hand; *I* will repay [it]: that I say not to thee that thou owest even thine own self also
20 to me. Yea, brother, *I* would have profit[n] of *thee* in [the] Lord: refresh
21 my bowels in Christ.[o] Being confident of thine obedience, I have written to thee, knowing that thou
22 wilt do even more than I say. But withal prepare me also a lodging;[p] for I hope that I shall be granted to
23 you through your prayers. Epaphras salutes thee, my fellow-prisoner in
24 Christ Jesus; Mark, Aristarchus, Demas, Luke, my fellow-workmen.
25 The grace of our[q] Lord Jesus Christ [be] with your spirit.[r]

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[e] ℵ A C 17 Memph omit 'Jesus;' D F G K L P 37 47 Am Syrr have it (Syr-Pst puts it before 'Christ').

[f] T. R (not Stephens), with ℵ A C D F G 17 47 Am Syrr Memph, reads χαράν 'joy,' for χάριν 'thankfulness,' which is in K L P 37 and most others Theod. Theoph. The reading is doubtful. See 1 Tim. i. 12; 2 Tim. i. 3. Some read also 'I had,' with ℵ A C F G P 17 Am Memph.

[g] ἐπί, 'by occasion of.' It was the condition of his joy.

[h] ℵ A C P 17 37 Memph read 'Christ Jesus;' text D[2] E F G K L 47 Am Syrr.

[i] 'My' is put first as emphatic.

[k] 'My' is doubtful, perhaps better left out, with ℵ A D F G 17 Am.

[l] I have put this in brackets, as it is doubtful whether it be not added to make the sense clearer, the apostle having interrupted his sentence, and the προσλαβοῦ being in verse 17. But it is very probable that the reading is σοι, as in ℵ A C by first hand 17, instead of σὺ δέ. In that case the translation would be 'whom I have sent unto thee, him that is my bowels.' C[2] D Memph have both. The connection with προσλαβοῦ remains the same. T. R., with C D K L P 37 47 Am Syrr Memph, has σὺ δέ and προσλαβοῦ.

[m] That is, 'instead of thee,' a not unimportant testimony to the sense of ὑπέρ.

[n] Or 'would profit of thee.'

[o] T. R. reads 'in [the] Lord,' with E K 47 Am. Χριστῷ ℵ A C D F G L P 17 37 Syrr Memph.

[p] Or 'prepare hospitality for me;' that is, 'to receive me as a guest.'

[q] ℵ P 17 47 omit 'our.'

[r] T. R. adds 'Amen,' with ℵ C E K L P 37 47 Am Syrr Memph; A D 17 omit.

EPISTLE TO THE

HEBREWS.

I. God having spoken in many parts and in many ways formerly[a] to the
2 fathers in the prophets, at the end[b] of these days has spoken to us in [the person of the[c]] Son, whom he has established heir of all things, by whom also he made the worlds;[d]
3 who being [the] effulgence[e] of his glory and [the] expression of his substance,[f] and upholding all things by the word of his[g] power, having made[h] [by himself[i]] the purification of[k] sins, set himself down on the right hand
4 of the greatness on high, taking a place by so much better than the angels, as he inherits a name more
5 excellent than they. For to which of the angels said he ever, Thou art my Son: this day have *I* begotten thee? and again, *I* will be to him for father, and *he* shall be to me for son?
6 and again, when he brings[l] in the

[a] Or 'of old.'

[b] T. R., with 47 and many cursives Syrr, reads ἐσχάτων, not ἐσχάτου, that is, is plural and refers to 'days' last noticed. It is a Hebrew expression, as several here, for the end of the period of the law, when Messiah was to be introduced. Kimchi, ad Ies. ii. 2, 'wherever these words, באחרית הימים, are read, there the discourse is of the days of the Messiah.' So Moses Nachmanides, Ies. xlix. 1, says it is so understood by consent of all. Cf. Bleek and Schœttgen *in loco*. Text ℵ A B D K L M P 17 37 Am Memph.

[c] The absence of the article here is important, though difficult to render in English; the result is, that God, speaking in *the* prophets, is clearly distinct, and using them as his mouth. ἐν υἱῷ, literally 'in Son,' is not exactly 'as Son,' because that would be the character of the speaking, yet is perhaps the nearest to an adequate expression. It is an instance of the use of ἐν. On the whole, I have paraphrased it, 'in [the person of the] Son.' It is God Himself who speaks; not by another; not as the Father nor in the person of the Father; not merely by the Holy Ghost using a person not divine, but as Himself a divine person, and that person the Son.

[d] **τοὺς αἰῶνας.** There cannot, I think, be a doubt, from the Jewish use of this expression, (see Schœttgen and many others), that this means 'the universe.'

[e] **ἀπαύγασμα,** what fully presents the glory which is in something else. Thus light makes us know what the sun is; the tabernacle, what the pattern in the mount was. So Wisdom of Jesus, son of Sirach, calls wisdom ἀπαύγασμα of eternal light: and Philo, i. 327, has τὸ δὲ ἁγίασμα οἷον ἁγίων ἀπαύγασμα μίμημα ἀρχετύπου, speaking of the created world, ἔπειτα αἰσθήσει καλὰ καὶ νοήσει καλῶν εἰκόνες.

[f] Clearly 'substance,' 'essential being,' not 'person.' It is of God, not of the Father: and no one can see the use of ὑπόστασις in LXX and not see its force; and even its *early* ecclesiastical use confirms this. It went so far as to condemn three hypostases, and it afterwards was agreed to say one hypostasis for the substance, and three for the person.

[g] That is, his own, the Son's.

[h] 'Made' has a peculiar reflective force here, 'having done it for himself.' Though we, as alone the sinners, have the profit, yet the work was done within his own person and work, without us, as when a man journeys, and so when he makes a person his friend, his wife, his son by adoption. Note also the difference of tenses. I add, as it is called in question, that Delitzsch maintains δι' ἑαυτοῦ. Bleek is not decided. ℵ has not the words. Syrr and Ital have them. It is a question of criticism, not changing the sense. The form of ποιησάμενος involves it.

[i] ℵ A B P 17 47 Am (Memph) omit; E K L M 37 Syrr have the words. D has δι' αὐτοῦ.

[k] T. R. adds 'our' before 'sins,' with K L 17 37 47 and others; ℵ A B D M P Am Memph omit.

[l] I have said 'brings' for εἰσαγάγῃ, because the present in English has the sense of the aorist as to the fact, not the time. The Greek present is more 'is bringing.' Compare 1 Cor. xv. 27, ὅταν δὲ εἴπῃ. Only the aorist thus used speaks of one definite act, not a prolonged one. It is a fact antecedent to the reasoning of the writer, and in this respect has a past sense. This may seem to require the future perfect. But when it is merely an antecedent in reasoning, this is too exact a time, expresses what is past (at a future time) too much. The reference here is to Ps. xcvii. where He is just coming in; but, in a certain sense, He must be there to be worshipped. His introduction is antecedent to his worship as firstborn, but it is on introducing that this follows (hence the aorist), not when his whole introducing is a past thing and gone. It will be found that, in English, with a distinct shade of *meaning*, present, perfect, future-perfect may be used: 'when he pays the debt he shall come out;' here it is antecedent as causal. 'When he has paid the debt:' the payment must come first. 'When he shall have paid:' the same sense, but noting that it is not yet done, but that it must be before he comes out. I have referred to all this because critics have much contested here the place of 'again,' what coming into this world is alluded to, and the force to be given to the tense employed. Here the glory of the person of Christ is before the writer's thought, not

firstborn into the habitable world, he says, And let all God's angels
7 worship him. And as to the angels he says, Who makes his angels spirits
8 and his ministers a flame of fire; but as to the Son, Thy throne, O God, [is] to the age of the age, and[m] a sceptre of uprightness [is] the sceptre of thy
9 kingdom. Thou hast loved righteousness and hast hated lawlessness; therefore God, thy God, has anointed thee with oil of gladness above thy
10 companions. And, Thou in the beginning, Lord, hast founded the earth, and works of thy hands are
11 the heavens. They shall perish, but thou continuest still; and they all
12 shall grow old as a garment, and as a covering shalt thou roll them up, and they shall be changed; but thou art the same,[n] and thy years shall
13 not fail. But as to which of the angels said he ever, Sit at my right hand until I put[o] thine enemies [as]
14 footstool of thy feet? Are they not all ministering spirits, sent out for service on account of those who shall inherit salvation?

II. For this reason we should give heed more abundantly to the things [we have] heard, lest in any way we
2 should slip away.[p] For if the word which was spoken by angels was[q] firm, and every transgression and disobedience received just retribu-
3 tion, how shall *we* escape if we have been negligent of[r] so great salvation, which, having had its commencement in being spoken [of] by the Lord, has been confirmed to us by those
4 who have heard; God bearing, besides, witness with [them] to [it], both by signs and wonders, and various acts of power, and distributions of [the] Holy Ghost, according to his will?

5 For he has not subjected to angels the habitable world which is to come,[s]
6 of which we speak; but one has testified somewhere, saying, What is man, that thou rememberest him,[t] or son of man that thou visitest him?
7 Thou hast made him some little inferior to the angels; thou hast crowned him with glory and honour, [and hast set him over the works of thy
8 hands;][v] thou hast subjected all things under his feet. For in subjecting all things to him, he has left nothing unsubject to him. But now we see not yet all things subjected to *him*,
9 but we see Jesus, who [was] made some little inferior to angels[w] on account of the suffering of death,[x]

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the time of introducing. I have myself no doubt whatever as to the translation, and that, as to this last point, what I give is the only right one.

[m] T. R. omits 'and,' with K L P 37 47 Syrr; ℵ A B D M 17 Am Memph have it.

[n] אתה הוא, 'the existing one who does not change.' Every creature is changeable.

[o] See note to verse 6: 'put,' 'have put,' 'shall have put,' have fundamentally the same sense; but as the causal sense of antecedence I prefer the present in English.

[p] παραῤῥυῶμεν. What decides me in giving π. this sense, adopted as it is by a vast number of critics, is Prov. iii. 21, and Origen con. Cels. viii. (De la Rue, i. 759); in both which the word is so used. Proverbs is a free translation, for the Hebrew is plural: 'Let them not slip away from thine eyes;' that is, what is spoken of in the end of the verse; but it shews the sense of the word. *vid*, μὴ παραῤῥυῆς. Origen argues that, though spiritual Christians have no need of festivals—every day is a Lord's day—the mass of those who profess christianity do: δεῖται αἰσθητῶν παραδειγμάτων ἵνα μὴ τέλεον παραῤῥυῇ, 'that it may not wholly slip away;' so here, παραῤῥυῶμεν, 'that we may not slip away.'

[q] ἐγένετο, that is, was so when given; all is in the aorist here, or a truth as to the past.

[r] ἀμελήσαντες. Not merely neglected when presented, but not cared for when, as here, they were nominally inside, making profession. It is found in Matt. xxii. 5. 'They did not care for' the invitation to the supper. 1 Tim. iv. 14: 'negligent' of the gift in him: he had it. Heb. viii. 9: Israel was disobedient, and Jehovah 'did not care for them.' 2 Peter i. 12: 'I will not be negligent, and will be careful to put you always in remembrance.'

[s] A known division among the Jews. עולם הזה, 'this age;' and what was to be introduced by the Messiah, עולם הבא. See vi. 5; there αἰών, here οἰκουμένη. See note to ix. 9 and Tit. ii. 12.

[t] An active recollection, because the object is cared for; so Heb. xiii. 3.

[v] Some, with B K L 47, omit 'and thou hast set him over the works of thy hands.' But ℵ A C D M P 17 37 Ital Vulg Memph have it. It is in the Psalms, and may have been added as supposed to be left out.

[w] Or 'him who was made some little inferior to angels, [even] Jesus.'

[x] 'On account of,' may be read 'made lower on account of,' or 'crowned on account of;' both are true. All the ancient commentators take

crowned with glory and honour; so that by the grace of God he should
10 taste death for every thing.[y] For it became him, for whom [are] all things, and by whom [are] all things, in bringing many sons to glory, to make perfect[z] the leader of their salvation through sufferings.

11 For both he that sanctifies and those sanctified[a] [are] all of one; for which cause he is not ashamed to
12 call them brethren, saying, I will declare thy name to my brethren; in [the] midst of [the] assembly will I
13 sing thy praises.[b] And again, I will trust in him. And again, Behold, I and the children which God has
14 given me. Since therefore the children partake[c] of blood and flesh,[d] he also, in like manner, took part in[e] the same, that through death he might annul him who has the might
15 of death, that is, the devil; and might set free all those who through fear of death through the whole of their life were subject to bondage.

16 For he does not indeed take hold of angels [by the hand[f]], but he takes hold of the seed of Abraham.
17 Wherefore it behoved him[g] in all things to be made like to [his] brethren, that he might be a merciful and faithful high priest in things relating to God, to make propitiation
18 for the sins of the people; for, in that himself has suffered, being tempted, he is able to help those that are being tempted.

III. Wherefore, holy brethren, partakers[h] of [the] heavenly calling, consider the Apostle and High Priest
2 of our confession, [i] Jesus, who is

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the first meaning. The modern reasonings, as of Lünemann, Alford, have no force to my mind. My impression is that, were it joined to the latter, it would be διὰ τὸ παθεῖν, and that πάθημα is merely the subjective state or fact which required it. See on this point Delitzsch. Thus the sense would run 'But we see Jesus, who was made a little lower than angels on account of the suffering of death, crowned with glory and honour;' or 'But we see him who, on account of the suffering of death, was made a little lower than angels, [even] Jesus, crowned with glory and honour.' The 'so that' is an appended sentence: 'he was made lower.... so that.' Verse 10 justifies his being made lower for suffering death. So does verse 11. The crowning is the accomplishment of the Psalm. Hence I have so punctuated it, though for a time hesitating.

[y] Or 'every one.'

[z] 'Make perfect,' τελειόω, (not τέλειον always) is used in the Hebrews in the sense of doing all required to initiate into an office, whatever was needed to make him fit to be installed in the office. Hence the word employed is sometimes, when speaking of religious offices, translated 'consecrate.'

[a] ἁγιαζόμενοι: not 'who have been,' nor does it mean 'who are being;' but simply the character, without reference to done or doing; the ἁγιάζων and the ἁγιαζόμενοι, the agent and patients.

[b] Or 'praise thee with singing,' ὑμνήσω σε.

[c] κεκοινώνηκε, have been introduced into, and are in, that condition, as their common lot.

[d] T. R. reads 'flesh and blood,' with K L and others; text ℵ A B C D M P 17 37 47 Am Memph.

[e] I cannot doubt that there is an intended difference in κεκοινώνηκε and μετέσχε, which is in the force of the words indeed themselves. κεκ. is a common equal sharing; they were κοινωνοί of the nature. He took a part in it; got a share or took a share. μετέχω, is always something which is supposed, or might be, outside myself, but which I take, or take a part in. κοινωνός is a joint participation in that which belongs to me or to known fellowship. So μετέχων γάλακτος, 'taking or using milk;' Heb. v. 13. In 1 Cor. ix. 10, the reaper is to get a share in the sower's hope; so in x. 17, the fact of 'partaking' is μετέχομεν: in vers. x. 17, 21, 30, the taking part, was to prove them κοινωνοί, which exactly makes the difference; we were κοινωνοί in flesh and blood, Christ μετέσχε. (The passage quoted by Bleek from Lycurgus proves the same; they took part in the dangers, but did not have their joint share in the fortune.) The word does not say how far the taking share went. παραπλησίως, 'in like manner,' is strictly 'near to.' Phil. ii. 27, 'all as one as dead;' but it is used as we use 'like,' and even 'similar.' It is a 'similar' book to the other; one army is 'like' the other. It is not strictly ἴσος or ὅμοιος. κεκοινώνηκε is more accurate than κοινωνοί, because it is not their joint participation amongst themselves, but that they have all received (shared) this common nature.

[f] ἐπιλαμβάνεται. Compare Sirach iv. 11. It means 'to take hold of,' but it is constantly used for 'taking up a person to help him,' though in other senses as well. We say, 'he took him by the hand.' But this would be too free and too familiar. It is used in the sense of 'taking hold of,' literally 'deliver.' See Jer. xxxi. (xxxviii.) 32, but there with χειρός.

[g] He speaks, I apprehend, historically; it was necessary for him to do this by the alleged reason, not his present judgment of divine necessity or purpose. 'Has behoved' would speak more of continuance. It behoved him when he became a man. It is what he became as man, not what he took on him.

[h] Here μέτοχοι, who have been made, called to be, partakers of it. They had been κοινωνοί of Israel's rights.

[i] T. R. adds 'Christ,' with K L 37 a few cursives Syrr; ℵ A B C D M P 17 47 Am Memph omit.

faithful to him that has constituted him, as Moses also in all his house.
3 For he has been counted worthy of greater glory than Moses, by how much he that has built it has more
4 honour than the house. For every house is built by some one; but he who has built all things [is] God.
5 And Moses indeed [was] faithful in all his house, as a ministering servant, for a testimony of the things
6 to be spoken after; but Christ, as Son over his[k] house, whose house are *we*, if indeed we hold fast the boldness and the boast of hope firm to the end.

7 Wherefore, even as says the Holy Spirit, To-day if ye will hear his
8 voice, harden not your hearts, as in the provocation, in the day of temp-
9 tation in the wilderness; where[l] your fathers tempted [me[m]], by proving [me],[n] and saw my works forty
10 years. Wherefore I was wroth with this[o] generation, and said, They always err in heart; and they[p] have
11 not known my ways; so I swore in my wrath, If they shall enter into
12 my rest. See, brethren, lest there be in any one of you a wicked heart of unbelief, in turning away from
13 [the] living God. But encourage yourselves[q] each day, as long as it is called To-day, that none of you be hardened by the deceitfulness of
14 sin. For we are become companions[r] of the Christ if indeed we hold the beginning of the assurance
15 firm to the end; in that it is said, To-day if ye will hear his voice, do not harden your hearts, as in the
16 provocation; [s](for who[t] was it, who, having heard, provoked? but [was it] not[u] all who came out of Egypt
17 by Moses? And with whom was he wroth forty years? [Was it] not
18 with those who had sinned, whose carcases[v] fell in the wilderness? And to whom sware he that they should not enter into his rest, but to those who had not hearkened to the word?[w]
19 And we see that they could not enter in on account of unbelief;)

(IV.) Let us therefore fear, lest, a promise being left[x] of entering into
2 his rest, any one of you might seem to have failed [of it]. For indeed we have had glad tidings presented to us, even as they also; but the word of the report did not profit *them*, not being mixed with faith in
3 those who heard. For we enter into the rest who have believed; as he said, As I have sworn in my wrath,

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[k] What is to be remarked here is, that the house is not referred to Moses at all; he was faithful in all God's house as a ministering servant. The contrast is 'Moses a servant in,' 'Christ as a Son over.' But the house is, I apprehend, God's house. The Father is not brought in as such at all, but the Son is over the house as Son. The connexion with its being God's house is evident, because he (Christ) has built the house, verse 3, and he who built all things is God; but he is over it as Son.

[l] Some translate 'wherewith' (that is, 'with which temptation'), making οὗ agree with πειρασμοῦ. Am has *ubi*.

[m] T. R. has 'me' in text, with K L M P 37 47 Am Syrr Memph; ℵ A B C D 17 omit.

[n] ἐν δοκιμασίᾳ. Thus ℵ A B C D M P 17 Memph and Clem. Alex. read. The LXX has ἐδοκίμασάν [με], and so T. R., with K L 37 47 Am Syrr Theod. Theoph.

[o] T. R. reads 'that,' with C E K L P 37 47 and most Syrr Memph; text ℵ A B D M 17 Am.

[p] αὐτοί, emphatic, 'these same.'

[q] Or 'exhort one another.'

[r] I use the word 'companions' as being the same one as in chap. i. 9, μέτοχοι, to which, I doubt not, it alludes; that is, to the passage quoted Ps. xlv. 'Partakers of Christ' has indeed quite a different sense.

[s] I have no doubt, in spite of objections, that 16—19 is a parenthesis; if not, 14 may be thought to be one, but the connexion is very hard then.

[t] Some take τινές instead of τίνες. Then it is 'for some having heard,' some but not all. Rom. xi. 17 may justify this.

[u] Or 'was it not indeed,' ἀλλ' οὐ.

[v] κῶλα means 'limbs:' but as it is often used for נבל, a carcase, by LXX, I so translate it here. Some suppose κῶλα is used with the idea of the body falling to pieces.

[w] This, I apprehend, is the true force of ἀπειθήσασι. It is taken from Deut. i. 26 and Num. xiv. 43, which refer to the occasion on which God declared their carcases should fall in the wilderness.

[x] I think the translation, 'the promise of entering into his rest being left or forsaken,' is untenable. The κατα- and present tense give the force of 'now remaining behind after these events,' &c.; some add 'still,' as Delitzsch, Diodati, Bleek, Alford; but it seems to me implied in 'left,' and needless, and not quite exact.

If they shall enter into my rest; although the works had been completed from [the] foundation of [the] 4 world. For he has said somewhere of the seventh [day] thus, And God rested on the seventh day from all 5 his works: and in this again, If they 6 shall enter into my rest. Seeing therefore it remains that some enter into it, and those who first received the glad tidings did not enter in on account of not hearkening to the 7 word,[y] again he determines a certain day, saying, in David, 'To-day,' after so long a time; (according as it has been said before[z]), To-day, if ye will hear his voice, harden not your 8 hearts. For if Jesus[a] had brought them into rest, he would not have spoken afterwards about another day. 9 There remains then a sabbatism to 10 the people of God. For he that has entered into his rest, he also has rested from his works, as God did from 11 his own. Let us therefore use diligence to enter into that rest, that no one may fall after the same example 12 of not hearkening to the word.[y] For the word of God [is] living and operative, and sharper than any two-edged sword, and penetrating to [the] division[b] of soul and spirit, both of joints and marrow, and a discerner of the thoughts and intents of [the] heart. 13 And there is not a creature unapparent before him; but all things [are] naked and laid bare to his eyes, with whom we have to do.

14 Having therefore a great high priest who has passed through the heavens, Jesus the Son of God, let 15 us hold fast the confession. For we have not a high priest not able to sympathize with our infirmities, but tempted in all things in like manner,[c] 16 sin apart. Let us approach therefore with boldness to the throne of grace, that we may receive mercy, and find grace for seasonable help.

V. For every high priest taken from amongst men is established for men in things relating to God, that he may offer both gifts and sacrifices 2 for sins; being able to exercise forbearance towards the ignorant and erring, since he himself also is cloth- 3 ed with infirmity; and, on account of this [infirmity], he ought, even as for the people, so also for himself, to 4 offer for sins. And no one takes the honour to himself but [as] called[d] by 5 God, even as Aaron also. Thus the Christ also has not glorified himself to be made a high priest; but he who had said to him, Thou art my Son, 6 I have to-day begotten thee. Even as also in another [place] he says, Thou [art] a priest for ever[e] accord- 7 ing to the order of Melchisedec. Who in the days of his flesh, having offered up both supplications and entreaties[f] to him who was able to save him out of[g] death, with strong crying and tears; (and having been heard be- 8 cause of his piety;[h]) though he were Son,[i] he learned obedience from the 9 things which he suffered;[k] and having been perfected, became to all

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[y] See note to chap. iii. 18.

[z] T. R. omits 'before,' with D^3 K L 37; ℵ A C D P 17 47 Am Memph have προείρηται.

[a] Greek form for Joshua.

[b] T. R. adds 'both' here, with D K 37 and many others; at any rate τε is often used in the epistle when it seems superfluous, and its use leads me to judge, contrary to the thought of many, that the passage has the sense of dividing between—not each of the things by itself. See chap. v. 14. τε . . . . καί also is greatly used in this epistle, even where τε has no special force.

[c] Or 'according to [our] likeness,' which has substantially the same sense, 'according to the likeness of the way in which we are tempted.' 'Like' [us], but it is not τήν, as vii. 15, but more general.

[d] T. R. reads 'he who is called of God,' with L P 17 47 Am Theod. Theoph. and cursives; ℵ A B C D K 37 omit the article, ὁ.

[e] εἰς τὸν αἰῶνα, not εἰς τὸ διηνεκές, as in vii. 3; x. 1, 12, 14: this last is continuing uninterruptedness, more than there being no end, though it may so continue.

[f] Perhaps an allusion to Job xl. 27 (22 in LXX; xli. 3, A.V.).

[g] ἐκ not ἀπό here.

[h] Or 'fear,' as some translate; and then well rendered, as in A. V., 'in that he feared.'

[i] Alluding to the citation of Ps. ii. just above.

[k] ἔμαθεν ἀφ' ὧν ἔπαθε. This is a known association of thought and words. Philo has ἔμαθον ἃ ἔπαθον. See Wetstein or Bleek.

them that obey him, author of eter-
10 nal salvation; addressed by[l] God [as]
high priest according to the order of
11 Melchisedec. Concerning whom we
have much to say, and hard to be
interpreted in speaking [of it], since
12 ye are become dull in hearing. For
when for the time ye ought to be
teachers, ye have again need that
[one] should teach you what [are] the
elements of the beginning of the
oracles of God, and are become such
as have need of milk, [and[m]] not of
13 solid food. For every one that par-
takes of milk [is] unskilled in the
word of righteousness, for he is a
14 babe; but solid food belongs to full-
grown men, who, on account of habit,
have their senses exercised for distin-
guishing both good and evil.

VI. Wherefore, leaving the word[n] of the beginning of the Christ, let us go on [to what belongs] to full growth,[o] not laying again a foundation of re-
2 pentance from dead works and faith
in[p] God, of [the] doctrine of wash-
ings, and[q] of imposition of hands,
and[q] of resurrection of [the] dead,
3 and of eternal judgment; and this
4 will we do if God permit. For it is
impossible to renew[r] again to re-
pentance those once enlightened, and
who have tasted of the heavenly gift,
and have been made partakers of
5 [the] Holy Spirit, and have tasted
the good word of God, and [the]
works of power of [the] age to come,
6 and have fallen away, crucifying for
themselves [as they do] the Son of
God, and making a show of [him].
7 For ground which drinks the rain
which comes often upon it, and pro-
duces useful herbs for those for[s]
whose sakes also it is tilled, partakes
8 of blessing from God; but bringing
forth thorns and briars it is found
worthless and nigh to a curse, whose
9 end [is] to be burned. But we are
persuaded concerning you, beloved,
better things, and connected with
salvation, even if we speak thus.
10 For God [is] not unrighteous to for-
get your work, and[t] the love which
ye have shewn to his name, having
ministered to the saints, and [still]
11 ministering. But we desire earnest-
ly[u] that each one of you shew the
same diligence to the full assurance
12 of hope unto the end; that ye be not
sluggish, but imitators of those who
through faith and patience[v] have
been inheritors[w] of the promises.

13 For God, having promised to Abra-
ham, since he had no greater to swear
14 by, swore by himself, saying, Surely
15 blessing I will bless thee, and multi-
plying I will multiply thee; and
thus having had long patience he
16 got the promise. For men indeed[x]
swear by a greater, and with them

[l] Or 'saluted of.'

[m] Some omit, with ℵ C 17 Am Memph; A B D K L P 37 47 Syrr insert.

[n] Or 'discourse,' λόγος, which includes the thoughts as well as the utterance of them. I do not say 'doctrine,' because of verse 2, where the word is different, διδαχή.

[o] 'Full growth,' τελειότητα. 'Perfection' is used in Greek for a full-grown man; so v. 14 we have 'solid food is that of a full-grown man;' to this the apostle makes allusion here.

[p] ἐπὶ Θεόν, 'believes on God,' as Acts ix. 42, xi. 17, xvi. 31, xxii. 19, Rom. iv. 5, 24—the actual personal object of faith trusted in as such. ἐπὶ τῷ is more 'resting on.' See note to 2 Tim. i. 12.

[q] Here both these 'ands' are τε in the original.

[r] ἀνακαινίζω, not a renewal of change, but 'to make what is entirely new,' from καινός.

[s] It is a question whether εὔθετον is to be connected with τίκτουσα or ἐκείνοις, that is, absolutely 'useful herbs for those,' or 'herbs useful for those.' The principle of dat. com. is applicable I suppose; but I find no case of εὔθετον so used; there are of ἄθετον. The sense is nearly the same. εὔθετος πρός τι, or εἴς τι or τῷ, is said of things.

[t] T. R. adds 'labour of,' with K L Memph and most; ℵ A B C D P 17 37 47 Am Syrr omit.

[u] ἐπιθυμοῦμεν. Chrys. and Œcu. both insist on its being a fatherly affectionate desire, not merely θέλω or βούλομαι. So Theophylact, ἡ ψυχὴ καίεται ὑπὲρ ὑμῶν. It is an earnest desire after, a longing for anything. Comp. Luke xxii. 15. In contrast with that, see Luke xv. 16. So it is used for lust, or earnest desire of nature, in many passages.

[v] μακροθυμία, 'longsuffering;' cf. Jas. v. 7-10.

[w] κληρονομούντων is simply the character. 'Who inherit,' in English, is either 'who have got,' which in Greek would be the aorist, κληρονομησάντων, or 'who are now in a state of heirship.' The word here refers to the past, but only speaks of the character of the person, but as an actuality.

[x] Many omit 'indeed,' with ℵ A B D P 47 Am Syrr; C E K L 17 37 Memph Theod. have it.

the oath is a term to all dispute, as
17 making matters sure. Wherein[y]
God, willing to shew more abundantly to the heirs of the promise the unchangeableness of his purpose,
18 intervened by an oath, that by two unchangeable things, in which [it was] impossible that God should lie, we might have a strong encouragement who have fled for refuge to lay
19 hold on the hope set before us, which we have as anchor of the soul, both secure and firm, and entering into
20 that within the veil, where Jesus is entered as forerunner for us, become for ever[z] a high priest according to the order of Melchisedec.

VII. For this Melchisedec, King of Salem, priest of the most high God, who met Abraham returning from smiting the kings, and blessed him;
2 to whom Abraham gave also the tenth portion of all; first being interpreted King of righteousness, and then also King of Salem, which is
3 King of peace; without father, without mother, without genealogy; having neither beginning of days nor end of life, but assimilated[a] to the Son of God, abides a priest continu-
4 ally.[b] Now consider how great this [personage] was, to whom [even[c]] the patriarch Abraham gave a tenth
5 out of the spoils. And they indeed from among the sons of Levi, who receive the priesthood,[d] have commandment to take tithes from the people according to the law, that is
6 from their brethren, though these are come out of the loins of Abraham but he who has no genealogy[e] from them has tithed Abraham, and blessed him who had the promises.
7 But beyond all gainsaying, the in-
8 ferior is blessed by the better And here dying men receive tithes; but there [one] of whom the witness is
9 that he lives; and, so to speak, through Abraham, Levi also, who received tithes, has been made to
10 pay tithes. For he was yet in the loins of his father when Melchisedec
11 met him If indeed then perfection were by the Levitical priesthood, for the people had their law given to them in connexion with *it*,[f] what need [was there] still that a different priest should arise according to the order of Melchisedec, and not be named after the order of Aaron?
12 For, the priesthood being changed, there takes place of necessity a change
13 of law also. For he, of whom these things are said, belongs to[g] a different tribe, of which no one has [ever] been attached to[h] the service of the
14 altar. For it is clear that our Lord has sprung[i] out of Juda, as to which tribe Moses spake nothing as to
15 priests.[k] And it is yet more abundantly evident, since a different
16 priest arises according to the similitude of Melchisedec, who has been constituted not according to law of fleshly[l] commandment, but according
17 to power of indissoluble life. For it

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[y] ἐν ᾧ. Many translate 'wherefore,' 'on which account.' I do not see the need of forcing the sense of 'in,' 'in which respect.'

[z] εἰς τὸν αἰῶνα.

[a] 'Made like,' does not, I think, suit here, nor am I content with 'assimilated.' It is used by Plato of truth and error, 'men make error appear like truth;' by Aristotle of men, 'making the forms of the gods like men.' So Melchisedec was in his characteristics assimilated to the Son of God. The 'but' is in contrast with what immediately precedes. μένει, 'abides,' is in direct connexion with this Melchisedec; the rest is description.

[b] 'Continually,' εἰς τὸ διηνεκές, not εἰς τὸν αἰῶνα. See chap. v. 6; x. 12.

[c] Some omit, with B D Memph; ℵ A C K L P 17 37 47 Am insert.

[d] ἱερατεία, only here and in Luke i. 9. It is the personal office that a man receives. ἱερωσύνη, vers. 11, 12, [14], 24, is the system itself.

[e] The negative used is μή, not οὐ. That is, is not the mere denial of the fact, but that he was not in a position to have one. Hence I have said, 'has no genealogy.'

[f] Or 'based upon it.'

[g] μετέσχηκεν, 'has taken part in.' But it is the perfect, intimating an abiding character. See note to ii. 14.

[h] Or 'been occupied with.'

[i] Or 'arisen.' The question is whether in ἀνατέλλω there may be allusion to arising, as the sun, or springing up, as a plant; 'the branch.' For the branch was translated 'dayspring' by the LXX, and the verb is used for both in Greek.

[k] T. R. reads 'priesthood,' with K L 37 Syrr; text ℵ A B C D P 17 47 Am Memph.

[l] σαρκίνης, with ℵ A B C D L P 17; T. R. reads

is borne witness,[m] Thou art a priest
for ever[n] according to the order of
18 Melchisedec. For there is a setting
aside of the commandment going
before for its weakness and unprofit-
19 ableness, (for the law perfected noth-
ing,) and the introduction of a better
hope by which we draw nigh to God.
20 And by how much [it was] not with-
21 out the swearing of an oath; (for
they are become priests without the
swearing of an oath, but he with
the swearing of an oath, by him who
said, as to him,[o] The Lord has sworn,
and will not repent [of it], Thou [art]
priest for ever [according to the order
22 of Melchisedec[p]];) by so much Jesus
became surety of a better covenant.
23 And they have been many priests, on
account of being hindered from con-
24 tinuing by death; but he, because of
his continuing for ever,[q] has the
25 priesthood unchangeable.[q] Whence
also he is able to save completely
those who approach by him to God,
always living to intercede for them.
26 For such a high priest[r] became us,
holy,[s] harmless,[t] undefiled, separated
from sinners, and become higher
27 than the heavens: who has not day
by day need, as the high priests, first
to offer up sacrifices for his own sins,
then [for] those of the people; for
this[v] he did once for all [in] having
28 offered up himself. For the law
constitutes men high priests, having
infirmity; but the word of the swear-
ing of the oath which [is] after the
law, a Son perfected for ever.[n]

VIII. Now a summary[w] of the things
of which we are speaking [is], We
have such a one high priest[x] who
has sat down[y] on [the] right hand of
the throne of the greatness in the
2 heavens; minister of the holy places
and of the true tabernacle, which the
Lord has pitched, [and[z]] not man.
3 For every high priest is constitut-
ed for the offering both of gifts and
sacrifices; whence it is needful that
this one also should have something
4 which he may offer. If then[a] in-
deed he were upon earth, he would
not even be a priest, there being
those[b] who offer the gifts according
5 to the law, (who[c] serve the repre-
sentation and shadow of heavenly
things, according as Moses was
oracularly told [when] about to make
the tabernacle; for See, saith He,
that thou make all things according
to the pattern which has been shewn

σαρκικῆς, with E K 37 47; see note on 1 Cor. iii. 1.

[m] Or 'he is testified of,' μαρτυρεῖται, with ℵ A B D P 17 Syrr Memph Theoph; T. R. reads μαρτυρεί, with C K L 37 47 Theod.

[n] εἰς τὸν αἰῶνα.

[o] Or 'to him.'

[p] The repetition of these last words is rather doubtful. They are not in ℵ B C 17 Am.

[q] Or 'intransmissible,' not transmitted to others, ἀπαράβατος. Greek fathers give it as 'unsuccessional.' But such use is, it seems, hardly to be justified. Bleek and Delitzsch have fully gone into it.

[r] Many good copies insert 'also,' possibly rightly; but ℵ C K L P 17 37 47 Am Memph agree with T. R.

[s] Or 'pious.' ὅσιος is used for 'holy' in New Test., but it is not the same as ἅγιος. It is חסד, not קדש. *Chesed* is used for mercy and grace, and applied to God's ways, centred in Christ, the one who is *chasid*; God is *kadosh*: Israel was not *chasid*. God is holy, knowing good and evil perfectly; wills absolutely good and no evil: so we are separated, set apart from evil or common use to him; that is ἅγιος. ὅσιος, on the contrary, is the exercise of gracious suitable affections in the relationship in which we are to God, to parents; God in mercy to us, Christ in whom they are displayed. Hence however, as suitable affections towards God practically constitute holiness, it is used in this sense for holiness.

[t] ἄκακος, 'harmless,' is weak; it is 'guileless,' without an evil thought.

[v] Chrys. Œcu. Theoph. and a host of modern critics refer 'this' to the offering for the people: 'this last.' It may be so. The sense is evident. Otherwise, as I had long taken it, the sense is 'this offering he made.' Of course for others; but the emphasis is on 'once for all.'

[w] Or 'the chief point.' The difference is small; it expresses what it results in, in the writer's mind, as the substance of the things of which we are speaking. τοῖς λεγομένοις is the present subject which occupies him: it heads up in this.

[x] Or 'such a high priest.'

[y] Or 'set himself down,' as i. 3.

[z] T. R. adds 'and,' with A K L P 37 47 Am Syrr Memph; ℵ B D 17 omit.

[a] T. R. has γάρ: γάρ seems clearer, but the sense of οὖν is much better. οὖν ℵ A B D P 17 Am Memph; γάρ E K L 37 47.

[b] T. R. adds 'priests,' with K L 37 47 Syrr; ℵ A B D P 17 Am Memph omit.

[c] 'Who are such as do so,' οἵτινες.

[c] to thee in the mountain.) But now he has got a more excellent ministry, by so much as he is mediator of a better covenant, which is established[d] on the footing of better promises.
7 For if that first was faultless, place had not been sought for a second.
8 For finding fault, he says to them,[e] Behold, days come, saith the Lord, and[f] I will consummate a new covenant as regards[g] the house of Israel, and as regards[g] the house of Juda;
9 not according to the covenant which I made to their fathers in [the] day of my taking their hand to lead them out of the land of Egypt; because *they* did not continue in my covenant, and *I* did not regard them,
10 saith [the] Lord. Because this [is] the covenant that I will covenant to the house of Israel after those days, saith the Lord: Giving my laws into their mind, I will write them also upon their hearts; and I will be to them for God, and they shall be to me
11 for people. And they shall not teach each his fellow-citizen,[h] and each his brother, saying, Know the Lord; because all shall know me in themselves,[i] from [the] little one [among them[k]] unto [the] great among
12 them. Because I will be merciful to their unrighteousnesses, and their sins and their lawlessnesses[l] I will
13 never remember any more.[m] In that he says New, he has made the first old; but that which grows old and aged [is] near disappearing.

IX. The first[n] therefore also indeed had ordinances of service, and the sanctuary, a worldly one.[o] For a
2 tabernacle was set up; the first, in which [were] both the candlestick and the table and the exposition of the loaves, which is called Holy;
3 but after the second veil a tabernacle
4 which is called Holy of holies, having a golden censer, and the ark of the covenant, covered round in every part with gold, in which [were] the golden pot that had the manna, and the rod of Aaron that had sprouted,
5 and the tables of the covenant; and above over it the cherubim of glory shadowing the mercy-seat; concerning which it is not now [the time] to speak in detail.
6 Now these things being thus ordered, into the first tabernacle the priests enter at all times, accomplishing the

[d] *νενομοθέτηται*, formally established as by a law.

[e] It may be translated 'for finding fault with them he says.' ℵ A D K P (ℵ D corr. *αὐτοῖς*) 17 and others have *αὐτούς*. But the dative is used with *μέμφομαι*, and it seems to me a gloss, they thinking the dative connected it with *λέγει*.

[f] The 'and' here I take to be the Hebrew ו; we should say 'that,' of which it has the force in Hebrew often.

[g] 'As regards,' *ἐπί* with an accusative; it is the object in respect of which the covenant was made. In Hebrew it is את.

[h] T. R. reads 'neighbour,' with P Am. The LXX translate עמיתו, 'his companion' or 'fellow,' by *πολίτης*, the word here used, in three places of Proverbs and two of Jeremiah. Text ℵ A B D K L 17 37 47 Syrr Memph.

[i] I add 'in themselves,' to distinguish *γνῶθι* from *εἰδήσουσι*; one being knowledge in general, the other consciousness in oneself, internal knowledge of a thing.

[k] ℵ A B D K P 17 Am omit 'among them' the first time; L 37 47 (Syrr Memph) have it.

[l] Many omit 'and their lawlessnesses,' with ℵ B 17 Am Memph; A D K L P insert.

[m] Or 'in no wise remember any more; *οὐ μή*, a double negative, augmenting its force.

[n] T. R. adds 'tabernacle,' with 47 and many cursives Memph.

[o] The form of words here is greatly disputed. The grammatical order would require it to be translated 'the holy universal order;' but the word, it is contended, does not exist with this sense: I have not ventured so to translate it. I doubt it to be the same as *κόσμιον*, 'ornament.' *κόσμος* is 'the world,' from the order which is in it. The tabernacle represented all this order, the pattern of heavenly things. Hence, if *κοσμικόν* be used, a neuter adjective for a substantive, or coined in this use, it would mean 'the holy order of the tabernacle, which represented the vast scene in which God's glory is displayed in Christ.' If not, we must say, 'and the sanctuary, a worldly one.' 'A worldly sanctuary' is not the sense. 'A worldly sanctuary' it is not, according to regular grammar and the constant usage of the Greek language. There are, it is true, examples; (Gal. i. 4 is not, because of *ἐνεστῶτος*: *αἰῶνος πονηροῦ* is one word, so Winer) as in John's epistle, v. 19, *ὁ κόσμος ὅλος*. There I should connect *ὅλος* in sense with what follows: 'the world .... lies all of it.' If 1 John v. 20, *ἡ ζωὴ αἰώνιος*, be correct, it is one word. I should be disposed so to take it, and the various readings to have arisen from its being felt not to be strictly Greek. 1 Cor. x. 3, 4, is as Gal. i. 4. *τὸ αὐτὸ βρῶμα πνευματικόν .... τὸ αὐτὸ πόμα πνευματικόν*: *βρῶμα πν.* and *πόμα πν.* are descriptive of the object, *τὸ αὐτά*.

7 services; but into the second, the high priest only, once a year, not without blood, which he offers for himself and for the errors[p] of the
8 people: the Holy Spirit shewing this, that the way of the [holy of] holies has not yet been made mani-
9 fest while as yet the first tabernacle has [its] standing; the which[q] [is] an image for the present time, according to which[r] both gifts and sacrifices, unable to perfect as to conscience him that worshipped,[s] are
10 offered, [consisting] only of meats and drinks and divers washings,[t] ordinances of flesh, imposed until [the] time of setting things right.
11 But Christ being come high priest of the good things to come,[v] by[w] the better and more perfect tabernacle not made with hand, (that is, not of
12 this creation,) nor by[w] blood of goats and calves, but by[w] his own blood, has entered in once for all into the [holy of] holies, having found an
13 eternal redemption. For if the blood of goats and bulls,[x] and a heifer's ashes sprinkling the defiled, sancti-
14 fies for the purity of the flesh, how much rather shall the blood of the Christ, who by the eternal Spirit offered himself spotless to God, purify your conscience from dead works
15 to worship[y] [the] living God? And for this reason he is mediator of a new covenant,[z] so that, death having taken place for redemption of the transgressions under the first covenant, the called might receive the promise of the eternal inheritance.
16 (For where [there is] a testament,[a] the death of the testator must needs
17 come in. For a testament [is] of force when men are dead, since it is in no way of force while the testator
18 is alive.) Whence neither the first
19 was inaugurated without blood. For every commandment having been spoken according to [the] law by Moses to all the people; having taken the blood of calves and goats, with water and scarlet wool and hyssop, he sprinkled both the book
20 itself and all the people, saying, This [is] the blood of the covenant
21 which God has enjoined to you. And the tabernacle too and all the vessels of service he sprinkled in like manner
22 with blood; and almost[b] all things are purified with blood according to the law, and without blood-shedding
23 there is no remission. [It was]

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[p] That is, 'sins of ignorance,' ἀγνοήματα.

[q] ἥτις, 'which is such as is.'

[r] ℵ A B D 17 Am refer 'to which' to παραβολή, 'image,' reading καθ' ἣν for καθ' ὅν. E K L P 37 47 and most others have ὅν. I think the old Latin, though corrupt, must have read ὅν. The fathers differ: Chrys. Theod. Theoph. read ὅν; Œcu. and others read ἣν. C fails us here. The present time is opposed to the time of setting things right. The tabernacle alone is in view in Hebrews, not the temple; but the fact that offerings were then still made is recognised in what follows. He could not call it the עולם הזה, because Messiah was come and he had been crucified; but the carnal ordinances were still offered, so that for the Hebrews it was not עולם הבא, 'the age to come.' It was a 'present time,' καιρὸς ἐνεστηκώς, in contrast with a time of setting right. The παραβολή could be only for a present time on earth. The patterns were in the heavens.

[s] 'Worship' is perhaps too strong a word, but 'service' is equivocal. λατρεύω is to approach a god with any prayers, or in any way of offering up a religious service.

[t] T. R. adds 'and,' with B E K L 37 47 Am; ℵ A D P 17 Memph omit.

[v] The 'good things to come' are the promised blessings to come in with Christ. The Epistle to the Hebrews, though addressed to Christians on most precious subjects, does not enter into the proper church standing: it once refers to the church as in heaven in chap. xii.

[w] διά here is, I doubt not at all, characteristic of his coming. He came in that way, his coming being in the power of and characterised by these things; not the place through nor the means by which. See this use of διά with the genitive, in Rom. ii. 27. In Rom. iv. 13 we see the transition to this use of it.

[x] T. R., with K L P 17 37, reads 'bulls and goats;' text ℵ A B D 47 Am Memph.

[y] See note [s] verse 9.

[z] Or 'the new covenant.' The absence of the article merely makes it characteristic of him: he is 'new covenant mediator.' But better as in text.

[a] The word translated 'covenant' and 'testament' is the same, διαθήκη, 'a disposition;' for 'covenant,' in connection with God, is a disposition which he has made, on the ground of which man is to be in relationship with him. But verses 16, 17, are a parenthesis, alluding by the bye to another kind of διαθήκη.

[b] Some apply σχεδόν, 'almost,' to both parts of the sentence.

necessary then that the figurative representations of the things in the heavens should be purified with these; but the heavenly things themselves with sacrifices better than
24 these. For the Christ is not entered into holy places made with hand, figures[c] of the true, but into heaven itself, now to appear before[d] the face
25 of God for us: nor in order that he should offer himself often, as the high priest enters into the holy places every year with blood not his own;
26 since he had [then] been obliged often to suffer from the foundation of the world. But now once in the consummation of the ages he has been manifested for [the] putting
27 away of sin by his sacrifice. And forasmuch as it is the portion of men once to die, and after this judgment;
28 thus the Christ also,[e] having been once offered to bear the sins of many, shall appear to those that look for him the second time without[f] sin for salvation.

X. For the law, having a shadow of the coming good things, not the image itself of the things, can never, by the same sacrifices which they offer continually yearly, perfect those
2 who approach. Since, would they not[g] indeed have ceased being offered, on account of the worshippers once purged having no longer any
3 conscience of sins? But in these [there is] a calling to mind of sins
4 yearly. For blood of bulls and goats [is] incapable of taking away sins.
5 Wherefore coming into the world he says, Sacrifice and offering thou willedst not; but thou hast prepared
6 me a body. Thou tookest no pleasure in burnt-offerings and sacrifices
7 for sin. Then I said, Lo, I come (in [the] roll[h] of the book it is written of me) to do, O God, thy will.
8 Above, saying Sacrifices and offerings[i] and burnt-offerings and sacrifices for sin thou willedst not, neither tookest pleasure in (which[k] are offer-
9 ed according to the law); then he said, Lo, I come to do[l] thy will. He takes away the first that he may
10 establish the second; by which will we have been sanctified through the offering of the body of Jesus Christ
11 once for all. And every priest stands daily ministering, and offering often the same sacrifices, which can never
12 take away sins. But *he*,[m] having offered one sacrifice for sins, sat down[n] in perpetuity[o] at [the] right
13 hand of God, waiting from henceforth until his enemies be set [for the]
14 footstool of his feet. For by one offering he has perfected in perpetuity
15 the sanctified.[p] And the Holy Spirit

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[c] The heavenly things were the original, 'the pattern,' copied, (viii. 5) and so it was, as said to Moses. Hence they were the τύπος; the tabernacle ἀντίτυπος, here rendered 'figure,' what answered to it.

[d] Literally 'to the face.'

[e] T. R. omits 'also,' with a few cursives.

[f] χωρίς, 'apart from,' having nothing more to do with it. The first time He bore our sins, and was made sin (being sinless); but now, having put sins wholly away for them who look for Him, and made them partakers of the whole fruit of his sacrifice to put sin away, He appears to *them* without having to say, or need to have anything to say, to it. It is gone, as regards them, by his first coming.

[g] T. R. has no 'not,' and then the phrase ceases to be a question, but with the same sense: it would read 'since they would indeed have,' &c. Steph. 1550 has the 'not,' but in margin a reading is given without. Beza 1582 has not it. But the reading is not doubtful.

[h] Or perhaps 'chapter,' to which a heading or summary was attached. Some take it as the summary or contents of the chapter or volume, written on the 'head,' κεφαλίς, of the roll.

[i] T. R., with E K L 37 47, reads 'sacrifice and offering;' text ℵ A C D P 17 Am Memph.

[k] αἵτινες, 'which are of that kind that are.'

[l] T. R. adds 'O God,' with L 37 47 Am Syrr; ℵ A C D K P 17 Memph omit.

[m] οὗτος, 'this one,' with ℵ A C D E P 17 47 Am; T. R. reads αὐτός, with D² K L 37.

[n] Or 'set himself down,' as i. 3.

[o] εἰς τὸ διηνεκές differs from εἰς τὸν αἰῶνα: see note to chap. v. 6. Having perfectly completed the work, he had not to get up again to complete it; he could sit down, and abide so, having done all. It is in contrast with the priests *standing*. They stood daily; he is set down 'for a continuance.' The connecting εἰς τὸ διηνεκές with sacrifice spoils the whole force of the passage.

[p] τοὺς ἁγιαζομένους is not 'being,' nor 'having been,' but the objects of this operation, those about whom God was doing this: *die geheiligt werden*. As to date, ἡγιασμένοι ἐσμέν, 'we have been sanctified,' verse 10.

also bears us witness [of it]; for after
16 what was said:[q] This [is] the covenant which I will establish towards[r] them after those days, saith [the] Lord: Giving my laws into their hearts, I will write them also in their
17 understandings;[s] and their sins and their lawlessnesses I will never re-
18 member any more. But where there [is] remission of these, [there is] no longer a sacrifice[t] for sin.

19 Having therefore, brethren, boldness for entering into the [holy of]
20 holies by the blood of Jesus, the new and living way which he has dedicated for us through the veil, that is,
21 his flesh, and [having] a great priest
22 over the house of God, let us approach with a true heart, in full assurance of faith, sprinkled as to our hearts from a wicked conscience, and washed as to our body with
23 pure water. Let us hold fast the confession of the hope unwavering, (for he [is] faithful who has promis-
24 ed;) and let us consider one another for provoking to love and good works;
25 not forsaking the assembling of ourselves together, as the custom [is] with some; but encouraging [one another], and by so much the more as ye see the day drawing near.
26 For where we sin wilfully after receiving the knowledge[u] of the truth, there no longer remains any sacri-
27 fice for sins, but a certain fearful expectation of judgment, and heat of fire about to devour the adversaries.

28 Any one that has disregarded Moses' law dies without mercy on [the testi-
29 mony of] two or three witnesses: of how much worse punishment, think ye, shall he be judged worthy who has trodden under foot the Son of God, and esteemed the blood of the covenant, whereby he has been sanctified, common,[v] and has insulted the Spirit
30 of grace? For we know him that said, To me [belongs] vengeance; *I* will recompense, saith the Lord: and again, The Lord shall judge his peo-
31 ple. [It is] a fearful thing falling into [the] hands of [the] living God.

32 But call to mind the earlier days in which, having been enlightened, ye endured much conflict of suffer-
33 ings; on the one hand, when ye were made a spectacle both in reproaches and afflictions; and on the other, when ye became partakers with those who were passing through
34 them. For ye both sympathised with prisoners[w] and accepted with joy the plunder of your goods, knowing that ye have for[x] yourselves a better substance,[y] and an abiding
35 one. Cast not away therefore your confidence, which has great recom-
36 pense. For ye have need of endurance in order that, having done the will of God, ye may receive the pro-
37 mise. For yet a very little while he that comes will come, and will not
38 delay. But the just[z] shall live by faith; and, if he[a] draw back, my soul does not take pleasure in him.

[q] T. R. reads 'was said before,' with ℵ K L 37; text ℵ A C D P 17 47 Am Syrr Memph.

[r] πρός is constantly so employed in LXX.

[s] Or 'minds:' cf. viii. 10. ℵ A C D E P 17 47 Am read the singular here, 'mind.'

[t] Literally 'offering,' προσφορά, as vers. 10, 14.

[u] ἐπίγνωσις, clear and certain knowledge personally.

[v] Or 'unclean,' κοινός, having no holy character.

[w] T. R. reads 'my bonds,' with ℵ E H K L P 37; text A D 17 47 Am Syrr Memph.

[x] T. R. reads ἐν ἑαυτοῖς, 'in yourselves,' with a few cursives; ℵ A H Am Memph read ἑαυτούς; P omits altogether. Text ἑαυτοῖς, with D K L 17 37 47.

[y] T. R. adds 'in the heavens,' with E K L P 37 47 Syrr; ℵ A D H 17 Am Memph omit. The reading is somewhat uncertain.

[z] Some add μοῦ here: 'my just [man].' It is in LXX, but in the Vatican and Sinai MSS, it is placed after πίστεως, so that the sense there is 'the just shall live by faith in me;' and so some authorities read here. I have left the T. R. However there is good authority for introducing μοῦ. The sense runs well and is the same, 'my just,' i.e. God's just one, the one he owns as such. ℵ A H Am have μοῦ; D K L P 17 37 47 Syrr Memph omit it.

[a] Or 'any one.' I have not introduced 'any one' into the text; but I do not apply the 'he' to a just man who lives. The apostle is contrasting two characters; the one who perishes, and the one who saves, preserves, his life (spiritually, of course). The professing Hebrews were in danger of drawing back. It must be remembered that in the LXX, Hab. ii. 3–4, the phrases are not placed in this order, nor in the Hebrew. In

39 But *we* are not drawers back to perdition, but of faith to saving [the] soul.

XI. Now faith is [the] substantiating[b] of things hoped for, [the] con-
2 viction of things not seen. For in
[the power of] this the elders have
3 obtained testimony. By faith we apprehend that the worlds were framed by [the] word of God, so that that[c] which is seen should not take its origin from things which
4 appear. By faith Abel offered to God a more excellent sacrifice than Cain, by which he obtained testimony of being righteous, God bearing testimony to his gifts, and by it,
5 having died, he yet[d] speaks.[e] By faith Enoch was translated that he should not see death; and was not found, because God had translated him; for before [his[f]] translation he has the testimony that he had pleased
6 God. But without faith [it is] impossible to please [him]. For he that draws near to God must believe that he is, and [that] he is a rewarder of them who seek him out.
7 By faith, Noe, oracularly warned concerning things not yet seen, moved with fear, prepared an ark for the saving of his house; by which he condemned the world, and became heir of the righteousness which [is] according to faith.

8 By faith Abraham, being called, obeyed to go out into the place which he was to receive for an inheritance, and went out, not knowing where
9 he was[g] going. By faith he sojourned as a stranger in the land of promise as a foreign country, having dwelt in tents with Isaac and Jacob, the heirs with [him] of the same
10 promise; for he waited for the city which has foundations, of which God
11 is [the] artificer and constructor. By faith also Sarah herself received strength for [the] conception of seed, and [that][h] beyond a seasonable age; since she counted him faithful who
12 promised. Wherefore also there have been born of one, and that of one become dead, even as the stars of heaven in multitude, and as the countless sand which [is] by the sea shore.

13 All these died in faith,[i] not having received the promises, but having seen them from afar off[k] and embraced [them], and confessed that they were strangers and sojourners
14 on the earth.[l] For they who say
15 such things shew clearly that they seek [their] country. And if they had called to mind that from whence they went[m] out, they had had opportunity
16 to have returned; but now they seek a better, that is, a heavenly; where-

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the LXX it runs 'If [a man] draw back, my soul does not take pleasure in him; but the just shall live by faith in me.' In the Hebrew the phrase is 'His soul which is lifted up is not upright in him;' that is, the proud enemy. It is certain that in what the apostle *quotes* there is no reference in the word 'he' to the just who lives by faith. The only thing that can be said is, that the writer of the epistle put it after, to change the sense. This I do not believe. It was a separate phrase by itself. All through this epistle, the Hebrews who acknowledged Jesus as Messiah are treated as a people; that is, the whole people accepted on condition of believing. So Peter: 'but are now the people of God.' And here: 'Jesus, that he might sanctify the people with his own blood.' And in the Hebrews you have nothing of the sanctification of the Spirit; but he urges as a practical truth 'the just shall live by faith:' and then, recurring to the previous phrase, which he would not quote as part of the passage, he says καὶ ἐὰν ὑποστείληται, 'and, if he draw back;' that is, any one holding this position of a professed believer; but not if he was living by faith in Him, *he* was not drawing back. In a word, drawing back is one character, living by faith another.

[b] Or 'assurance,' 'firm conviction,' ὑπόστασις: see chap. iii. 14.

[c] T. R. reads 'those things,' for 'that,' with K L 37 47 Am Syrr; text ℵ A D E P 17 Memph.

[d] He alludes, I judge, to the voice which called to God from the ground, but supposes this voice yet heard as witnessing to his faith.

[e] λαλεῖ, with ℵ A P 17 47 Am Syrr Memph; T. R., with D K L 17, reads λαλεῖται.

[f] Literally 'the.' T. R. puts 'his' in text, with E K L 37 Syrr; 'the,' ℵ A D P 17 47 Am Memph.

[g] Literally 'is.'

[h] T. R. adds 'gave birth to a child,' with E K L P 37 47 Syrr; ℵ A D 17 Am Memph omit.

[i] Or 'according to (κατά) faith;' that is, having only the promise and not the fulfilment.

[k] T. R. adds 'and been persuaded of them,' with a few cursives only.

[l] Or 'land.'

[m] T. R. reads 'came,' with K L 37 47; text ℵ A D E P 17.

fore God is not ashamed of them, to be called their God; for he has prepared for them a city.

17 By faith Abraham, [when] tried, offered up Isaac, and he who had received to himself[n] the promises offered up his only begotten [son],
18 as to whom it had been said, In
19 Isaac shall thy seed be called: counting that God [was] able to raise [him] even from among [the] dead, whence also he received[o] him in a
20 figure. By faith Isaac blessed Jacob and Esau concerning things to come.
21 By faith Jacob [when] dying blessed each of the sons of Joseph, and wor-
22 shipped on the top of his staff. By faith Joseph [when] dying[p] called to mind the going forth of the sons of Israel, and gave commandment concerning his bones.

23 By faith Moses, being born, was hid three months by his parents, because they saw the child beautiful; and they did not fear the injunction
24 of the king. By faith Moses, when he had become great, refused to be called son of Pharaoh's daughter;
25 choosing[q] rather to suffer affliction along with the people of God than to have [the] temporary pleasure of
26 sin; esteeming[q] the reproach of the Christ greater riches than the treasures of[r] Egypt, for he had respect
27 to the recompense. By faith he left Egypt, not fearing[q] the wrath of the king; for he persevered, as seeing
28 him who is invisible. By faith he celebrated[s] the passover and the sprinkling of the blood, that the destroyer of the firstborn might not touch them.

29 By faith they passed through the Red sea as through dry land;[t] of which the Egyptians having made trial were swallowed up.

30 By faith the walls of Jericho fell, having been encircled for seven days.

31 By faith Rahab the harlot did not perish along with the unbelieving, having received the spies in[u] peace.

32 And what more do I say? For the time would fail me telling of Gedeon, and Barak, and Sampson, and Jephthae, and David and Samuel,
33 and of the prophets: who by faith overcame kingdoms, wrought righteousness, obtained promises, stopped
34 lions' mouths, quenched [the] power of fire, escaped [the] edge of the sword, became strong out of weak-

[n] It is not here λαβών but ἀναδεξάμενος. λαμβάνω is to receive passively, sometimes actively, or 'to take;' but in δέχομαι there is more of the will or action of the person receiving. ἀναδέχομαι is in New Test. only used here and in Acts xxviii. 7. Publius received, 'took,' Paul and his company into his house. It has the sense of taking on oneself physically, or as a debt or responsibility. Polybius, it seems, gives it the sense of 'expecting,' 'awaiting;' and Dion. Hal. 'waiting till one gets.' *Aufnehmen, auf sich nehmen, erwarten, abwarten.* I might have thought it might mean to await, but the aorist participle makes this, I think, impossible. The thought, I apprehend, is, that Abraham's own mind had taken up and appropriated the promises, and yet he gave up Isaac. It was not merely they were given and taken away, with which he had nothing to do; but he had adopted them by faith in his heart, and trusted God enough to give them up according to flesh. I would have said 'taken on himself;' but there would be too much of his own will.

[o] ἐκομίσατο. I think the force of κομίζω, thus applied, is to get back what one had, or belonged to one, when it might have seemed lost for ever. So it is used by Polybius, Josephus, and others. The sense I think quite certain in its application to Isaac's sacrifice. The aorist is constantly used in all this chapter historically. I do not add 'back,' because it is sufficiently expressed in 'whence,' and 'back' is too strong.

[p] Here, τελευτῶν, strictly 'ending life.'

[q] These are aorists, but in English the present participle is joined to the perfect tense as characterising the action. 'He refused .... choosing;' 'he refused .... having chosen' would make a different time of it, not the same. In Greek all is referred to the time of speaking; in English there is no time for the accessories, they are characteristic motives.

[r] T. R. reads 'in,' with (A 17) 37 and other cursives; text ℵ D K L P 47 Syrr Memph. A 17 ἐν Αἰγύπτου.

[s] Here and in verse 17, as to the offering Isaac, the verbs are in the perfect; this is remarkable. The other facts are generally passing facts, part of the whole history; these are of standing significance, either setting figuratively the believer on a new ground, or were continued till the time of the epistle: 'by faith Abraham has offered ... by faith he has kept the passover;' only this is not possible in English. It was not external continuance, for the blood sprinkling was only once.

[t] T. R., with K L P 37, omits γῆς, 'land;' ℵ A D 17 47 Am Syr-Pst Memph have it.

[u] Literally 'with,' μετά.

ness, became mighty in war, made [the] armies of strangers give way.
35 Women received their dead again by resurrection; and others were tortured,[v] not having accepted deliverance, that they might get a better
36 resurrection; and others underwent trial of mockings and scourgings, yea, and of bonds and imprisonment.
37 They were stoned, were sawn asunder, were tempted, died by the death of the sword; they went about in sheepskins, in goatskins, destitute,
38 afflicted, evil treated, (of whom the world was not worthy,) wandering in deserts and mountains, and [in] dens and caverns of the earth.
39 And these all, having obtained witness through faith, did not re-
40 ceive the promise, God having foreseen some better thing for[w] us, that they should not be made perfect without us.

XII. Let us also therefore, having so great a cloud of witnesses[x] surrounding us, laying aside every weight, and sin[y] which so easily entangles[z] us, run with endurance
2 the race that lies before us, looking stedfastly[a] on Jesus the leader[b] and completer of faith: who, in view of the joy lying before him, endured [the] cross, having despised [the] shame, and is set down[c] at the right hand of the throne of God.
3 For consider well[d] him who endured so great contradiction from sinners against himself, that ye be not weary,
4 fainting in your minds. Ye have not yet resisted unto blood, wrest-
5 ling against sin. And ye have[e] quite forgotten the exhortation which speaks to you as to sons: My son, despise not [the] chastening of [the] Lord, nor faint [when] reproved by
6 him; for whom [the] Lord loves he chastens, and scourges every son
7 whom he receives. [f]Ye endure for[g] chastening, God conducts himself towards you as towards sons; for who is the son that the father chastens
8 not? But if ye are without chastening, of which all have been made partakers, then are ye bastards, and
9 not sons. Moreover we have had the fathers of our flesh as chasteners, and we reverenced [them]; shall we not much rather be in subjection to
10 the Father of spirits, and live? For they indeed chastened for a few days, as seemed good to them; but he for profit, in order to the partaking of
11 his holiness.[h] But no chastening at the time seems to be [matter] of joy, but of grief; but afterwards yields [the] peaceful fruit of righteousness to those exercised by it.
12 Wherefore lift up the hands that hang down, and the failing knees;
13 and make straight paths for your feet, that that which is lame be not turned aside; but that rather it may
14 be healed. Pursue peace with all, and holiness,[i] without which no one

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[v] ἐτυμπανίσθησαν. Some understand it as 'beaten [to death].' But see 2 Macc. vi. 19: compare vii. 9.

[w] περί, but περί is practically so used, as chap. xiii. 18.

[x] Witness, in English, has two senses: 'seeing, so as to be able to bear witness,' and 'giving testimony to.' The last only I apprehend in Greek, μάρτυς. I do not believe that it has the sense of 'spectator,' θεατής, here or anywhere; the νέφος περικείμενον may run on this thought, but the apostle seems to say 'a cloud of spectators, who are witnesses to this truth of living by faith.'

[y] Or 'the sin.'

[z] Or 'besets,' εὐπερίστατος.

[a] ἀφορῶντες has the force of looking away from other things and fixing the eye exclusively on one.

[b] ἀρχηγός. See Acts iii. 15, note.

[c] κεκάθικεν, the perfect. T. R. reads ἐκάθισεν, aorist, with some cursives.

[d] ἀναλογίζω, 'to weigh so as to judge its value,' and sometimes in comparison with other things.

[e] Some read this as a question: 'and have ye?' The 'quite,' implied by ἐκ- of ἐκλέλησθε, would dispose me to do so.

[f] T. R., instead of εἰς, reads εἰ, 'If ye endure chastening,' with many cursives; text ℵ A D K L P 17 37 47 Am Syr-Pst Memph.

[g] Or 'as,' that is, as chastening, not as wrath. See Bleek and Delitzsch. All ancient MSS, translations, and citations have it thus. Nor do I see that verse 8 makes the least difficulty.

[h] ἁγιότης, 'holiness,' the quality itself. It is the only time this word occurs.

[i] ἁγιασμός. The practical effect produced, not the quality, but the character in activity. Christ was declared Son of God with power according to the Spirit of holiness, ἁγιωσύνη (its nature and

15 shall see the Lord: watching lest
[there be] any one who lacks[k] the
grace of God; lest any root of bitter-
ness springing up trouble [you], and
16 many be defiled by it; lest [there
be] any fornicator, or profane person,
as Esau, who for one meal sold his
17 birthright; for ye know that also
afterwards, desiring to inherit the
blessing, he was rejected, (for he
found no place for repentance) al-
though he sought it[l] earnestly with
tears.

18 For ye have not come to [the
mount[m]] that might be touched and
was all on fire, and to obscurity, and
19 darkness, and tempest, and trumpet's
sound, and voice of words; which
they that heard, excusing themselves,
declined[n] [the] word being addressed
20 to them any more: (for they were
not able to bear what was enjoined:
And if a beast should touch the
21 mountain, it shall be stoned;[o] and,
so fearful was the sight, Moses said,
I am exceedingly afraid and full of
22 trembling;) but ye have come to
mount Zion; [p]and to [the] city of
[the] living God, heavenly Jerusa-
23 lem; and to myriads of angels, the
universal gathering; and to [the]
assembly of the firstborn [who are]
enregistered in heaven; and to God,
judge of all; and to [the] spirits of
24 just [men] made perfect; and to
Jesus, mediator of a new[q] covenant;
and to [the] blood of sprinkling,
25 speaking better[r] than Abel. See
that ye refuse[s] not him that speaks.
For if those did not escape who had
refused[s] him who uttered the oracles
on [t]earth, much more we who turn
away from him [who does so] from
26 heaven: whose voice then shook the
earth; but now he has promised,
saying, Yet once will I shake[v] not
only the earth, but also the heaven.
27 But this Yet once, signifies the re-
moving of what is shaken, as being
made, that what is not shaken may
28 remain. Wherefore let us, receiving
a kingdom not to be shaken, have
grace,[w] by which let us serve God
acceptably with reverence[x] and fear.[y]
29 For also our God [is] a consuming
fire.

XIII. Let brotherly love abide. Be
2 not forgetful of hospitality; for by
it some have unawares entertain-
3 ed angels. Remember[z] prisoners, as
bound with [them]; those that are
evil-treated, as being yourselves also
4 in [the] body. [Let] marriage [be
held] every way in honour,[a] and the
bed [be] undefiled; but[b] fornicators
5 and adulterers will God judge. [Let

quality), by resurrection. See notes to 1 Cor. i. 30, and 1 Thess. iv. 7.

[k] ὑστερῶν ἀπό. Eccles. vi. 2, I think, decides the force of the words here: οὐκ ἔστιν ὑστερῶν τῇ ψυχῇ αὐτοῦ ἀπὸ πάντων ὧν ἐπιθυμήσει, 'his soul does not lack anything he desires.'

[l] 'The blessing.' It is matter of fact that what he sought in Genesis was a blessing.

[m] T. R. has 'mount' in text, with D K L P 37, after ψηλαφωμένῳ; ℵ A C 17 47 Am omit.

[n] 'Excusing themselves declined,' παρητήσαντο. Compare Luke xiv. 18 for the word. See ver. 25.

[o] T. R. adds 'or shot through with a dart,' with a few cursives.

[p] The words 'and,' καί, give the division very distinctly here.

[q] 'New' (νέας) is not the usual word for new covenant here, which is καινή. This last is in contrast with the former one. νέος is 'new' in the sense of fresh, new in character, youthful. καινὸς ἄνθρωπος, 'the new man,' i.e. it is not the old; νέος, it is not grown old.

[r] Or 'a better thing,' but it is rather adverbial. T. R. reads 'better things,' with 17 47 and some cursives; text uncials, versions, &c.

[s] Same word as verse 19, translated 'excusing themselves, declined,' παραιτέομαι.

[t] T. R. reads 'on the earth,' with a few cursives.

[v] T. R. reads 'I shake,' with D K L P 37; text ℵ A C M 17 47 Am Syr-Pst Memph.

[w] Or 'let us be thankful,' ἔχωμεν χάριν.

[x] Or 'godly fear,' εὐλάβεια: see note to chap. v. 7.

[y] T. R., with K L 37 47 Am, reads 'with respect and reverence;' text ℵ A C D 17 Syr-Pst Memph.

[z] See note to ii. 6.

[a] Or, as some, 'marriage is honourable in all,' or 'every way honourable;' but the latter part of the clause is difficult so to translate without an article before ἀμίαντος, the absence of which makes ἀμίαντος a predicate, and not a characteristic adjective. On the other hand, τίμιος is not simply that the marriage tie is to be respected when in it, and kept pure, but that the tie itself was to be held in honour. In purity of walk that was done by the married no doubt, but not in every case.

[b] Many read 'for,' with ℵ A D M P Am Memph; δέ C K L 17 37 47 Syr-Pst.

your] conversation [be] without love of money, satisfied with [your] present circumstances; for *he* has said, I will not leave thee, neither will I
6 forsake thee. So that, taking courage, we may say, The Lord [is] my helper, and I will not be afraid: what will man do unto me?

7 Remember your leaders who have spoken to you the word of God; and considering the issue of their [c]con-
8 versation, imitate their faith.[d] Jesus Christ [is] the same yesterday, and to-day, and to the ages [to come].
9 Be not carried away[e] with various and strange doctrines; for [it is] good that the heart be confirmed with grace, not meats; those who have walked in which have not been pro-
10 fited by [them]. We have an altar of which they have no right to eat who
11 serve the tabernacle; for of those beasts whose blood is carried [as sacrifices for sin[f]] into the [holy of] holies by the high priest, of these the bodies are burned outside the camp.
12 Wherefore also Jesus, that he might sanctify the people by his own blood,
13 suffered without the gate: therefore let us go forth to him without the
14 camp, bearing his reproach: for we have not here an abiding city, but
15 we seek the coming one. By him therefore let us offer [the] sacrifice of praise continually to God, that is, [the] fruit of [the] lips confessing his
16 name. But of doing good and communicating [of your substance] be not forgetful, for with such sacrifices
17 God is well pleased. Obey your leaders, and be submissive; for they watch over your souls as those that shall give account; that they may do this with joy, and not groaning, for this [would be] unprofitable for you.

18 Pray for us: for we persuade ourselves[g] that we have a good conscience, in all things desirous to walk
19 rightly. But I much more beseech [you] to do this, that I may the more quickly be restored to you.

20 But the God of peace, who brought[h] again from among [the] dead our Lord Jesus, the great shepherd of the sheep, in [the power[i] of the] blood of [the] eternal covenant,[k]
21 perfect you in every good work to the doing[l] of his will, doing[m] in you what is pleasing before him through Jesus Christ; to whom [be] glory for the
22 ages of ages. Amen. But I beseech you, brethren, bear the word of exhortation, for it is but in few words that I have written to you.

23 Know that our[n] brother Timotheus is set at liberty; with whom, if he should come soon,[o] I will see you.
24 Salute all your leaders, and all the saints. They from Italy salute you.
25 Grace [be] with you all. Amen.[p]

[c] i.e. 'conduct,' *ἀναστροφή*.
[d] Literally 'considering the issue of the conversation of whom, imitate the faith.'
[e] T. R. reads 'carried about,' with K L 47; text ℵ A C D M P 17 37 Am Syr-Pst Memph.
[f] A omits 'as sacrifices for sin.'
[g] T. R. reads 'are persuaded' or 'trust,' with K 37 47 Am; text ℵ C D M P 17 Syr-Pst.
[h] Here we have the article and participle as characterising, without relation to time, as often: 'the bringer again.'
[i] Or 'in virtue of,' *ἐν*.
[k] See Ezek. xxxvii. 26.
[l] 'To the doing,' *εἰς τὸ ποιῆσαι*, aorist, 'to the having done it.'
[m] Or 'producing:' it is here the present, *ποιῶν*, 'God working in them continually.'
[n] T. R. reads 'the,' with K P; text ℵ A C D M 17 37 47 Am Syr-Pst Memph.
[o] *τάχιον*, 'sooner than perhaps he may:' cf. John xiii. 27; 1 Tim. iii. 14; also *βέλτιον*, 2 Tim. i. 18.
[p] ℵ 17 omit 'Amen.'

EPISTLE OF

JAMES.

I. James, bondman of God and of [the] Lord Jesus Christ, to the twelve tribes which [are] in the dispersion, greeting. Count it all joy, my brethren, when ye fall into various temptations, knowing that the proving of your faith works[a] endurance. But let endurance have [its] perfect work, that ye may be perfect and complete, lacking in nothing. But if any one of you lack wisdom, let him ask of God, who gives to all freely[b] and reproaches not, and it shall be given to him: but let him ask in faith, nothing doubting. For he that doubts is like a wave of the sea driven by the wind and tossed about; for let not that man think that he shall receive anything from the Lord; [he is] a double-minded man,[c] unstable in all his ways.

But let the brother of low degree glory in his elevation, and the rich in his humiliation, because as [the] grass's flower he will pass away. For the sun has risen with its burning heat, and has withered the grass, and its flower has fallen, and the comeliness of its look has perished: thus the rich also shall wither in his goings. Blessed [is the] man who endures temptation; for, having been proved, he shall receive the crown of life, which He[d] has promised to them that love him.

Let no man, being tempted, say, I am tempted of God. For God cannot be tempted by evil things, and himself tempts no one. But every one is tempted, drawn away, and enticed by his own lust; then lust, having conceived, gives birth to sin; but sin fully completed brings forth death.

Do not err, my beloved brethren. Every good gift[e] and every perfect gift comes down[f] from above, from the Father of lights, with whom is no variation nor shadow of turning. According to his own will[g] begat[h] he us by the word of truth, that we should be a certain firstfruits of *his* creatures.

So that,[i] my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for man's

[a] *κατεργάζεται.* See ver. 20.

[b] *ἁπλῶς.* Of men we might say 'unaffectedly,' 'with a readiness of heart which does not make a great matter of it, or a case of great consideration:' the want is there, and the heart answers without a second thought. It is attempted to be distinguished from Rom. xii. 8, but why I know not. I had thought of 'readily,' but it does not give the thought of simplicity without a thought behind, as much as 'freely.'

[c] I take here *ἀνὴρ δίψυχος* in apposition, not with *ἄνθρωπος ἐκεῖνος*, but with *ὁ διακρινόμενος*, 'he that doubts' (ver. 6); and verse 7 as practically a parenthesis. (See chap. iii. 8, for an analogous form.) I do not think the sense bears a direct connection with verse 7; whereas verse 8 is a moral explanation of the figure of verse 6. The style of James is characterised by these aphoristic and therefore anarthrous sentences: see ver. 20 as an example.

[d] T. R. reads 'the Lord,' with K L P 31; C has *κύριος* without *ὁ*. 13(?) Am Memph read 'God;' *ἐκτί* ℵ A B.

[e] Here *δόσις*, then *δώρημα*, very nearly the same: strictly *δόσις* is 'the giving,' *δώρημα*, 'the thing freely given.' But in English 'gift' is both the giving, and the thing given, the character of the act.

[f] That is its true character, *ἐστὶ καταβαῖνον*, but expressed in English by 'comes down.' See chap. iii. 15.

[g] 'Having so purposed' or 'willed it,' *βουληθείς*. It was the fruit of his own mind, and so a free gift.

[h] *ἀπεκύησε.*

[i] In the uncertainty of the text here I have left it as it is, *ὥστε*, 'so that.' (ℵ) A B C Ital Vulg Memph read *ἴστε*, 'ye know,' or 'know ye.' If, with ℵ B C P Am Memph, *δέ* be added after *ἔστω*, before *πᾶς ἄνθρωπος*, we must say 'ye know.' Ital Memph read 'know ye;' Vulg. 'ye know;' A adds *δέ* after *ἴστε*, and has *καὶ ἔστω* instead of *ἔστω δέ*. De Wette and Tisch. 7th ed. have *ὥστε*. Tisch. 8th ed. has *ἴστε*. Ital and Vulg both add *autem* (*δέ*) after *ἔστω*. It is very likely 'ye know' or 'know ye' is the right reading. ℵ had *ἴστω*, but it is corrected to *ἴστε*. *ὥστε* K L P 31 and nearly all others.

wrath does not work[k] God's right-
21 eousness. Wherefore, laying aside all filthiness and abounding of wickedness, accept with meekness the implanted word, which is able to
22 save your souls. But be ye doers of [the] word and not hearers only,
23 beguiling yourselves. For if any man be a hearer of [the] word and not a doer, he is like to a man considering his natural face in a mirror:
24 for he has considered himself and is gone away, and straightway he has
25 forgotten what he was like. But he that fixes his view on [the] perfect law, that of liberty, and abides in [it], being not[l] a forgetful hearer but a doer of [the] work, he shall be blessed
26 in his doing. If any one[m] think himself[n] to be religious, not bridling his tongue, but deceiving his heart,
27 this man's religion is vain. Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their affliction, to keep oneself unspotted from the world.

II. My brethren, do not have the faith of our Lord Jesus Christ, [Lord]
2 of glory, with respect of persons: for if there come unto your synagogue a man with a gold ring in splendid apparel, and a poor man also come in
3 in vile apparel, and ye look upon him who wears the splendid apparel, and say,[o] Do thou sit here well, and say to the poor, Do thou stand there,
4 or sit here under my footstool: have ye not[p] made a difference among yourselves, and become judges hav-
5 ing[q] evil thoughts? Hear, my beloved brethren: Has not God chosen the poor as to the[r] world, rich in faith, and heirs of the kingdom, which he has promised to them that
6 love him? But ye have despised the poor [man]. Do not the rich oppress you, and [do not] *they* drag you be-
7 fore [the] tribunals? And [do not] *they* blaspheme the excellent name
8 which has been called upon you? If indeed ye keep [the] royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well.
9 But if ye have respect of persons, ye commit sin, being convicted by the
10 law as transgressors. For whoever shall keep the whole law and shall offend in one [point], he has come
11 under the guilt of [breaking] all. For he who said, Thou shalt not commit adultery, said also, Thou shalt not kill. Now if thou dost[s] not commit adultery, but killest,[t] thou art become
12 transgressor of [the] law. So speak ye, and so act, as those that are to be
13 judged by [the] law of liberty; for judgment [will be] without mercy to him that has shewn no mercy. [v]Mercy glories over judgment.
14 What [is] the profit, my brethren, if any one say he have faith, but have not works? can faith save him?
15 Now if a brother or a sister is naked and destitute of daily food, and
16 one from amongst you say to them, Go in peace, be warmed and filled;[w] but give not to them the needful things for the body, what [is] the
17 profit? So also faith, if it have not
18 works, is dead by itself. But some one will say, Thou hast faith and I have works. Shew me thy faith

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[k] 'Work out as an effect,' κατεργάζεται. ℵ A B 31 have ἐργάζεται simply.

[l] T. R. reads 'he not being,' adding οὗτος, with K L P 31 and many others; ℵ A B C 13 Am Memph omit.

[m] T. R. adds 'among you,' with K L 31 and others; ℵ A B C P 13 Am Syrr Memph omit.

[n] Or 'seem,' δοκεῖ; cf. 1 Cor. x. 12.

[o] T. R. adds 'to him,' with K L P 31 and others Am Memph; ℵ A B C 13 omit.

[p] T. R. adds 'also,' καί, with K L P 31; ℵ A B C 13 Am Syrr Memph omit.

[q] Literally 'of evil thoughts,' as we say, 'a man of corrupt habits.'

[r] T. R. reads 'this,' with a few cursives; Am, with a cursive, has 'in this world.' 'This' is omitted by ℵ A B C K L P 13 31 Syrr Memph. K L P 13 31 and many others Memph read 'of the world.'

[s] T. R. reads 'shalt,' with K and many cursives Am; text ℵ A B C.

[t] T. R. reads 'shalt kill,' with K and others Am; text ℵ A B C.

[v] T. R. adds 'And,' with some cursives. A Am have δέ. (The readings vary as to the form of κατακαυχᾶται.) Text ℵ B C K L 13 31 Memph.

[w] Or 'warm and fill yourselves.'

without[x] works, and I from my works
19 will shew thee my faith. Thou believest that God is one. Thou doest
well. The demons even believe, and
20 tremble. But wilt thou know, O vain man, that faith without works
21 is dead?[y] Was not Abraham our father justified by works when he had offered Isaac his son upon the
22 altar? Thou seest that faith wrought with his works, and that by[z] works
23 faith was perfected. And the scripture was fulfilled which says, Abraham believed God, and it was reckoned to him as righteousness, and he
24 was called Friend of God. Ye see[a] that a man is justified on the principle of[b] works, and not on the principle
25 of[b] faith only. But was not in like manner also Rahab the harlot justified on the principle of[b] works, when she had received the messengers and put [them] forth by another way?
26 For as the body without a spirit is dead, so also faith without works is dead.

III. Be not many teachers, my brethren, knowing that we shall receive
2 greater judgment. For we all often offend. If any one offend not in word, he [is] a perfect man, able to
3 bridle the whole body too. Behold,[c] we put the bits in the mouths of the horses, that they may obey us, and we turn round their whole bodies.
4 Behold also the ships, which are so great, and driven by violent winds, are turned about by a very small rudder, wherever the pleasure of the
5 helmsman will. Thus also the tongue is a little member, and boasts great things. See how little[d] a fire, how
6 large a wood[e] it kindles! and the tongue [is] fire, the world of unrighteousness;[f] the tongue is set in our members, the defiler of the whole body, and which sets fire to the course of nature, and is set on fire of
7 hell. For every species both of beasts and of birds, both of creeping things and of sea animals, is tamed and has been tamed by the human species;
8 but the tongue can no one among men tame; [it is] an unsettled[g] evil,
9 full of death-bringing poison. Therewith bless we the Lord and Father,[h] and therewith curse we men made
10 after [the] likeness of God. Out of the same mouth goes forth blessing and cursing. It is not right, my brethren, that these things should be thus.
11 Does the fountain, out of the same opening, pour forth sweet and bitter?
12 Can, my brethren, a fig produce olives, or a vine figs? Neither [can] salt [water] make sweet water.[i]

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[x] T. R. reads 'from thy works,' with K L; ℵ A B (C) P 13 (31) Am Syrr Memph have χωρίς, 'without.' C 31 add 'thy.'

[y] I have left 'dead,' with ℵ A K L P 13 31 Am Syrr Memph. B C have ἀργή, 'fruitless, null, and inoperative.' It may be right, the sense is little different. Theoph. has νεκρά.

[z] ἐκ, translated 'from' in verse 18.

[a] T. R. reads 'see ye then,' with K L 31 and others; ℵ A B C P 13 Am Syrr Memph omit. If τοίνυν be left out, it is better to read ὁρᾶτε as an indicative, 'ye see.'

[b] Or 'by,' ἐκ.

[c] ℵ A B K L 13 31 read εἰ δέ, and Ital Vulg *si autem*, C and P ἴδε, T. R. ἰδού, with a few cursives Syrr. I see no proof that it is not an itacism however. If we read εἰ δέ we must translate 'but if we put the bits in the mouths of the horses.... we turn round also.' De Wette however says there is no apodosis. The sense is the same.

[d] ℵ B C P Am have ἡλίκον; A C[2] K L 13 31 Syrr Memph ὀλίγον. Probably ἡλίκον is right as being the more difficult reading, but in the sense of *quantulus*, for which Lucian Hermot 5 is quoted; but ?

[e] I have translated 'a wood' (the same English idiom as ὕλη). It may otherwise, with Jerome and many, be taken for 'materials;' the connection of ἀνάπτω decides me, (see Wetstein *in loco*;) otherwise the use of ὕλη in LXX, particularly Apocrypha, would lead me to say 'matter,' or 'materials,' according to the ecclesiastical, and specially gnostic use of it.

[f] T. R. adds 'thus,' with L P 13 31 and other cursives; ℵ A B C K Am Syrr Memph omit.

[g] T. R. reads 'unrestrainable,' with C K L 31 and others Syrr; text ℵ A B P Am (Memph).

[h] Or perhaps 'the Lord and [the] Father.' T. R. reads 'God and Father,' τὸν Θεὸν καὶ πατέρα. ℵ A B C P 13 Memph have κύριον; K L 31 and others Am Theoph. &c. have Θεόν. But the form of the phrase must be noted: it is one article with two nouns, and so they are in some respect one, *perhaps* here only in respect of the blessing. 'Lord,' though used as a name for Jehovah, is not used that I remember for 'the Father.'

[i] T. R. reads 'thus no fountain [can] produce salt and sweet water,' with K L P and others; text (ℵ) A B C (13 Am). ℵ 13 Am add οὕτως, 'thus.'

18 Who [is] wise and understanding
among you; let him shew out of a
good conversation[j] his works in meek-
14 ness of wisdom; but if ye have bitter
emulation and strife in your hearts,
do not boast[k] and lie against the
15 truth. This is not the wisdom which
comes down from above, but earthly,
16 natural, devilish. For where emula-
tion and strife [are], there [is] dis-
17 order and every evil thing. But the
wisdom from above first is pure,
then peaceful, gentle, yielding, full
of mercy and good fruits, unquestion-
18 ing,[l] [m] unfeigned. But [the] fruit of
righteousness in peace[n] is sown for
1 them that make peace. (IV.) Whence
[come] wars and whence[o] fightings
among you? [Is it] not thence,—
from your pleasures,[p] which war in
2 your members? Ye lust and have
not: ye kill and are full of envy, and
cannot obtain; ye fight and war; [q] ye
3 have not because ye ask not. Ye ask
and receive not, because ye ask evilly,
that ye may consume [it] in your plea-
4 sures. [r] Adulteresses, know ye not
that friendship with the world is
enmity with God?[s] Whoever there-
fore is minded to be [the] friend of
the world is constituted enemy of
5 God. Think ye that the scripture
speaks in vain? Does the Spirit
which has taken his abode in us de-
6 sire enviously?[t] But he gives more
grace. Wherefore he says, God sets
himself against [the] proud, but gives
7 grace to [the] lowly. Subject your-
selves therefore to God. [v] Resist the
devil, and he will flee from you.
8 Draw near[w] to God, and he will draw
near to you. Cleanse[w] [your] hands,
sinners, and purify [your] hearts, ye
9 double-minded. Be wretched,[w] and
mourn, and weep: let your laughter
be turned to mourning, and [your]
10 joy to heaviness. Humble your-
selves[w] before [the] Lord,[x] and he
shall exalt you.
11 Speak not against one another,
brethren. He that speaks against
[his] brother, or[y] judges his brother,
speaks against [the] law and judges
[the] law. But if thou judgest [the]
law, thou art not doer of [the] law,
12 but judge. One is the lawgiver and
judge,[z] who is able to save and to
destroy: but[a] who art thou who
judgest thy[b] neighbour?
13 Go to now, ye who say, To-day
or to-morrow will we go into such
a city and spend a year[c] there, and

[j] Or 'conduct,' *ἀναστροφή*. It is 'conversation' in the ancient sense, as 1 Tim. iv. 12, &c.

[k] 'Against truth,' is connected with 'boast,' as with 'lie.'

[l] Or 'uncontentious,' *ἀδιάκριτος*, that is, in contrast with contentious pretension to wisdom: practical righteousness bears the fruit of peace for those who make peace.

[m] T. R. adds 'and,' with K L 31 and others; ℵ A B C P 13 Am Memph omit.

[n] Or 'the fruit of righteousness is sown in peace, for.' But I prefer the text.

[o] T. R. omits the second 'whence,' with K L Am; ℵ A B C P 13 31 Memph insert.

[p] *ἡδοναί*. I see no reason to change 'pleasures' into 'lusts;' there is an additional idea, the satisfaction the heart feels in satisfying, or rather gratifying, lust.

[q] T. R. adds 'yet,' with a few cursives; ℵ P and many cursives Am Syrr Memph read *καί*, 'and;' text A B K L 13 31.

[r] T. R. adds 'Adulterers and,' with K L P 31 and many others; ℵ A B 13 omit. Am and versions have only the masculine.

[s] Literally 'the friendship of the world is enmity of God;' but it is the state as between the parties, in English 'with.' In what follows, the same construction in Greek, it is taken up as 'our state towards' God, but this is warning to conscience.

[t] I have, with some hesitation, translated this passage as above. I cannot find that *φθόνος* is used in a good or holy sense of jealousy. The application to what precedes is evident. If not thus translated, we must say 'Or think ye that the scripture says in vain, The Spirit which has taken his abode in us desires ardently with envy?'

[v] Many add 'But' here, with ℵ A B 13 31 Am Memph; K L P and others omit.

[w] 'Have it done,' not 'be doing it;' aorist, not present. All the imperatives are in the aorist, to end of ver. 10.

[x] T. R. adds the article before 'Lord,' with L 31 and others; ℵ A B K P 13 omit.

[y] T. R. reads 'and,' with K L 31; text ℵ A B P 13 Am Syrr Memph.

[z] T. R. omits 'and judge,' with K L and others; ℵ A B P 13 31 Am Syrr Memph insert.

[a] T. R. omits 'but,' with some versions and many cursives; ℵ A B K L P 13 31 Am Syrr Memph insert.

[b] Literally 'the neighbour.' T. R. reads 'another,' with K L 31; text ℵ A B P 13 Am Syrr Memph.

[c] T. R., with A K L 13 31 Syrr, reads 'one year;' ℵ B P Am Memph omit *ἕνα*, 'one.'

14 traffic and make gain, ye who[d] do
not know what will be on the mor-
row, ([for[e]] what [is] your life? It
is[f] even a vapour, appearing for a
little while, and[g] then disappearing,)
15 instead of your saying, If the Lord
should [so] will and we should live,
16 we will also do this or that. But
now ye glory in your vauntings: all
17 such glorying is evil. To him there-
fore who knows how to do good, and
does it not, to him it is sin.

V. Go to now, ye rich weep, howling
over your miseries that [are] coming
2 upon [you]. Your wealth is become
rotten, and your garments moth-
3 eaten Your gold and silver is eaten
away, and their canker shall be for
a witness against you, and shall eat
your flesh as fire Ye have heaped
4 up treasure in [the] last days. Be-
hold, the wages of your labourers,
who have harvested your fields,
wrongfully kept back by you, cry, and
the cries of those that have reaped
are entered into the ears of [the] Lord
5 of sabaoth[h] Ye have lived luxuriously
on the earth and indulged yourselves;
ye have nourished your hearts [as[i]]
6 in a day of slaughter; ye have con-
demned, ye have killed the just; he
does not resist you.

7 Have patience,[k] therefore, breth-
ren, till the coming of the Lord. Be-
hold, the labourer awaits the precious
fruit of the earth, having patience
for it until it receive [the] early and
8 [the] latter rain. Ye also have pa-
tience;[k] stablish your hearts, for the
coming of the Lord is drawn nigh.
9 Complain[l] not one against another,
brethren, that ye be not judged.[m] Be-
hold, the judge stands before the door.
10 Take [as] an example, [n]brethren,
of suffering and having patience,[o]
the prophets, who have spoken in the
11 name of [the] Lord Behold, we call
them blessed who have endured.[p]
Ye have heard of the endurance[q] of
Job, and seen the end of the Lord;
that the Lord[r] is full of tender com-
passion and pitiful

12 But before all things, my brethren,
swear not, neither by heaven, nor
by the earth, nor by any other oath;
but let your yea be yea, and your
nay, nay, that ye do not fall under
judgment.

13 Does any one among you suffer
evil? let him pray. Is any happy?
14 let him sing psalms. Is any sick
among you? let him call to [him] the
elders of the assembly, and let them
pray over him, anointing him with
15 oil in the name of [the] Lord; and
the prayer of faith shall heal the sick,
and the Lord shall raise him up; and
if he be one who has committed sins,
16 it shall be forgiven him. Confess
therefore[s] your[t] offences to one an-
other, and pray for one another, that
ye may be healed. [The] fervent[v]
supplication of the righteous [man]
17 has much power. Elias was a man of
like passions to us, and he prayed
with prayer that it should not rain;

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[d] οἵτινες, 'who are such as do not.'

[e] ℵ B omit 'for.'

[f] Or perhaps 'ye are.' The copies vary between ἐστι, ἔστε, ἔσται. B has ἐστε; L 31 Am, as T. R., have ἐστιν; A K P 31 have ἔσται. ℵ omits ἀτμὶς γάρ ἐστι.

[g] καί, with ℵ A B K; the readings vary. T. R. has δέ, with 13 and other cursives.

[h] i.e. Jehovah of hosts.

[i] T. R. has ὡς in text, with K L 31 Syrr; ℵ A B P 13 Am Memph omit.

[k] μακροθυμέω, aorist; see note to iv. 8.

[l] Literally 'groan.'

[m] T. R. reads 'condemned,' with a few cursives.

[n] T. R. adds 'my,' with K L 31 Memph. Otherwise these, with A B P 13, are as in text. ℵ reads ἀδ. μου τῆς καλοκαγαθίας.

[o] 'Having patience,' μακροθυμία, as Heb. vi. 12, elsewhere translated 'long-suffering.'

[p] ℵ A B P Am Syrr read 'who have endured,' ὑπομείναντας, for ὑπομένοντας; 'who endure,' the reading of T. R., with K L 13 31 Memph.

[q] ὑπομονή.

[r] K L 31 omit; ℵ A B P 13 Am and versions have it.

[s] T. R. omits 'therefore,' with L 13 31 and many others; οὖν ℵ A B K P Am Memph insert.

[t] Lit. 'the.' Many, with ℵ A B P 13 Am Memph, read 'sins.' T. R. has 'offences,' with K L 31 and others; L Am Syrr Memph add ὑμῶν, 'your.'

[v] Or 'operative,' ἐνεργουμένη. This word puzzles all the critics. If not equivalent to ἐνεργός, it is a participle with the active sense of 'working effectually,' constantly found in the New Testament. The English Version has combined the two, 'effectual' and 'fervent;'

and it did not rain upon the earth
18 three years and six months; and
again he prayed, and the heaven
gave rain, and the earth caused its
fruit to spring forth.
19 My[v] brethren, if any one among
you err from the truth, and one bring
20 him back, let him know that he that
brings back a sinner from [the] error
of his way shall save a soul from
death and shall cover a multitude of
sins.

but it is hardly both. I do not think it is inwrought by spiritual power. It is rather the person who is ἐνεργούμενος, 'an energumene.' Wahl gives cases from the classics of 'fervent,' and Wetstein one from Eustath. on Odyssey for ἐνεργοῦς εὐχῆς.

[v] T. R. omits 'my,' with L and others; ℵ A B K P 31 Am Syrr Memph insert.

FIRST EPISTLE OF
PETER.

I. Peter, apostle of Jesus Christ, to
[the] sojourners of [the] dispersion
of Pontus, Galatia, Cappadocia, Asia,
2 and Bithynia, elect according to [the]
foreknowledge of God [the] Father,
by sanctification[a] of [the] Spirit, unto
[the] obedience and sprinkling of [the]
blood[b] of Jesus Christ: Grace to you
and peace be multiplied.
3 Blessed [be] the God and Father
of our Lord Jesus Christ, who, ac-
cording to his great mercy, has
begotten us again to a living hope
through [the] resurrection of Jesus
4 Christ from among [the] dead, to an
incorruptible and undefiled and un-
fading inheritance, reserved in [the]
5 heavens for you,[c] who are kept guard-
ed by [the] power of God through
faith for salvation ready to be revealed
6 in [the] last time.[d] Wherein[e] ye
exult, for a little while at present, if
needed, put to grief by various trials,[f]
7 that the proving of your faith, much
more precious than of gold which
perishes, though it be proved by
fire, be found to praise and glory
and honour[g] in [the] revelation of
8 Jesus Christ: whom, having not seen,[h]
ye love; on[i] whom [though] not
now looking but believing ye exult
with joy unspeakable and filled with
9 the glory,[k] receiving the end of your[l]
faith, [the] salvation of [your] souls.[m]
10 Concerning which salvation prophets,
who have prophesied of the grace
towards you, sought out and searched
11 out; searching what, or what manner,
of time, the Spirit of Christ which
[was] in them pointed out, testifying
before of the sufferings which [be-
longed] to Christ, and the glories
12 after these. To whom it was revealed,
that not to themselves but to you[n]

[a] ἁγιασμός, as in 2 Thess. ii. 13. See also notes to 1 Cor. i. 30; 1 Thess. iv. 7, and Heb. xii. 14.

[b] I have no doubt whatever that 'Jesus Christ' is in connection with 'obedience,' as well as with 'sprinkling of the blood.'

[c] T. R. (not Stephens) reads 'for us,' with a few cursives.

[d] The reader will remark how the article is everywhere left out in the original Greek here, making it all characteristic and descriptive.

[e] Or 'in which [time],' ἐν ᾧ, either in general, or agrees with 'time.'

[f] Temptations, πειρασμοί.

[g] T. R. reads 'honour and glory,' with K L P and others; text ℵ A B C 13 31 Am Memph.

[h] ℵ B C read 'not seeing.'

[i] εἰς ὅν does not, I think, refer to ἀγαλλιᾶσθε, 'ye exult;' it would be ἐν ᾧ, as in ver. 6. It may refer to both the participles, 'looking' and 'believing,' which, I think, is the natural construction. If not, it is connected with the first, ὁρῶντες; the participles are then, as often, causatives.

[k] 'Filled with the glory,' literally 'glorified.'

[l] B omits 'your.'

[m] Literally 'salvation of souls,' in contrast with temporal deliverances, to which, as Jews, they were accustomed to look.

[n] T. R. reads 'us,' with K Memph; 'you,' ℵ A B C L P 13 31 Am.

they ministered those things, which have now been announced to you by those who have declared to you the glad tidings by[o] [the] Holy Ghost, sent from heaven, which angels de-
13 sire to look into. Wherefore, having girded up the loins of your mind, [be] sober [and] hope with perfect stedfastness in the grace [which will be] brought to you at [the] revela-
14 tion of Jesus Christ; as children of obedience, not conformed[p] to [your]
15 former lusts in your ignorance; but as he who has called you is holy, be ye also holy in all [your] conversa-
16 tion; because it is written, Be ye
17 holy, for I am holy. And if ye invoke as Father him who, without regard of persons, judges according to the work of each, pass your time
18 of sojourn in fear, knowing that ye have been redeemed, not by corruptible [things, as] silver or gold, from your vain conversation handed down
19 from [your] fathers, but by precious blood, as of a lamb without blemish and without spot,[q] [the blood] of
20 Christ, foreknown indeed before [the] foundation of [the] world, but who has been manifested at the end[r] of
21 times for your sakes, who by him do believe[s] on God, who has raised him from among [the] dead and given him glory, that your faith and
22 hope should be in God.[t] Having purified your souls by obedience to the truth[u] to unfeigned brotherly love, love one another out of a pure[v]
23 heart fervently. Being born again, not of corruptible seed, but of incorruptible, by [the] living and abiding word of God.[w] Because all flesh
24 [is] as[x] grass, and all its glory[y] as [the] flower of grass. The grass has withered and [its[z]] flower has fallen;
25 but the word of [the] Lord abides for eternity. But this is the word which in the glad tidings [is] preached to you.

II. Laying aside therefore all malice and all guile and hypocrisies and
2 envyings and all evil speakings, as newborn babes desire earnestly the pure mental milk of the word,[a] that by it ye may grow up to salvation,[b]
3 if indeed ye have tasted that the
4 Lord [is] good. To whom coming, a living stone, cast away indeed as worthless by men, but with God
5 chosen, precious, yourselves also, as living stones, are being built up[c] a spiritual house, [d] a holy priesthood, to offer spiritual sacrifices acceptable
6 to God by Jesus Christ. Because[e] it is contained in the scripture: Behold, I lay in Zion a corner stone, elect, precious: and he that believes on him[f] shall not be put to shame.

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[o] ἐν, 'in the power of;' A B 13 Am omit ἐν.

[p] I say 'conformed' because conformed is not passive in English, and expresses a state. The path in which they walk is the sense here 'Conforming yourselves' is too active and intentional.

[q] Or 'by precious blood, as of Christ, a lamb without blemish and without spot;' or 'by [the] precious blood of Christ, as of a lamb without blemish and without spot.'

[r] T. R. has ἐσχάτων for ἐσχάτου, with K L P 31 Am; text ℵ A B C 13 Syrr Memph. See note on Heb. i. 2.

[s] πιστούς εἰς A B Am; πιστεύοντας εἰς ℵ C K L 31 Syrr.

[t] Or 'so that your faith and hope are in God.'

[u] T. R. adds 'through [the] Spirit,' with K L P 31; ℵ A B C 13 Am Syrr Memph omit.

[v] A B Am omit 'pure;' ℵ C K L P 13 31 Syrr insert.

[w] T. R. reads 'abiding for ever,' adding εἰς τὸν αἰῶνα, with K L P Am; ℵ A B C 13 Memph omit.

[x] B C K L P 31 Am Memph have ὡς; A 13 Syrr omit, with LXX. ℵ has ωσι for ὡσεί.

[y] T. R. reads 'all the glory of man,' with K L P 31; αὐτῆς A B C 13 Am Syrr Memph; αὐτοῦ ℵ.

[z] 'Its' is doubtful. If not genuine we must read 'the.' ℵ A B 13 Am Syrr omit.

[a] No word is satisfactory here for λογικόν; for though it doubtless has the sense of 'suited to the rational faculties'—the mind in contrast with the body—yet I believe there is allusion to the word λόγος. I have added 'of the word' to mark this allusion.

[b] T. R. omits 'to salvation,' with L and many others; ℵ A B C K P 13 31 Am Syrr Memph insert.

[c] Or, with some, 'be ye built up,' or 'build yourselves up.' But the text is, I doubt not, right.

[d] Many good authorities, as ℵ A B C Memph, read 'for a holy priesthood,' adding εἰς, but I rather take it for a gloss. T. R., with K L P 13 31 and most others Am.

[e] T. R. reads 'Wherefore also,' with a few cursives.

[f] Or 'trusts in it,' which is perhaps preferable; but it means of course Christ. But 'believe in' is the same word.

7 To you therefore who believe [is] the preciousness; but to the disobedient, the stone which the builders cast away as worthless, this is be-
8 come head of [the] corner,[g] and a stone of stumbling and rock of offence;[h] [who] stumble at the word, being disobedient,[i] to which also they
9 have been appointed. But *ye* [are] a chosen race, a kingly priesthood, a holy nation, a people for a possession, that ye might set forth the excellencies of him who has called you out of darkness to his wonderful light;
10 who once [were] not a people, but now God's people; who were not enjoying mercy, but now have found mercy.[k]
11 Beloved, I exhort [you], as strangers and sojourners, to abstain from fleshly lusts, which[l] war against the soul;
12 having your conversation honest among the Gentiles, that [as to that] in which[m] they speak against you as evildoers, they may through [your] good works, [themselves] witnessing[n] [them], glorify God in [the] day of visitation.
13 Be in subjection [therefore[o]] to every human institution for the Lord's sake; whether to [the] king
14 as supreme, or to rulers as sent by him, for vengeance on evildoers, and
15 praise to them that do well. Because so is the will of God, that by well-doing ye put to silence the ignorance of
16 senseless men;[p] as free, and not as having liberty as a cloak of malice,[q]
17 but as God's bondmen. Shew honour to[r] all, love the brotherhood, fear God,
18 honour the king. Servants,[s] [be] subject with all fear to your masters, not only to the good and gentle, but
19 also to the ill-tempered. For this [is] acceptable, if one, for conscience sake towards God, endure griefs,
20 suffering unjustly. For what glory [is it], if sinning and being buffeted ye shall bear[t] [it]? but if, doing good[v] and suffering, ye shall bear [it], this
21 is acceptable with God. For to this have ye been called; for Christ also has suffered for you,[x] leaving you[x] a model[y] that ye should follow in his
22 steps: who did no sin, neither was
23 guile found in his mouth; who,

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[g] Or 'is become chief corner stone.'

[h] Literally 'fall trap,' as Rom. ix. 33; 1 Cor. i. 23.

[i] On the whole I prefer 'stumble at the word, being disobedient,' to 'stumble, being disobedient to the word.' It takes up ἀπειθοῦντες, absolutely, used in the same manner in ver. 7.

[k] I have endeavoured to express the perfect and aorist: ἠλεημένοι and ἐλεηθέντες.

[l] αἵτινες, which have this character, not simply εἵ, 'which.'

[m] ἐν ᾧ. It is used for time (Mark ii. 19, John v. 7); still with the idea 'in the state of things in which.' In Rom. viii. 3, it has practically the sense of 'inasmuch as, considered in that view.' In Rom. ii. 1, xiv. 22, it is 'wherein,' but not *strictly*, I judge, in the latter case, nor here. In both it is more than 'wherein'—'viewed in that light in which,' 'considered in that view,' 'in that respect in which.' 'Whereas' is mere contrast, without reference to the object of ᾧ. That does not do exactly; it is too vague; 'wherein' a little too precise. He does not mean in that particular *thing* exactly, but in respect of that very walk and course of conduct.

[n] T. R., with A K L P 13 and others, reads 'having witnessed;' text ℵ B C 31 Am Syrr.'

[o] ℵ A B C 13 31 Am Memph omit 'therefore.'

[p] ἀφρόνων ἀνθρώπων has the article here, as shewing that it is not 'some men who are foolish,' but that men (not Christians) are so, are known in that character. τῶν stands for all—ἀφρόνων for the character of all who are pointed out by the name of ἀνθρώπων, 'men.' It is wider than verse 12 somewhat: there 'Gentiles,' here 'men.' The English is necessarily ambiguous. It is the real defect of English, otherwise the richest and most flexible of languages. 'Senseless men' may mean men who are so, or say of men, that they are so. The article in Greek makes it the latter.

[q] Here the article is contrastive: that thing liberty as cloak of that thing malice.

[r] τιμήσατε, aorist; the rest of the verse is in the present. Hence, here, more the act when occasion arises; the others, the constant habit of mind.

[s] οἰκέται, 'household servants,' not necessarily 'slaves,' δοῦλοι.

[t] ὑπομένω, 'endure;' see 2 Tim. ii. 12.

[v] Not τὸ καλόν, or καλῶς, ποιοῦντες, but ἀγαθοποιοῦντες. I think his mind goes beyond the servants to doing good generally as Christians.

[x] The Authorised Version in both cases has 'us' for 'you' in margin. The sense is not really different, and the reading very difficult to determine. But 'ye should follow' seems to decide for 'you' before 'a model;' while 'suffered for us' is the natural expression of the apostle's heart. The critics differ. The majority of moderns read 'suffered for you, leaving you.' So Tisch. 8th ed. So does ℵ, but has by mistake ἀπέθανε for ἔπαθε. Tisch. 7th ed. ἡμῶν, ὑμῖν, with K L P 13 Vulg, 'for us, leaving you.' Alford, as T. R., ὑμῶν, ὑμῖν, 'you, you,' so ℵ A B C 31 Am, Syr-Pst, I suppose, 'us, us,' with Memph.

[y] A copy, as we say, to write after.

[when] reviled, reviled not again; [when] suffering, threatened not; but gave [himself] over into[z] the hands of him who judges righteously;
24 who himself bore our sins in his body on the tree, in order that, being dead to[a] sins, we may live to righteousness: by whose stripes[b] ye have
25 been healed. For ye were going astray[c] as sheep, but have now returned to the shepherd and overseer of your souls.

III. Likewise, wives, [be] subject[d] to your own husbands, that, even if any are disobedient to the word, they may[e] be gained without [the] word by the conversation of the wives,
2 having witnessed your pure conver-
3 sation [carried out] in fear; whose adorning let it not be that outward one of tressing of hair, and wearing
4 gold, or putting on apparel; but the hidden man of the heart, in the incorruptible [ornament] of a meek and quiet spirit, which in the sight of God
5 is of great price. For thus also the holy women who have hoped[f] in God heretofore adorned themselves, being subject to their own husbands;
6 as Sarah obeyed Abraham, calling him lord; whose children ye have become, doing[g] good, and not fearing with any kind of consternation.

7 [Ye] husbands likewise, dwell with [them] according to knowledge, as with a weaker, [even] the female, vessel, giving [them] honour, as also fellow-heirs of [the] grace of life, that your prayers be not hindered.[h]

8 Finally, [be] all of one mind, sympathizing, full of brotherly love, tender hearted, humble minded;[i] not
9 rendering evil for evil, or railing for railing; but on the contrary, blessing [others], because[k] ye have been called to this, that ye should inherit bless-
10 ing. For he that will love life and see good days, let him cause his tongue to cease from evil and his
11 lips that they speak no guile. And[l] let him avoid evil, and do good; let
12 him seek peace and pursue it; because [the[m]] eyes of [the] Lord [are] on [the] righteous, and his ears towards their supplications; but [the] face of [the] Lord [is] against them that do
13 evil. And who shall injure you if ye
14 have become imitators of that which [is] good?[n] But if also ye should suffer for righteousness sake, blessed [are ye]; but be not afraid of their
15 fear, neither be troubled; but sanctify [the] Lord the Christ[o] in your hearts, and[p] [be] always prepared to [give] an answer [to] every one that asks you to give an account of[q] the

[z] παραδίδωμι is to deliver up into the hands of another, 'give over into.' I think therefore the sense must be 'gave himself up to, suffered all, as accepting all from his hand:' gave himself up to take whatever he sent who would in the end righteously judge. I do not see that παραδίδωμι has ever the sense of 'committing a wrong to another to vindicate,' as some would translate here. But it has of committing any one to the care of another. See Acts xiv. 26, xv. 40. Compare John xix. 30: and I doubt not this is the sense, though some would read '[them]' instead of '[himself].'

[a] Or 'having done with;' but better as in text; it is ἀπογενόμενοι.

[b] Or 'bruise.' Though μώλωπι be singular, I say 'stripes.' It is literally the marks left by scourging. 'Stripe' does not convey this. Other words are too familiar.

[c] 'Going astray as sheep,' with ℵ A B; T. R., 'as straying sheep,' with C K L P 13 31.

[d] Not the same as chap. ii. 13. There aorist, a particular act: here present participle, an habitual state; following on chap. ii. 18.

[e] Many read 'they shall be,' but ο is so often put for ω in the old copies that I have changed nothing. B has ο, not ω. The change may have been made to render the structure of the phrase easier. The weight of MS testimony is clearly in favour of 'shall' or 'will,' as ℵ A B C K L P 13 31; -ωνται many cursives Am.

[f] 'Have hoped' is present, characterising the woman.

[g] That is, supposing, assuming they did.

[h] ἐγκόπτεσθαι, with ℵ A B P. See note on Gal. v. 7. T. R. has ἐκκόπτεσθαι, with (C) K L 13 31.

[i] T. R. reads for 'humble-minded,' 'friendly' or 'courteous,' with K P 31 and some others; text ℵ A B C 13 Am Syrr Memph.

[k] T. R. reads 'knowing that ye,' that is, adds εἰδότες, with L P 31; text ℵ A B C K 13 Am Syrr Memph.

[l] T. R. omits 'And,' with ℵ K L P 13 and others (Am) Memph; A B C 31 insert.

[m] T. R. has 'the' in text with C[2] and many cursives. Compare for the anarthrous form, chap. i. 5 and Jas. i. 20.

[n] Or 'of the good one,' 'him that is good.'

[o] T. R. reads 'the Lord God,' with K L P 31; text ℵ A B C 13 Am Syrr Memph.

[p] ℵ B C 13 Am Memph omit 'and.'

[q] Or 'a reason for,' λόγος: it includes both

hope that [is] in you, but[z] with meek-
16 ness and fear; having a good conscience, that [as to that] in which[a] they speak[t] against you as evildoers, they may be ashamed who calumniate your good conversation in Christ.
17 For [it is] better, if the will of God should will it,[u] to suffer [as] well-doers
18 than [as] evildoers; for Christ indeed has once suffered for sins, [the] just for [the] unjust,[v] that he might bring us to God; being put to death in flesh,
19 but made alive in [the[w]] Spirit, in which also going he preached to the
20 spirits [which are] in prison, heretofore disobedient,[x] when[y] the long-suffering[z] of God waited in [the] days of Noe while [the] ark was preparing, into which few, that is, eight souls,
21 were saved[a] through water: which figure[b] also now saves you,[c] [even] baptism, not a putting away of [the] filth of flesh, but [the] demand[d] as before[e] God of a good conscience, by
22 [the] resurrection of Jesus Christ, who is at [the] right hand of God, gone into heaven, angels and authorities and powers being subjected to him.

IV. Christ, then, having suffered for us[f] in [the] flesh, do ye also arm yourselves with the same mind; for[g] he that has suffered in[h] [the] flesh has

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ideas. In Matt. xii. 36; Acts xix. 40 it is 'account,' but in the latter 'a reason for,' so also elsewhere. So chap. iv. 5.

[z] T. R. omits 'but,' with K L P 31 and others; ℵ A B C 13 Am Memph insert.

[a] ἐν ᾧ. See note to chap. ii. 12.

[t] T. R., with L 31, 'may speak;' B 'ye are spoken against.' Text, with ℵ A C K P 13. B Am omit 'as evildoers.'

[u] T. R. reads 'wills it,' with a few cursives, θέλει for θέλοι.

[v] 'The just for the unjust' is more the abstract idea than 'a just [one] for the unjust.' The reader must only remember the first is singular, the second plural. It is not 'the just' *par excellence*, ὁ δίκαιος, but simply δίκαιος without the article: not as in Acts iii. 14 τὸν ἅγιον καὶ δίκαιον.

[w] T. R. has τῷ πνεύματι, 'by the Spirit,' with 13 and other cursives. Others omit τῷ. The article being left out, it is characteristic, in contrast with σαρκί, 'in flesh.' Both flesh and spirit are the manner and character of what is predicated of Christ. But we can hardly in English say 'in spirit.' We could say 'present in spirit,' 'fervent in spirit,' because it is characteristic: but 'made alive' cannot, to the English mind, fail of a reality—cannot be simply characteristic. In Greek the word retains its own reality, and, as such, characterises. Hence ἐν ᾧ can follow. English is more logical: a character or manner is truly a character or manner, but not always so convenient. The sense as I have given it is right: 'in spirit, in which' is clearly not English.

[x] Or 'disbelieving.'

[y] T. R. adds 'once,' a confusion of ἅπαξ ἐξεδέχετο with ἅπαξ ἐδέχετο; text ℵ A B C (K) L P and many others Am Memph.

[z] μακροθυμία. See Heb. vi. 12; Jas. v. 10.

[a] εἰς ἣν διασώζομαι means in Greek 'arrive safe into a place of security through difficulty or danger.' Thus Thuc. καὶ ὀλίγοι παρευόμενοι διὰ τῆς Αἰβύης ἐς Κυρήνην διεσώθησαν. Again, χαλεπῶς, διεσώζοντο ἐς τὰς ὅλπας. And again, διεσώζοντο εἰς τὴν πόλιν. I do not say that 'they went through the water to get in,' is meant by δι' ὕδατος; I do not think so. If any one likes to say 'into which [entering], few, &c., were saved through water,' I have no objection. Had it been through the course of the flood, it would have been, I think, τοῦ ὕδατος. But the apostle's mind does not turn to the flood, but to the water as an instrument. Water was ruin and death, and they were saved through it.

[b] T. R. has 'the figure of which,' reading ᾧ not ὅ. Steph. 1550 has ὅ, Beza ᾧ. ℵ has neither. ὁ A B C K L P 13 31 Am.

[c] T. R. reads 'us,' with C K L 13 Memph; text ℵ A B P 31 Am Syrr.

[d] Or 'engagement,' or 'testimony.' The word ἐπερώτημα is a very difficult one, and has puzzled all critics and commentators. It means 'a question.' All the commentators speak of its use as a legal term with the sense of contract, or rather stipulations or obligations of a contract. Schleusner says, citing another, it is never so used, but ἐπερώτησις: (Bloomfield after Dindorf denies this:) and in Latin it is *interrogatio*. Tertullian, describing the sponsio of a catechumen at baptism, refers evidently to this passage of Peter. But this was a much later form. Both Herodotus and Thucydides use the word, and Herodotus (Erato, 67) both ἐπειρώτημα and ἐπειρώτησις in the same place. I judge (as usual in these forms) ἐπερώτησις is 'the asking the question,' and ἐπερώτημα, 'the question asked.' The legal use arises from a questioning which settled the terms of the contract, hence called the questioning. ἐπερωτάω is 'to ask' and 'to ask for.' I am disposed to think it is the thing demanded. It requires as before God, and has it in baptism as a figure by the resurrection of Jesus Christ. εἰς would thus be 'as before, in view of.' If not, it would represent the Heb. ל שאל, *shahal le*. In 2 Ki. viii. Job viii. 8, &c., we find *le* of the person; otherwise *le* is 'a bout,' as 2 Sam. xi. 7, and Gen. xxvi. 7.

[e] 'As before,' or 'to;' εἰς, 'towards,' 'going to.' It must be remembered that the genitive, as in English, may be the thing requested, or 'he who requests:' the demand of a good conscience. ἐπερώτημα would rather make it the thing demanded.

[f] Some, with B C Am, omit 'for us;' A K L P 13 and others Memph insert. ℵ 31 read 'for you.'

[g] Or 'that,' ὅτι.

[h] ℵ A B C L and others Am omit ἐν before σαρκί. See chap. v. 9 and note, for another example of this dative.

2 done with[i] sin, no longer to live the
rest of [his] time in [the] flesh to
3 men's lusts, but to God's will. For
the time past[k] [is] sufficient [for us[l]]
to have wrought the will[m] of the
Gentiles, walking in lasciviousness,
lusts, wine-drinking, revels, drink-
ings, and unhallowed idolatries.
4 Wherein they think it strange that
ye run not with [them] to the
same sink of corruption,[n] speaking
5 injuriously [of you]; who shall ren-
der account to him who is ready to
judge [the] living and [the] dead.
6 For to this [end] were the glad tid-
ings preached to [the] dead also, that
they might be judged, as regards men,
after [the] flesh, but live, as regards
7 God, after [the] Spirit. But the end
of all things is drawn nigh: be sober
therefore, and be watchful unto
8 prayers; but before all things having
fervent love among yourselves, be-
cause love covers[o] a multitude of
9 sins; hospitable one to another, with-
10 out murmuring;[p] each according as
he has received a gift, ministering
it to one another, as good stewards
11 of [the] various grace of God. If any
one speak—as oracles of God; if
any one minister—as of strength
which God supplies; that God in all
things may be glorified through Jesus
Christ, to whom is the glory and the
might for the ages of ages. Amen.

12 Beloved, take not [as] strange the
fire [of persecution] which has taken
place amongst you for [your] trial,
as if a strange thing was happen-
13 ing to you; but as ye have share
in the sufferings of Christ, rejoice,
that in the revelation of his glory
also ye may rejoice with exultation.
14 If ye are reproached in [the] name
of Christ, blessed [are ye]; for the
[Spirit] of glory and the Spirit of
God[q] rests upon you: [on their part
he is blasphemed, but on your part he
15 is glorified.[r]] Let none of you suffer
indeed as murderer, or thief, or evil-
doer, or as overseer of other people's
16 matters; but if as a christian, let him
not be ashamed, but glorify God in
17 this name.[s] For the time of having
the judgment begin from the house
of God [is come]; but if first from us,
what [shall be] the end of those who
obey[t] not the glad tidings of God?
18 And if the righteous is difficultly
saved,[v] where shall the impious and
[the] sinner appear?
19 Wherefore also let them who suffer
according to the will of God commit
their souls in well-doing[w] to a faithful
Creator.

V. The elders[x] which [are] among you
I exhort, who [am their] fellow-elder
and witness of the sufferings of the
Christ, who also [am] partaker of the
2 glory about to be revealed: shepherd[y]

[i] See in Kypke abundant proofs of this use of πανσομαι.

[k] T. R. adds 'of life' after ὁ παρεληλυθὼς χρόνος, 'the time past,' with K L P 31 and many others; ℵ A B C 13 Am Syrr Memph omit.

[l] C K L P 13 31 have ἡμῖν; ℵ Memph have ὑμῖν; A B Am Syrr omit.

[m] βούλημα, with ℵ A B C 13. T. R. reads θέλημα, with K L P 31. It is θέλημα in ver. 2.

[n] Or 'dissolution,' the heart being poured out into it. Or 'excess of profligacy.'

[o] T. R. reads 'shall cover,' with ℵ L P 31; text A B K 13 Am Syrr Memph.

[p] T. R., with K L P 31, reads 'murmurings;' text ℵ A B 13 Am Syrr.

[q] Or 'the Spirit of glory and of God.' There is a shade of difference in the force of the expressions. Some add 'and of power' after 'glory,' with A P 13 Memph; ℵ has 'and of his power;' text B K L 31 Am.

[r] These words are, to say the least, very doubtful. ℵ A B 13 Syrr Memph have them not; C fails; It. and Cyp. have; so that they were early accepted. Am has them and K L P 31 and many others.

[s] T. R. reads 'behalf,' with K L P; text ℵ A B 13 31 Am Syrr Memph.

[t] Or 'believe not.'

[v] Here on the earth, as through the trials and judgments specially which beset the Jewish Christians.

[w] T. R. adds 'as,' with K L P 31 Syrr and many others; ℵ A B 13 Am Memph omit.

[x] Some add 'then,' with ℵ A B Am; K L P 13 31 Memph omit.

[y] 'Shepherd' is here the aorist, in the sense, I think, common in a certain class of words, that is, characteristic: the whole conduct in this character being looked at together as constituting it. They are to act in this character, or have it by their acting. It is not simply an exhortation to go on doing it, but to acquire or have that character by doing it; to be so characterised; as the wives were to be subject: see

the flock of God which [is] among you, exercising oversight, not by necessity, but willingly; not for base
2 gain, but readily; not as lording it over your[a] possessions, but being
4 models for the flock. And when the chief shepherd is manifested ye shall receive the unfading[a] crown of glory.

5 Likewise [ye] younger, be subject to [the] elder, and all of you bind on humility towards one another;[b] for God sets himself against [the] proud, but to [the] humble gives grace.
6 Humble yourselves[c] therefore under the mighty hand of God, that he may
7 exalt you in [the due] time; having cast all your care upon him, for he cares about you.

8 Be vigilant, watch.[d] [e]Your adversary [the] devil as a roaring lion walks about seeking whom he may
9 devour. Whom resist, stedfast in faith,[f] knowing that the selfsame sufferings are accomplished in your brotherhood which [is] in [the] world.
10 But the God of all grace who has called you[g] to his eternal glory in Christ Jesus, when ye have suffered for a little while, himself shall[h] make[i] perfect, stablish, strengthen, ground:
11 to him [be] the glory and[k] the might for the ages of the ages. Amen.

12 By Sylvanus, the faithful brother, as I suppose, I have written to you briefly;[l] exhorting and testifying that this is [the] true grace of God in
13 which ye stand.[m] She[n] that is elected with [you] in Babylon salutes you,
14 and Marcus my son. Salute one another with a kiss of love. Peace be with you all who [are] in Christ.[o]

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chap. iii. 1. 'Be shepherders,' if that were possible in English. ℵ B omit 'exercising oversight.'

[a] The τῶν seems to me to have the force, which it often has, of appropriation to the subject spoken of, when the word gives the idea of a possession—'the possessions,' or possessions which belong to you. What they are is wholly beside the mark. No doubt the saints, in fact, were in his thoughts; but the character of their conduct is what is in question. If there were no article, it would mean 'not like persons who lord it over possessions:' here it is more applied. Do not be as persons lording it over your possessions, viewing the saints as something belonging to you. οἱ κλῆροι, 'possessions,' is not the name of the flock, but the flock was not to be treated as the οἱ κλῆροι of the elders.

[a] Or 'amaranthine.' The plant is an image of what does not fade (*immortelles*), amaranths. The sense is the same.

[b] T. R. reads 'and all of you [be] subject one to another and bind on humility,' with K L P 31 most others; ℵ A B 13 Am Memph omit ὑποτασσόμενοι.

[c] Or 'be humbled.' See Winer, iii. 4, 39, 2. (8th ed. 327.)

[d] Here also the verbs refer to characters to be won, aorists. Be those who have done so. See note [y] to verse 2.

[e] T. R. reads 'because your,' adding ὅτι, with L 13 31 Am Syrr Memph; ℵ A B K P omit.

[f] Or 'in the faith.' It might be 'through faith:' it is a kind of adverbial dative, as often.

[g] T. R. reads 'us,' with K and Am; text ℵ A B L P 13 31.

[h] T. R. leaves out 'shall,' reading the imperative, with K L P 31 and others; text ℵ A B 13 Am; all these have the future for 'stablish, strengthen;' A B Am omit 'ground.'

[i] T. R. adds 'you,' with K L P 31 Memph; ℵ A B 13 Am omit.

[k] Many omit 'the glory and;' possibly they are right. ℵ L P 13 31 Syrr Memph have it; A B Am omit.

[l] Or 'By Sylvanus, the faithful brother to you, as I suppose, I have written briefly.'

[m] Many read 'in which stand' (imperative), with ℵ A B 13; text K L P 31 and most.

[n] It may be 'brotherhood,' as at verse 9, as that is feminine; or his wife, as it is simply co-elect in the feminine.

[o] T. R. adds 'Amen,' and 'Jesus' after 'Christ,' with ℵ K L P 31 (Memph); text A B 13. Am Memph add 'Jesus' only.

PETER.

I. Simon Peter, bondman and apostle
of Jesus Christ, to them that have
received like precious faith with us
through [the] righteousness of our
2 God and Saviour Jesus Christ: Grace
and peace be multiplied to you in
[the] knowledge[a] of God and of Jesus
3 our Lord. As his divine power has
given to us all things which relate to
life and godliness, through the know-
ledge[a] of him that has called us by[b]
4 glory and virtue, through which he
has given[c] to us the greatest and
precious promises, that through these
ye may become partakers of [the]
divine nature, having escaped the cor-
ruption that is in the[d] world through
lust.

5 But for this very reason also, using
therewith[e] all diligence, in your faith
have also[f] virtue, in virtue[g] know-
6 ledge, in knowledge temperance, in
temperance endurance, in endurance
7 godliness, in godliness brotherly love,
8 in brotherly love[g] love: for these
things existing and abounding in you
make [you] to be neither idle nor un-
fruitful as regards the knowledge[h] of
9 our Lord Jesus Christ; for he with
whom these things are not present
is blind, shortsighted, and has for-
gotten the purging of his former sins.

10 Wherefore the rather, brethren, use
diligence to make your calling and
election sure, for doing these things
11 ye will never fall; for thus shall the
entrance into the everlasting king-
dom of our Lord and Saviour Jesus
Christ be richly furnished unto you.

12 Wherefore I will be careful[i] to put
you always in mind of these things,
although knowing [them] and estab-
13 lished in the present truth. But
I account it right, as long as I am in
this tabernacle, to stir you up by
14 putting [you] in remembrance, know-
ing that the putting off of my taber-
nacle is speedily [to take place], as
also our Lord Jesus Christ has mani-
15 fested to me; but I will use diligence,
that after my departure ye should
have also, at any time,[k] [in your
power] to call to mind these things.
16 For we have not made known to you
the power and coming of our Lord
Jesus Christ, following cleverly ima-
gined fables, but having been eye-
17 witnesses[l] of his majesty. For he
received[m] from God [the] Father
honour and glory, such a voice being
uttered[n] to him by the excellent glory:
This is my beloved Son, in whom *I*
18 have found my delight; and this
voice *we* heard uttered[n] from heaven,

[a] ἐπίγνωσις, 'full knowledge.'

[b] Many read 'by [his] own glory,' &c., with ℵ A C P 13 Am Memph; text B K L 31 and others (Syrr ?).

[c] Or 'have been given.'

[d] ℵ A B have the article. T. R. omits it, with C K (L) P 13 31.

[e] παρεισενέγκαντες, 'bringing in besides,' or 'along with,' 'by the side of the other.'

[f] ἐπιχορηγήσατε. Literally 'supply,' 'furnish besides.' It is the aorist.

[g] There is a δέ between these words, repeated consequently six times, but it answers more to the sense in English to leave it out altogether than say 'and.' 'But' does not do. It is 'not only that but.'

[h] ἐπίγνωσις, 'full knowledge,' or 'personal recognition of.'

[i] Or 'use diligence,' 'take care it shall be so,' with ℵ A B C P Am Memph. T. R. reads 'I will not neglect,' with K L 31 Syrr.

[k] Or, perhaps, 'I will endeavour that after my decease ye should also at every time have.'

[l] ἐπόπται, not αὐτόπται, 'admitted into immediate vision of the glory,' a word used for full initiation into the mysteries.

[m] Literally 'for having received.' This may in sense be connected with verse 19, but hardly grammatically; or taken abstractedly with verse 16, as I suppose the English did, 'eye-witnesses of his majesty, for he is one who has received. On the whole, I have given it the latter sense, putting the literal translation here in the note Compare chap. ii. 1, where with καί we have a participle similarly used.

[n] Or 'brought,' or 'borne to him,' ἐνεχθεῖσα passive aorist participle of φέρω. Compare φέρομένης Acts ii. 2.

being with him on the holy mountain.
19 And we have the prophetic word
[made] surer, to which ye do well
taking heed (as to a lamp shining in
an obscure place) until [the] day
dawn and [the] morning star arise
20 in your hearts; knowing this first,
that [the scope of] no prophecy of
scripture is had from its own particu-
21 lar interpretation,[o] for prophecy was
not ever[p] uttered by [the] will of
man, but[q] holy men of God spake
under the power of[r] [the] Holy
Ghost.

II. But there were false prophets also
among the people, as there shall be
also among you false teachers, who[s]
shall bring in by the bye destructive
heresies, and deny[t] the master that
bought them, bringing upon them-
2 selves swift destruction; and many
shall follow their dissolute[v] ways,
through whom the way of the truth
3 shall be blasphemed. And through co-
vetousness, with well-turned[w] words,
will they make merchandise of you:
for whom judgment of old is not idle,
and their destruction slumbers not.
4 For if God spared not [the] angels
who had sinned, but having cast them
down to the deepest pit of gloom
has delivered them to chains[x] of
darkness [to be] kept for judgment;
5 and spared not [the] old world,
but preserved Noe, [the] eighth,[y] a
preacher of righteousness, having
brought in [the] flood upon [the]
6 world of [the] ungodly; and having
reduced [the] cities of Sodom and Go-
morrha to ashes, condemned [them]
with an overthrow, setting [them
as] an example to those that should
7 [afterwards] live an ungodly life; and
saved righteous Lot, distressed with
the abandoned conversation of the
8 godless, (for the righteous man
through seeing and hearing, dwell-
ing among them, tormented [his]
righteous soul day after day with
9 [their] lawless works,) [the] Lord
knows [how] to deliver the godly out
of trial, and to keep [the] unjust
to [the] day of judgment [to be] pun-
10 ished; and specially those who walk
after the flesh in [the] lust of uncleanness, and despise lordship. Bold [are they], self-willed; they do not fear
speaking injuriously of dignities:[z]
11 when[a] angels, who are greater in
might and power, do not bring against
them, before the Lord, an injurious
12 charge. But these, as natural ani-
mals without reason, made to be
caught and destroyed,[b] speaking in-
juriously in things they are ignorant
of, shall also[c] perish in their own
13 corruption, receiving [the] reward of
unrighteousness; accounting ephe-
meral[d] indulgence pleasure; spots
and blemishes, rioting in their own

[o] ἰδίας ἐπιλύσεως οὐ γίνεται, 'is not explained by its own meaning' as a human sentence. It must be understood by and according to the Spirit that uttered it. The 'prophecy' is, I take it, the sense of the prophecy, the thing meant by it. Now this is not gathered by a human interpretation of an isolated passage which has its own meaning and its own solution, as if a man uttered it; for it is a part of God's mind, uttered as holy men were moved by the Holy Ghost to utter it. In the 'prophecy of scripture' the apostle has in mind the thing prophesied, without losing the idea of the passage. Hence I have ventured to say '[the scope of] no prophecy.' One might almost say 'no prophecy explains itself.'

[p] Or 'heretofore,' ποτέ.

[q] T. R. reads 'the holy men,' with many cursives; ℵ A B C K L P 13 31 omit. C adds ἀπό before Θεοῦ, reading 'spake from God' or 'holy men from God.' B P have ἀπό, 'from,' instead of ἅγιοι, 'holy.'

[r] φερόμενοι, 'borne by,' see Acts ii. 2, and note [a] above, ver. 18.

[s] οἵτινες, 'being such as.'

[t] Literally 'and denying;' see note [m] above. It refers to the false teachers, not the heresies.

[v] T. R. reads 'destructive,' with a few cursives and Memph.

[w] Or 'false,' πλαστός.

[x] Some read 'caves' or 'dens of darkness,' σειροῖς for σειραῖς. K L (P?) 13 31 Syrr Memph have σειραῖς; ℵ A B C have σειροῖς.

[y] That is, 'one of eight.'

[z] Literally 'glories.'

[a] Though ὅπου signifies 'where' it is represented by 'when' in English. 'Whereas' is more ground of inference or expression of contrast inferentially used. 'When' gives the sense more nearly than 'where' or 'whereas.' 'When' means 'in the case in which.'

[b] Or 'to be captured and perish.'

[c] T. R., with K L 31 Memph, reads 'shall utterly,' καταφθαρήσονται for καὶ φθαρήσονται which is in text, with ℵ A B C P Am.

[d] Or 'by day,' in contrast with 'they that be

14 deceits,[o] feasting with you; having
eyes full of adultery, and that cease
not from sin, alluring unestablished
souls; having a heart practised in
covetousness,[f] children of curse;
15 having left [the[g]] straight way they
have gone astray, having followed[h]
in the path of Balaam [the son] of
Bosor, who loved [the] reward of un-
16 righteousness; but had reproof of his
own wickedness—[the] dumb ass
speaking with man's voice forbad the
17 folly of the prophet. These are springs
without water, and mists[i] driven by
storm, to whom the gloom of dark-
18 ness is reserved [for ever[k]]. For
[while] speaking great highflown
words of vanity, they allure with [the]
lusts of [the] flesh, by dissoluteness,
those who have just[l] fled those who
19 walk in error, promising them liberty,
while they themselves are slaves of
corruption; for by whom a man is
subdued, by[m] him is he also brought
20 into slavery. For if after having
escaped the pollutions of the world
through [the] knowledge[n] of the[o]
Lord and Saviour Jesus Christ, again
entangled, they are subdued by these,
their last state is worse than the first.
21 For it were better for them not to have
known the way of righteousness, than
having known [it] to turn back from
the holy commandment delivered to
22 them. But[p] that [word] of the true
proverb has happened to them:
[The] dog [has] turned back to his
own vomit; and, [The] washed sow
to [her] rolling in mud.

III. This, a second letter, beloved, I
already write to you, in [both] which
I stir up, in the way of putting you
2 in remembrance, your pure mind, to
be mindful of the words spoken be-
fore by[q] the holy prophets, and of
the commandment of the Lord and
3 Saviour by your[r] apostles; knowing
this first, that there shall come at
[the] close[s] of the days mockers with
mocking,[t] walking according to their
4 own lusts, and saying, Where is the
promise of his coming? for from the
time the fathers fell asleep all things
remain thus[v] from [the] beginning
5 of [the] creation. For this is hidden
from them through their own wilful-
ness, that heavens were of old, and
an earth, having its subsistence out
of water and in water, by the word
6 of God, through which [waters] the
then world, deluged with water,
7 perished. But the present[w] heavens
and the earth by his[x] word are laid
up in store, kept for fire unto a day
of judgment and destruction of un-
8 godly men. But let not this one

drunk are drunk in the night,' 1 Thess. v. 7–8. But see Wetstein *in loco*, where it is not *ἐν ἡμέρᾳ*: it is here. But the use of *τρυφήν* makes the sense of this pretty clear.

[o] *ἀπάταις*, with ℵ A C K L P 13 31 Memph; *ἀγάπαις*, 'love-feasts,' B Am Syrr. (So Jude 12.)

[f] Or 'carnal desire and seeking to seduce, 'practised in seduction.' And this I really believe to be the sense. T. R., with some cursives, has the word in the plural.

[g] T. R., with many cursives, has the article.

[h] *ἐξακολουθήσαντες* seems to have the simple force of *ἀκολουθήσαντες*. (See chap. i. 16, ii. 2.)

[i] T. R. reads 'clouds,' with L; K omits: text ℵ A B C (P 31) 13 Am.

[k] Some omit 'for ever,' with ℵ B Am Syrr Memph; text A C L P 13 31.

[l] T. R. for 'just,' reads 'really,' with ℵ C K L 31; 'just' A B 13 Am Syrr Memph.

[m] Or 'to him.'

[n] *ἐπίγνωσις*, as always in this epistle; so *ἐπεγνωκέναι*, *ἐπιγνοῦσι* in verse 21. In chap. iii. 3 it is *γινώσκοντες*.

[o] ℵ A C L P 13 Am Syrr Memph reads 'our.'

[p] Text, with C K L P 13 31 Syrr; ℵ A B Am omit.

[q] Here *ὑπό*. 'Of' would be ambiguous.

[r] T. R., with a few cursives, reads 'of us the apostles,' *τῆς τῶν ἀποστόλων ἡμῶν*. The construction is difficult with a double genitive. The simplest way seems to consider the *ὑπό* before *ἁγίων προφητῶν* as understood before *ἀποστόλων*: if not, *ἡμῶν* must be read with *τοῦ κυρίου καὶ σωτῆρος*, and these words must be joined with *ἀποστόλων*. But with *ὑμῶν* that is impossible. ℵ A B C K L P (13) 31 Am have *ὑμῶν*.

[s] *ἐσχάτων* here, with ℵ A B Am Memph, not *ἐσχάτου*, as T. R., with K L P 13 31 Syrr.

[t] T. R. omits 'with mocking,' with K L 31; ℵ A B (C P omit *ἐν*) 13 Am Syrr Memph insert.

[v] Or 'as they were,' *οὕτως*. For this rendering as the practical sense, see John iv. 6. The force of *οὕτω* is the present state: as that they have continued, but with 'continue' in English we must say 'as they were.' See Acts xx. 11, xxvii. 17. See Winer [Moulton, 8th ed.], p. 772. Compare *κεἰσ' οὕτως*, Iliad 21. 184, 'the state in which you already are,' quoted by Liddell and Scott. The sense is perfectly plain.

[w] Literally 'the now heavens.'

[x] T. R. reads 'by the same,' *αὐτῷ* for *αὐτοῦ*, with A B P Am Memph; *αὐτοῦ* ℵ C K L 13 31.

thing be hidden from you, beloved, that one day with [the] Lord [is] as a thousand years, and a thousand
9 years as one day. [The[y]] Lord does not delay his promise, as some account of delay, but is longsuffering towards you,[z] not willing[a] that any should perish, but that all should
10 come[b] to repentance. But the day of [the] Lord will come as a thief,[c] in which the heavens will pass away with a rushing noise, and [the] elements, burning with heat, shall be dissolved, and [the] earth and the works in it shall be burnt up.
11 All these things then[d] being to be dissolved, what ought ye to be in holy
12 conversation and godliness, waiting for and hastening the coming of the day of God, by reason of which [the] heavens, being on fire, shall be dissolved, and [the[e]] elements, burning
13 with heat, shall melt? But, according to his promise, we wait for new heavens and a new earth, wherein dwells
14 righteousness. Wherefore, beloved, as ye wait for these things, be diligent to be found of him in peace, without
15 spot and blameless; and account the longsuffering of our Lord [to be] salvation; according as our beloved brother Paul also has written to you according to the wisdom given to him,
16 as also in all [his[f]] epistles, speaking in them of these things; among which some things are hard to be understood, which the untaught and ill-established wrest, as also the other scriptures, to their own destruction.
17 Ye therefore, beloved, knowing [these] things before, take care lest, being led away along with the error of the wicked, ye should fall from
18 your own stedfastness: but grow in grace, and in [the] knowledge[g] of our Lord and Saviour Jesus Christ. To him [be] glory both now and to [the] day of eternity. Amen.[h]

[y] T. R. has 'The' in text, with K L 31; ℵ A B C P 13 omit.
[z] T. R. reads 'us,' with K L; ὑμᾶς ℵ A B C P 13 31; ℵ A 13 have δι' ὑμᾶς, 'on your account.'
[a] βουλόμενος.
[b] Some would translate χωρέω by 'go on to.' But I doubt this. χωρέω has also the sense of the issue of a thing, 'turning out,' as we say. Nor do I think that εἰς, which follows, is a difficulty. It is commonly used with an adverb, but absolutely also. Hence 'come' is the word. It means 'to turn out so.' Some would say 'receive.' See Kypke *in loco*. Josephus (in De Wette) has also πρὸς πόλεμον ἐχώρει.
[c] T. R. adds ἐν νυκτί, 'in [the] night,' with C K L 31; ℵ A B P 13 Am Memph omit.
[d] ℵ A K L 13 31 Am Syrr Memph have 'then;' B C P have οὕτως, 'thus.'
[e] The absence of the article is poetic here, 'because of which inflamed heavens shall be dissolved, and burning elements shall melt.' The participle takes the place of the article, so to speak.
[f] ταῖς as ℵ K L 31; A B C 13 omit ταῖς.
[g] Here γνῶσις simply.
[h] Ἀμήν, with ℵ A C K L 13 31 Am Syrr Memph.

FIRST EPISTLE OF

JOHN.

I. That which was from [the] beginning, that which we have heard, which we have seen with our eyes; that which we contemplated, and our hands handled, concerning the word
2 of life; (and the life has been manifested, and we have seen, and bear witness, and report to you the eternal life, which[a] was with the Father, and
3 has been manifested to us:) that which we have seen and heard we report[b] to you, that ye also may have fellowship with us; and our fellowship [is] indeed with the Father,

[a] ἥτις, the character, not merely the statement of the fact, 'which was such a one as that.'
[b] ἀπαγγέλλω, 'bring back the report of,' from something we have learnt. ℵ A B C P 13 add καί, 'also.'

4 and with his Son Jesus Christ. And
these things write we to you that
your[c] joy may be full.
5 And this is the message[d] which we
have heard from him, and declare to
you, that God is light, and in him is
no darkness at all.
6 If we say[e] that we have fellowship
with him, and walk in darkness, we
lie, and do not practise the truth.
7 But if we walk[e] in the light as he
is in the light, we have fellowship
with one another, and the blood of
Jesus Christ[f] his Son cleanses us
from all[g] sin.
8 If we say[e] that we have no sin,
we deceive ourselves, and the truth
is not in us.
9 If we confess[e] our sins, he is faith-
ful and righteous to forgive us [our]
sins, and cleanse us from all[g] un-
righteousness.
10 If we say[e] that we have not sinned,
we make him a liar, and his word is
not in us.

II. My children, these things I write
to you in order that ye may not sin;
and if any one sin, we have a patron[h]
with the Father, Jesus Christ [the]
2 righteous; and he is the propitiation
for our sins; but not for ours alone,
but also for the whole world.
3 And hereby we know that we
know[i] him, if we keep his command-
4 ments. He that says, I know him,
and does not keep his command-
ments, is a liar, and the truth is not
5 in him; but whoever keeps[k] his
word, in him verily the love of God
is perfected. Hereby we know that
6 we are in him. He that says he
abides in him ought, even as *he*
walked, himself also [so[l]] to walk.
7 Beloved,[m] I write no new command-
ment to you, but an old com-
mandment, which ye have had[n] from
the beginning. The old command-
ment is the word which ye heard.[o]
8 Again, I write a new commandment
to you, which thing is true in him
and in you, because the darkness is
passing and the true light already
9 shines. He who says he is in the
light, and hates his brother, is in the[p]
10 darkness until now. He that loves
his brother abides in light, and there
is no occasion of stumbling in him.
11 But he that hates his brother is in
the darkness, and walks in the dark-
ness, and knows not where he goes,
because the darkness has blinded his
eyes.
12 I write to you, children, because
[your] sins are forgiven you for his
name's sake.
13 I write to you, fathers, because ye

[c] ℵ B L 31 Am read 'our.'
[d] T. R. has ἐπαγγελία, lit. 'promise,' with C P 13 31 Memph.
[e] In all these cases the verb is in the subjunctive, and puts the case of so doing. I should have translated them 'if we should say,' &c., but that it is the case in verse 9 also, where it cannot be done.
[f] Some omit 'Christ' here, with ℵ B C P Syrr; text A K L 13 31 Am Memph.
[g] Or 'every.'
[h] παράκλητος, the same word translated 'comforter' John xiv. &c. Christ manages all our affairs for us above; the Holy Spirit below. There is no word satisfactory to embrace both passages in English. I use 'patron' in the sense rather of the Roman patron, who maintained the interests of his clients in every way. So Christ on high; the Spirit here for saints.
[i] ἐγνώκαμεν, perfect: 'have come to know him, and continue so to do;' and so in verse 4.
[k] Again a subjunctive; see chap. i. 6. In English we might say 'shall keep' here.
[l] A B Am omit 'so;' ℵ C K P 13 31 Memph have it.
[m] T. R. reads 'brethren,' instead of 'beloved,' with K L 31 and cursives; text ℵ A B C P 13 Am Syrr Memph.
[n] Or 'ye had.'
[o] T. R. adds 'from the beginning,' with K L 31 and others; ℵ A B C P 13 Am Syrr Memph omit.
[p] 'The darkness.' Though a little harsh in these cases in English, 'the' ought to be retained, because it is not simply a state—a man being in darkness; but a specific darkness, the ignorance and non-revelation of God is spoken of: only it is abstract, and so, absolute; though it is true that darkness is more negative than light. The darkness is the natural condition of sinful man without God, who is light; the creature without God. Hence in the gospel 'the light shineth in darkness, and the darkness comprehended it not.' παράγεται, 'is passing' (ver. 8), is abstract. 'The true light shines:' that is absolute; it shines, whether seen or not. But though some had received the light, he could not say the darkness was all gone, for it was not, but only with some who 'were some time darkness, but now light in the Lord.' Thus it was not as in the gospel, when Christ was upon earth; for then the darkness comprehended not the light shining in darkness. It was putting the light out.

have known[q] him [that is] from the beginning. I write to you, young men, because ye have overcome[q] the wicked [one]. I write[r] to you, little children, because ye have known[q] the Father.

14 I have written to you, fathers, because ye have known[q] him [that is] from the beginning.

I have written to you, young men, because ye are strong, and the word of God abides in you, and ye have
15 overcome[q] the wicked [one]. Love not the world, nor the things in the world. If any one love the world, the love of the Father is not in him;
16 because all that [is] in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of
17 the Father, but is of the world. And the world is passing, and its lust, but he that does the will of God abides for eternity.

18 Little children, it is [the] last hour,[s] and, according as ye have heard that [t]antichrist comes, even now there have come[v] many antichrists, whence we know that it is [the] last hour.
19 They went out from among us, but they were not of us; for if they had been of us, they would have surely remained with us, but that they might be made manifest that none are of
20 us.[w] And ye have [the] unction from the holy [one], and ye know all things.
21 I have not written to you because ye do not know the truth, but because ye know it, and that no lie is of the
22 truth. Who is the liar but he who denies that Jesus is the Christ? He is the antichrist who denies the Fa-
23 ther and the Son. Whoever[x] denies the Son has not the Father either; he who confesses the Son has the
24 Father also.[y] As for you[z] let that which ye have heard from the beginning abide in you: if what ye have heard from the beginning abides in you, ye also shall abide in the Son
25 and in the Father. And this is the promise which *he* has promised us,
26 life eternal. These things have I written to you concerning those who
27 lead you astray: and yourselves,[a] the

As long as He was in the world, He was the light of the world. Now it was not so: there was a passing away of the darkness.

[q] ἐγνώκατε, νενικήκατε, &c., perfect: the state produced continues.

[r] ℵ A B C L P 13 read 'I have written' here, but I am satisfied it is meddling with the text, through not seeing that 'little children' comes in verse 18. Παιδία and τεκνία are not the same. My reader is made aware of the fact. But I do not change the received text, supported here by K 31.

[s] John uses ὥρα continually in the sense of 'time,' as John v. 35, and elsewhere. But I would not change the word, and thus any peculiarity of style. ὥρα is properly a given point of time. With John it is constantly a period characterised by one thing, and hence looked at as only one time. As we say 'the hour of Napoleon's greatness.'

[t] T. R. reads 'the,' with A K L 13 31 and most others; ℵ B C omit.

[v] 'There have come,' γεγόνασιν: not the same word as 'comes.' But 'have been' would rather imply that they were passed, which γεγόνασιν does not. 'There are' does not give the idea of their coming on the stage. γίνομαι is what did not exist before, but begins or becomes: *werden*, not *sein*. 'There have come' I believe nearest the sense. I add the note on account of 'comes,' before. The sense of γίνομαι hinders the necessity of holding the perfect here to express necessarily continued action; but the perfect excludes the idea that they are supposed to be passed away.

[w] I have, with some hesitation, so translated it, though I know of no one who agrees with this but the unpleasant associate Socinus. But I think that, in general, with πᾶς in the singular, the distinguishing form of the sentence, where 'none' is the sense, is, that οὐκ is used with the verb: πᾶσα σὰρξ οὐκ ἔστι, 'no flesh is.' οὐ πᾶσα σάρξ would be 'not all flesh.' But in π. σ. ο. ἔστι, πᾶσα σάρξ has its own force. All flesh is in view, and the fact is denied of all flesh actually and absolutely, of all comprised in the term. Hence no flesh is to be the thing or in the state spoken of. In Matt. xxiv. 22, οὐκ ἂν ἐσώθη πᾶσα σάρξ, it is said of all flesh that 'it would not be saved,' that is, none would. Compare Rom. iii. 20. The negative with the noun contradicts the universality; with the verb, contradicts about the universality the thing stated in the sentence. This last is the case here. The negative is joined to the verb. Further, if we do not so translate it, it should be, not 'they are not all of us,' (that would imply that some of the antichrists were,) but that 'all are not of us,' that is, of those who might be with them. See, too, verse 21, and chapter iii. 6, &c.; Luke i. 37; Gal. ii. 16.

[x] πᾶς,—but 'every one' would give a false sens in English, and 'no one' does not do with 'either.

[y] T. R. omits 'he who confesses the Son has the Father also,' with K L 31 and others; ℵ A B C P 13 Am Syrr Memph insert.

[z] T. R. adds 'therefore,' with K L 31 and others; ℵ A B C P 13 Am Syrr omit.

[a] The use of personal pronouns, which is usu-

unction which ye have received from him abides in you, and ye have not need that any one should teach you; but as the same[b] unction teaches you as to all things, and is true and is not a lie, and even as it has taught you, ye shall[c] abide in him.

28 And now, children, abide in him, that if[d] he be manifested we may have boldness, and not be put to shame from before him at his coming.

29 If ye know[e] that he is righteous, know[f] that every one[g] who practises righteousness is begotten of him.

1 (III.) See what love the Father has given to us, that we should be called [the] children of God.[h] For this reason the world knows us not, because 2 it knew him not. Beloved, now are we children of God, and what we shall be has not yet been manifested;[i] [k]we know that if it[l] is manifested we shall be like him, for we shall see 3 him as he is. And every one that has this hope in him[m] purifies himself, even as he is pure.

4 Every one that practises sin practises also lawlessness; and sin is 5 lawlessness. And ye know that he has been manifested that he might take away our[n] sins; and in him sin 6 is not. Whoever[o] abides in him does not sin: whoever[o] sins has not seen him or known him.[p]

7 Children, let no man lead you astray; he that practises righteousness is righteous, even as he is right- 8 eous. He that practises sin is of the devil; for from [the] beginning the devil sins. To this end the Son of God has been manifested, that he might undo the works of the devil.

9 Whoever[q] has been begotten[r] of God does not practise sin, because his seed abides in him, and he cannot sin, because he has been begotten of God.

10 In this are manifest the children of God and the children of the devil. Whoever[q] does not practise righteousness is not of God, and he who 11 does not love his brother. For this is the message which ye have heard from the beginning, that we should 12 love one another: not as Cain was of the wicked one, and slew his brother; and on account of what slew he him? because his works were wicked, and those of his brother righteous.

13 Do not wonder,[s] brethren, if the 14 world hate you. *We* know that we

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ally emphatic in Greek, is so universal in John that I have hesitated to say 'yourselves.' However, there is some distinctive emphasis, it seems to me, here, so I put it. The ὑμεῖς however appears also in ver. 24; and I have given it an emphatic place there, because it seems in contrast with 'those that denied the Son.'

[b] ℵ B C P read 'his,' instead of 'the same,' αὐτοῦ for αὐτό.

[c] It is somewhat doubtful if the reading be not μένετε, that is, the imperative 'abide.' So A B C P Vulg. and old Latin, but I judge they are not to be trusted here. ℵ omits 'ye shall abide in him. And now children,' by homœoteleuton. Tisch. 7th ed. De Wette, have 'ye shall abide;' Griesbach makes it equal: Tisch. 8th ed. Alford 'abide;' so Lachmann.

[d] 'If' (so 3 John 10) sets out what depends on the fact, not referring to time, but supposes the fact. Here, that any moment it might happen, we should be so and so: if that, this might be too. T. R. reads ὅταν, 'when,' with K L 31 Syrr; text ἐάν, with ℵ A B C P 13 Memph.

[e] Here εἰδῆτε, conscious knowledge; then γινώσκετε, knowledge of something from without, from witness to us.

[f] Or 'ye know,' γινώσκετε. Vulg. 'know ye.'

[g] Many add 'also' here, with ℵ A C P 13; text B K L 31 Am Memph.

[h] Many add 'and we are;' but it seems a gloss. ℵ A B C P 13 Am Syrr Memph have the words; K L 31 omit; Vulg. *et simus*.

[i] It is actual manifestation which is here meant; which I note, because in English 'it has not yet been manifested' might lead to think of a revelation for faith.

[k] T. R. adds 'but,' with K L 31 Memph; ℵ A B C P 13 Am omit.

[l] Or 'He.'

[m] Him who is to be manifested.

[n] A B P 13 Am Memph omit 'our;' ℵ C K L 31 insert.

[o] Literally 'every one that,' πᾶς ὁ, but with 'does not' this is more than ambiguous. It may be translated 'no one who .... sins,' πᾶς ... οὐκ. See chap. ii. 19, and note.

[p] Perfect; but 'has not seen or known him' implies the continuously present state of not seeing or knowing; so that with these words the English gives the sense of the Greek perfect.

[q] Or 'no one that has been begotten of God practises,' πᾶς ὁ .... οὐκ. See verse 6 and ii. 19. We lose a little in English by not having the positive affirmative πᾶς 'every one.' But in English 'every one does not' means rather 'some do.'

[r] Or 'is born.'

[s] T. R. adds 'my,' with K L Syrr Memph; ℵ A B C P 13 31 Am omit.

have passed from death to life, because we love the brethren. He who does not love [his][t] brother abides
15 in death. Every one that hates his brother is a murderer, and ye know that no murderer has eternal life abiding in him.

16 Hereby we have known[v] love, because he has laid down his life for us; and *we* ought for the brethren to lay
17 down [our] lives. But whoso may have the world's substance,[w] and see his brother having need, and shut up his bowels from him, how abides the love of God in him?

18 [x]Children, let us not love with word, nor with[y] tongue, but in deed
19 and in truth. And[z] hereby we shall know[a] that we are of the truth, and shall persuade our hearts before him
20 —that if our heart condemn us,[b] God is greater than our heart and knows
21 all things. Beloved, if our heart condemn us not,[c] we have boldness
22 towards God, and whatsoever we ask we receive from him, because we keep his commandments, and practise the things which are pleasing in
23 his sight. And this is his commandment, that we believe on the name of his Son Jesus Christ, and that we love one another, even as he has
24 given us[d] commandment. And he that keeps his commandments abides in him, and he in him. And hereby we know that he abides in us, by the Spirit which he has given to us.

IV. Beloved, believe not every spirit, but prove the spirits, if they are of God; because many false prophets
2 are gone out into the world. Hereby ye know the Spirit of God: every spirit which confesses Jesus Christ
3 come in flesh is of God; and every spirit which does not confess Jesus Christ[e] come in flesh is not of God: and this is that [power] of the antichrist, [of] which ye have heard that it comes, and now it is already in the
4 world. Ye are of God, children, and have overcome them, because greater is he that [is] in you than he that
5 [is] in the world. *They* are of the world; for this reason they speak [as] of the world, and the world hears
6 them. *We* are of God; he that knows God hears us; he who is not of God does not hear us. From this we know the spirit of truth and the spirit of error.

7 Beloved, let us love one another; because love is of God, and every one that loves has been begotten[f] of God,
8 and knows God. He that loves not has not known God; for God is love.
9 Herein as to us[g] has been manifested the love of God, that God has sent his only begotten Son into the world, that we might live through him.
10 Herein is love, not that we loved God, but that he loved us, and sent his Son a propitiation for our sins.
11 Beloved, if God has so loved us, we also ought to love one another.

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[t] Lit. 'the.' Many, with ℵ A B 13 Am, omit 'the brother.' In that case we should read '[him],' or '[his brother].' C K L P 31 and others Syrr Memph have 'the brother.'

[v] It is the perfect tense; that is, an abiding effect.

[w] *βίος*, 'what is necessary to life,' 'subsistence.'

[x] T. R. adds 'My,' with K L 31 Vulg Memph; ℵ A B C P Am omit.

[y] A B C K L 31 add 'the.'

[z] ℵ C K L P 13 31 have 'And;' A B Am Memph omit.

[a] T. R. reads 'we know,' with K L 31 Am Syrr; text ℵ A B C Memph.

[b] This text has perplexed commentators enormously; it seems to me without reason. *ὅτι* refers to *ἐν τούτῳ*, 'hereby' (ver. 19). It is shewing what tests 'in truth.' The repetition of *ὅτι* is nothing uncommon. It is found in Eph. ii. 11, 12. What *τούτῳ* refers to very commonly follows in John, as in vers. 16, 24, and iv. 17, and elsewhere, frequently with *ὅτι* indeed. 'God being greater' is evidently a testing, searching thing.

[c] It is again the subjunctive, as ver. 20, and i. 6, 7.

[d] K L and others omit *ἡμῖν*; ℵ A B C 13 31 and others Am Syrr Memph insert.

[e] Some omit 'Christ,' and 'come in the flesh;' and put an article before 'Jesus,' that is, speak of Jesus as one known and owned by the writer, and so presented. ℵ has 'Jesus Lord' *Ἰησοῦν κύριον*, omitting *τόν* and *χριστόν*; A B 13 read *τὸν Ἰησοῦν*; (K) L 31 Am and others *τὸν Ἰησοῦν χριστόν* (K omits *τόν*); *ἐν σαρκὶ ἐληλυθότα* ℵ K L (13) 31 and others Syrr; A B Am Memph omit.

[f] Or 'is born,' as iii. 9.

[g] *ἐν ἡμῖν*, 'in our case,' in respect of us. The idea of the love of God remains absolute: only it has been shewn 'as respects us in this,' &c.

12 No one has seen God at any time: if
we love one another, God abides in us,
13 and his love is perfected in us.[h] Here-
by we know that we abide in him and
he in us, that he has given to us of
14 his Spirit. And *we* have seen, and
testify, that the Father has sent the
Son [as] Saviour of the world.
15 Whosoever shall confess that Jesus
is the Son of God, God abides in him,
16 and he in God. And *we* have known
and have believed the love which God
has to us.[h] God is love, and he that
abides in love abides in God, and God
17 in him. Herein has love been per-
fected with us that we may have bold-
ness in the day of judgment, that
even as he is, we also are in this
18 world. There is no fear in love, but
perfect love casts out fear; for fear
has torment, and he that fears has
19 not been made perfect in love. *We*
love[i] because *he* has first loved us.
20 If any one say, I love God, and
hate his brother, he is a liar: for
he that loves not his brother whom
he has seen, how can he love God
21 whom he has not seen? And this
commandment have we from him,
That he that loves God love also his
1 brother. (V.) Every one that be-
lieves that Jesus is the Christ is
begotten[k] of God; and every one that
loves him that has begotten loves also
2 him that is begotten[k] of him. Here-
by know we that we love the chil-
dren of God, when we love God and
3 keep his commandments. For this
is the love of God, that we keep[l] his
commandments; and his command-
4 ments are not grievous. For all that
has been begotten[k] of God gets the
victory over the world; and this is
the victory which has gotten the vic-
5 tory over the world, our faith. Who
is he that gets the victory over the
world, but he that believes that Jesus
is the Son of God?
6 This is he that came by water and
blood, Jesus [the[m]] Christ; not by
water only, but by water and blood.
And it is the Spirit that bears witness,
7 for the Spirit is the[n] truth. For they
8 that bear witness are three:[o] the
Spirit, and the water, and the blood;
9 and the three agree[p] in one. If we
receive the witness of men, the wit-
ness of God is greater. For this is
the witness of God [which[q]] he has
10 witnessed concerning his Son. He
that believes on the Son of God has
the witness in himself; he that does
not believe God has made him a liar,
because he has not believed in the
witness which God has witnessed con-
11 cerning his Son. And this is the
witness, that God has given to us
eternal life; and this life is in his Son.
12 He that has the Son has life: he
that has not the Son of God has not
life.
13 These things have I written to
you[r] that ye may know[s] that ye have
eternal life who believe[t] on the name
of the Son of God.
14 And this is the boldness which we
have towards him, that if we ask him
anything according to his will he
15 hears us. And if we know that
he hears us, whatsoever we ask, we

[h] ἐν ἡμῖν, 'of which we are the objects;' but it is more than 'towards.'

[i] T. R., with K L 31 and most others Syrr Memph, adds 'him;' Am *diligamus invicem*; A B omit; ℵ 13 have τὸν Θεόν.

[k] Or 'is born,' as iii. 9; and so ver. 18.

[l] τηρῶμεν, 'keep,' with ℵ K L and others. ποιῶμεν, 'do,' with B and others Syrr versions &c.

[m] Most omit the article before 'Christ.'

[n] Or 'truth:' but the proposition is reciprocal. And 'truth' amounts only to true; whereas 'the truth' is the whole thing itself.

[o] To avoid any mistake, I add, in a note, what I have omitted in the text as having, as is well known, no real manuscript authority, [in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth,] and inserted by some here without adequate warrant.

[p] εἰς τὸ ἓν εἰσι, 'are to one point or purpose'—to one thing in their testimony. It is more than 'agree.'

[q] K L 31 read 'which,' ἥν; ℵ A B 13 Am Memph ὅτι, 'for.'

[r] T. R. adds after 'you,' 'who believe on the name of the Son of God,' with K L P 31; ℵ A B 13 Am Syrr Memph omit.

[s] εἰδῆτε, 'have the consciousness.'

[t] T. R., with K L P 31, reads 'and that ye may believe.' The reading is somewhat in confusion. ℵ B Syrr connect 'who believe' with the first 'you,' in the dative. So that 'that ye may know

know that we have the petitions which we have asked of him.

16 If any one see his brother sinning a sin not unto death, he shall ask, and he shall give him life, for those that do not sin unto death. There is a sin to death: I do not say of that that he should make a request.
17 Every unrighteousness is sin; and
18 there is a sin not to death. We know that every one[v] begotten of God does not sin, but he that has been begotten of God keeps himself, and the
19 wicked one does not touch him. We know that we are of God, and the whole[w] world lies in the wicked[x]
20 [one]. And we know that the Son of God has come, and has given us an understanding that we should know him that [is] true; and we are in him that [is] true, in his Son Jesus Christ. He is the true God and[y] eternal life.
21 Children, keep yourselves from idols.[z]

that ye have eternal life' is a parenthesis: 'I have written to you (...) who.' Text as A 13 and others Am Memph.

[v] See note to iii. 6. [w] See note to Heb. ix. 1.

[x] Or 'in wickedness.' But elsewhere in this epistle the word, which may mean both, is used for 'the wicked one.'

[y] T. R., with a few cursives, adds the article before ζωὴ αἰώνιος; ℵ A B 13 omit it; K puts it after ζωή; L P 31 before and after.

[z] T. R. adds 'Amen,' with K L P 31; ℵ A B 13 Am Syrr Memph omit.

SECOND EPISTLE OF

JOHN.

1 The elder to [the] elect lady and her children, whom I love in[a] truth, and not I only but also all who
2 have known the truth, for the truth's sake which abides in us and shall be
3 with us to eternity. Grace shall be with you,[b] mercy, peace from God [the] Father, and from [the] Lord[c] Jesus Christ, the Son of the Father, in truth and love.

4 I rejoiced greatly that I have found of thy children walking in truth, as we have received commandment from
5 the Father. And now I beseech thee, lady, not as writing to thee a new commandment, but that which we have had from [the] beginning, that[d]
6 we should love one another. And this is love, that we should walk according to his commandments. This is the commandment, according as ye have heard from the beginning,
7 that ye might walk in it. For many deceivers have gone out[e] into the world, they who do not confess Jesus Christ coming in flesh—this is the
8 deceiver and the antichrist. See to yourselves, that we[f] may not lose what we[f] have wrought, but may re-
9 ceive full wages.[g] Whosoever[h] goes forward[i] and abides not in the doctrine of the Christ has not God. He

[a] I have not added 'the,' as in the Authorised Version, because it is not in the Greek, and I do not think the force of it was meant to be there. It is not 'truly love,' though, as the apostle teaches us here, there can be no truly loving but in the truth. It is the character of the love; it was love in truth. (See ver. 4.)

[b] Many read 'us' for 'you,' with ℵ B L P 13 Am; text K 31 Memph.

[c] Many omit 'the Lord;' but ℵ and P have it, with K L 13 31 Memph; A B Am omit.

[d] In spite of commentators, from the constant use of ἵνα in John and its connexion with ἐντολή, I think that the apostle passes insensibly from his own personal beseeching into Christ's commandment 'that.'

[e] T. R. reads 'entered,' with K L P 13 31; text ℵ A B Am Syrr-Bodl-and-Hcl

[f] Many read 'ye,' in both places, with ℵ A (B) 13 Am Syrr Memph. I believe it changed, and T. R. right, with K L P 31 and others. B has 'we have wrought,' but 'lose' and 'receive' in second person. The text has been tampered with here, from not being understood, and according to false doctrines.

[g] μισθόν, in connexion with εἰργασάμεθα, in the sense of 'recompense' or wages of work.

[h] πᾶς ὁ. See 1 John ii. 19.

[i] T. R. reads 'transgresses,' with K L P 13 31 Syrr-Bodl-and-Hcl; text ℵ A B Am Memph. This is what is called development: he does not abide in what was from the beginning.

that abides in the doctrine,[k] he has
10 both the Father and the Son. If any
one come to you and bring not this
doctrine, do not receive him into
11 [the] house, and greet him not; for
he who greets him partakes in his
wicked works.

12 Having many things to write to
you, I would not with paper and ink;
but hope[l] to come[m] to you, and to
speak mouth to mouth, that our[n] joy
may be full.

13 The children of thine elect sister
greet thee.[o]

[k] T. R. adds 'of the Christ,' with K L P 31 Memph; ℵ A B 13 Am omit.
[l] A 13 Am Memph read 'for I hope.'
[m] γενέσθαι, with ℵ A B 13; ἐλθεῖν, K L P 31.
[n] Many read 'your,' with A B 13 Am Memph; text ℵ K L P 31 Syrr-Bodl-and-Hcl.
[o] T. R. adds 'Amen,' with K L 31 Syrr-Bodl-and-Hcl; ℵ A B P 13 Am Memph omit.

THIRD EPISTLE OF

JOHN.

1 The elder to the beloved Gaius,
whom I love in[a] truth.

2 Beloved, I desire that in[b] all things
thou shouldest prosper and be in
health, even as thy soul prospers.

3 For I rejoiced exceedingly when [the]
brethren came and bore testimony
to thy [holding fast the] truth,[c] even

4 as *thou* walkest in truth. I have no
greater joy than these things that I
hear of my children walking in the[d]

5 truth. Beloved, thou doest faithfully
[in] whatever thou mayest have
wrought towards the brethren and

6 that strangers,[e] (who have witnessed
of thy love before [the] assembly,) in
setting forward whom on their jour-
ney worthily of God, thou wilt do

7 well; for for the name[f] have they
gone forth, taking nothing of those

8 of the nations.[g] We therefore ought
to receive such, that we may be fel-

9 low-workers with the truth. I wrote
something[h] to the assembly; but
Diotrephes, who loves to have the
first place among them, receives us

10 not. For this reason, if I come, I will
bring to remembrance his works
which he does, babbling against us
with wicked words; and not content
with these, neither does he himself
receive the brethren; and those who
would he prevents, and casts [them]

11 out of the assembly. Beloved, do
not imitate what is evil, but what is
good. He that does good is of God.
[i]He that does evil has not seen

12 God. Demetrius has witness borne to
him by all, and by the truth itself;
and we also bear witness, and thou
knowest[k] that our witness is true.

13 I had many things to write to
thee,[l] but I will not[m] with ink and

14 pen write to thee; but I hope soon
to see thee, and we will speak mouth
to mouth. Peace [be] to thee. The
friends greet thee. Greet the friends
by name.

[a] See 2 John 1, note.
[b] Some translate 'above all things,' referring to Hom. Il. A. 287.
[c] Literally 'to thy truth.'
[d] T. R., with ℵ K L P 13 31, reads 'in truth;' 'in the truth' A B C.
[e] T. R. reads 'and towards strangers,' with K L P 13 31; text ℵ A B C Am Syrr-Bodl-and-Hcl Memph.
[f] T. R. reads 'his name,' with some cursives Vulg Syrr-Bodl-and-Hcl.
[g] ἐθνικῶν, with ℵ A B C 13 Memph, not ἐθνῶν, as T. R., with K L P 31.
[h] T. R. omits 'something,' with K L P 13 31 Am Syrr-Bodl-and-Hcl; ℵ A B C Memph insert.
[i] T. R. adds δέ, 'But,' with L 31 Memph; ℵ A B C K P 13 Am omit.
[k] T. R. reads 'ye know,' with K L P 13 31 Syrr-Bodl-and-Hcl; text ℵ A B C Am Memph.
[l] T. R. omits 'to thee,' with K L P 13; γράψαι σοι ℵ A B C 31 Am Syrr-Bodl-and-Hcl Memph.
[m] οὐ θέλω, 'am not minded.'

EPISTLE OF

JUDE.

1 Jude, bondman of Jesus Christ, and brother of James, to the called ones[a] beloved[b] in God [the] Father
2 and preserved in[c] Jesus Christ: Mercy to you, and peace, and love be multiplied.[d]
3 Beloved, using all diligence to write to you of our[e] common salvation, I have been obliged to write to you exhorting [you] to contend earnestly for the faith once delivered to the
4 saints. For certain men have got in unnoticed, they who of old were marked out beforehand to this sentence,[f] ungodly [persons], turning the grace of our God into dissoluteness, and denying our only Master[g] and Lord Jesus Christ.[h]
5 But I would put you in remembrance, you who once knew all things,[i] that the Lord, having saved a people out of [the] land of Egypt, in the second place destroyed those who
6 had not believed. And angels who had not kept their own original state, but had abandoned their own dwelling, he keeps[j] in eternal chains under gloomy darkness, to [the] judgment
7 of [the] great day; as Sodom and Gomorrha, and the cities around them, committing greedily fornication, in like manner with them, and going after other flesh, lie there as an example, undergoing the judg-
8 ment of eternal fire. Yet in like manner these dreamers also defile [the] flesh, and despise lordship, and speak railingly against dignities.
9 But Michael the archangel, when disputing with the devil he reasoned about the body of Moses, did not dare to bring a railing judgment against [him], but said, [The] Lord rebuke
10 thee. But these, whatever things they know not, they speak railingly against; but what even, as the irrational animals, they understand by mere nature, in these things they
11 corrupt themselves.[k] Woe to them! because they have gone in the way of Cain, and given themselves up to the error of Balaam for reward, and perished in the gainsaying of Core.
12 These are spots[l] in your love-feasts, feasting together [with you] without fear, pasturing themselves; clouds without water, carried along[m] by [the] winds; autumnal[n] trees, with-

[a] The arguments against this construction seem to me purely doctrinal and without any force. It is τοῖς .... κλητοῖς, the intermediate words being a description of the τοῖς.

[b] T. R. reads 'sanctified,' with K L P 31; text ℵ A B Am Syrr-Bodl-and-Hcl Memph.

[c] Or possibly 'by.'

[d] 'Be multiplied' is the aorist; that is, not merely a wish for the future, but that such may be their state.

[e] T. R. reads 'the,' with K L P Memph; text ℵ A B C Syrr-Bodl-and-Hcl.

[f] Not the act of condemnation, but the subject-matter or charge on and for which they are condemned, κρίμα. See note to 1 Cor. xi. 29. προγεγραμμένοι signifies to appoint by notice beforehand, to fix by proclamation. The article is here: οἱ π. They are the same ones who of old were so noticed and marked out.

[g] T. R. reads Θεόν, God, after δεσπότην, with K L P 31 Syrr; ℵ A B C 13 Am Memph omit.

[h] Or 'denying the only Master and our Lord Jesus Christ.'

[i] T. R. reads 'this,' with K L 31 and others; ℵ A B C² 13 Am Memph have 'all things.' ὑμᾶς ℵ K L 31; A B C L 13 31 have εἰδότας ἅπαξ. ℵ has ὑμᾶς πάντα, and ἅπαξ before λαόν.

[j] τετήρηκεν is the perfect; but 'has kept till' or 'to,' is not English; 'kept till' supposes it over. I have therefore put the present, the perfect signifying the continuance of what had begun in the past.

[k] Or 'destroy themselves,' 'perish.' Compare note to 1 Cor. iii. 17.

[l] See Palm and Rost. Schleusner also quotes Hesychius as explaining it with μεμιασμένοι. Its ordinary use is 'a rock,' especially 'a rock by the sea,' as one where the sea broke. But Hesychius gives it also and Schleusner as a sunken rock with the sea over it. So Schleusner takes it, and it may be so used here. He quotes Polybius and Plutarch.

[m] T. R. reads 'about,' with Am Memph and some cursives; text ℵ A B C K L 13.

[n] Some take it for trees whose fruit withers as in autumn.

out fruit, twice dead, rooted up;
13 raging waves of the sea, foaming out
their own shames;[o] wandering stars,
to whom has been reserved the gloom
14 of darkness for eternity. And Enoch,
[the] seventh from Adam, prophesied
also as to these, saying, Behold, [the]
Lord has come amidst[p] his holy
15 myriads, to execute judgment against
all; and to convict all the ungodly
of them of all their works of ungodli-
ness, which they have wrought un-
godlily, and of all the hard [things][q]
which ungodly sinners have spoken
16 against him. These are murmurers,
complainers, walking after their lusts;
and their mouth speaks swelling
words, admiring persons for the sake
17 of profit. But ye, beloved, remem-
ber the words spoken before by the
apostles of our Lord Jesus Christ,
18 that they said to you, that at [the]
end of the time[r] there should be
mockers, walking after their own
19 lusts of ungodlinesses. These are they
who set [themselves[s]] apart, natural
20 [men], not having [the] Spirit. But
ye, beloved, building yourselves up
on your most holy faith, praying in
21 the Holy Spirit, keep yourselves[t] in
the love of God, awaiting the mercy
of our Lord Jesus Christ unto eternal
22 life. And of some have compassion,
23 making a difference, but others save
with fear, snatching [them] out of
the fire;[v] hating even the garment
spotted by the flesh.

24 But to him that is able to keep
you without stumbling, and to set
[you] with exultation blameless be-
25 fore his glory, to the only[w] God our
Saviour, through Jesus Christ our
Lord,[x] [be] glory,[y] majesty, might,
and authority, from before the whole
age,[z] and now, and to all the ages.
Amen.

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[o] 'Shames,' not the shame they feel, but the things that are a shame to them. They do not feel it is so.

[p] Or 'with,' ἐν.

[q] ℵ C 13 Syrr read 'hard words;' text A B K L.

[r] T. R. reads 'in the last time,' with K L P; text ℵ A B C 13; (ℵ A 13 τοῦ χρόνου: B C omit τοῦ).

[s] T. R. has 'themselves' in text, with C and many others Am; ℵ A B K L P 13 Memph Syrr-Bodl-and-Hcl. omit.

[t] τηρήσατε, aorist; be in that state.

[v] This is also read thus: 'And some who dispute [see ver. 9] correct: and some save, snatching them out of the fire; and some pity with fear.' A and C have ἐλέγχετε, 'correct.' ℵ B ἐλεᾶτε, 'pity.' T. R., with K L P Memph, reads διακρινόμενοι, 'making a difference.' But ℵ A B C 13 and we may judge Ital and Vulg Syrr read διακρινομένους. The reading of ℵ and B I confess I can make no sense of, unless we say, 'some who doubt, pity;' but then we have 'some save, snatching them out of the fire; and some pity with fear,' no very satisfactory sentence. I suppose we must read ἐλέγχετε, rejecting ℵ and B. But ἐλέγχετε is hardly 'convince' the doubters: I question if ἐλέγχω has this sense in New Test. C omits 'and some pity' altogether, reading 'some who dispute, correct; and some save, snatching [them] out of the fire with fear, hating,' &c., perhaps the best reading of all, ἐλεᾶτε or ἐλεεῖτε being a gloss. I confess I should be disposed to think so. In the perplexity of the readings I have given it as in T. R. and stated the facts. Ital has *miseremini* in the second place after 'save with fear;' but has *judicatos* (διακρινομένους) with it. While leaving it as the original reading, I leave it undecided for others. The sense is clear. He tells them in fact to make a difference, and copyists have put διακρινόμενοι for -νους. But the reading of C puts his horror of turning the grace of God into lasciviousness in greater relief. If men contested, he put them to silence; if not, he saved them with fear, snatching them out of the fire, hating every trace of evil.

[w] T. R. reads 'to the only wise God,' with K L P; ℵ A B C 13 Am Syrr-Bodl-and-Hcl Memph omit 'wise.'

[x] T. R. omits 'through Jesus Christ our Lord,' with K P and others; ℵ A B C L 13 Am Memph Syrr-Bodl-and-Hcl insert.

[y] T. R. adds 'and,' with K L P and most others Am Memph.

[z] Or 'course [of time],' παντὸς τοῦ αἰῶνος, a large expression and of wide use. T. R. omits 'from before the whole age,' with K P and others; ℵ A B C L 13 Am Memph insert.

THE REVELATION.

I. Revelation of Jesus Christ, which God gave to him, to shew to his bondmen what must shortly take place;[a] and he signified [it], sending by his
2 angel, to his bondman John, who testified the word of God and the testimony of Jesus Christ, all things
3 that he saw. Blessed [is] he that reads, and they that hear the words of the prophecy, and keep the things written in it; for the time [is] near.
4 John to the seven assemblies which [are] in Asia: Grace to you and peace from [him] who is, and who was, and who is to come;[b] and from the seven Spirits which [are] before his throne;
5 and from Jesus Christ, the faithful witness, the firstborn from[c] the dead, and the prince of the kings of the earth. To him who loves us, and has washed[d] us from our sins in his blood,
6 and made[e] us a kingdom, priests to his God and Father: to him [be] the glory and the might to the ages of ages. Amen.

7 Behold, he comes with the clouds, and every eye shall see him, and they which[f] have pierced him, and all the tribes of the land[g] shall wail because of him. Yea, amen.

8 I am the Alpha and the Ω, saith [the] Lord God, he who is, and who was, and who is to come,[h] the Almighty.[i]

9 I John, your brother and fellow-partaker in the tribulation and kingdom and patience,[k] in Jesus,[l] was[m] in the island called Patmos, for the word of God and for the testimony of
10 Jesus.[n] I became in [the] Spirit on the Lord's day, and I heard behind me a great voice as of a trumpet, saying,
11 What thou seest write[o] in a book, and send to the seven assemblies: to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.

12 And I turned back to see the voice which[p] spoke with me; and having turned, I saw seven golden lamps,[q]

[a] Aorist, 'have taken place,' but this is somewhat harsh in English; perhaps 'be accomplished.'

[b] I have put 'is to come,' as giving most nearly the sense. It is not ὁ μέλλει ἔρχεσθαι, 'about to come;' but ὁ ἐρχόμενος. If the act of the Lord's coming were immediately before the mind, it would not be ὁ ἐρχόμενος, 'who is *now* coming,' or 'the coming one.' I will not say there is no allusion to the future, awaited exercise of divine power; for in Daniel, not only is the Son of man brought before the Ancient of days, but the Ancient of days comes. But in the words 'who is, and was, and is to come,' there is surely reference to the abiding nature of his being. 'Who is to come' seems to me thus to render more truly the ὁ ἐρχόμενος than any other form of the words. ὁ ἐρχόμενος has the sense of future in New Testament Greek. See Mark x. 30, Luke xviii. 30; and Mark xi. 10 partly runs into this sense. ὁ ἐρχόμενος became a name of the expected Messiah, as in John Baptist's question (Matt. xi. 3), and in Heb. x. 37. But note, 'essential being' is put first, ὁ ὤν; and then 'time past, and to come.'

[c] Literally 'of the dead.' Some cursives read 'from among,' ἐκ; ℵ A B C P and others omit ἐκ. The reader will recollect that in the Revelation B is not the famous Vatican MS, but the Codex Basilianus of the 8th century, called Q by Tregelles.

[d] Some read 'freed,' λύσαντι ἐκ, for λούσαντι ἀπό, with ℵ A C; text B P and most others Am Memph.

[e] Literally 'he has made,' καὶ ἐποίησεν; I suppose a Hebraism. 'Loves' and 'has washed' are participles.

[f] οἵτινες, that class of persons; 'such as.'

[g] Or 'earth.'

[h] See note to verse 4.

[i] 'The Almighty' always has the article in Greek in the Revelation.

[k] ὑπομονῇ, 'endurance:' so ii. 2, 3, 19; xiii. 10; xiv. 12. The three words 'tribulation' and 'kingdom' and 'patience' are intimately connected, being brought together under one head by one article in the Greek. P and a few cursives add 'in the' before 'kingdom.'

[l] B reads 'Christ Jesus;' A reads 'Christ;' text ℵ C P Am Memph.

[m] ἐγενόμην. He had come there on account of the word of God. His being there was an event which happened. So verse 10, where 'in the Spirit' is a state into which he entered: ἐγενόμην ἐν πνεύματι.

[n] B and others Memph Syr insert Χριστοῦ, 'Christ;' ℵ A C P Am omit.

[o] Aorist, 'have it written;' that is, it is commanded to be a complete thing done.

[p] ἥτις.

[q] Or 'lamp-stands,' λυχνίας: simply here, I think, 'lamps,' as compared with Heb. ix. 2. If the λύχνος and λυχνία are separate, λυχνία is the stand. See Matt. v. 15, Luke viii. 16, xi. 33, 36.

13 and in the midst of the [seven[r]] lamps [one] like [the[s]] Son of man, clothed with a garment reaching to the feet, and girt about at the breasts
14 with a golden girdle: [t]his head and hair white like white wool, as snow;
15 and his eyes as a flame of fire; and his feet like fine brass, as burning in a furnace; and his voice as the voice
16 of many waters; and having in his right hand seven stars; and out of his mouth a sharp two-edged sword going forth; and his countenance as the sun shines in its power.
17 And when I saw him I fell at his feet as dead; and he laid his right hand upon me, saying, Fear not; I
18 am the first and the last, and the living one: and I became[v] dead, and behold, I am living to the ages of ages, and have the keys of death and
19 of hades. Write therefore what thou hast seen, and the things that are,[w] and the things that are[w] about to
20 be after these. The mystery of the seven stars which thou hast seen on my right hand, and the seven golden lamps.—The seven stars are angels[x] of the seven assemblies; and the seven lamps are seven assemblies.

II. To the angel of the assembly in Ephesus write: These things says he that holds the seven stars in his right hand, who walks in the midst of the seven golden lamps:

2 I know thy works and [thy[y]] labour, and thine endurance, and that thou canst not bear evil [men]; and thou hast tried them who say that themselves [are] apostles and are not,
3 and hast found them liars; and endurest, and hast borne for my name's
4 sake, and hast not wearied: but I have against thee that thou hast left
5 thy first love. Remember therefore whence thou art fallen, and repent, and do the first works: but if not, I am coming to thee,[z] and I will remove thy lamp out of its place, except
6 thou shalt repent. But this thou hast, that thou hatest the works of the Nicolaitanes, which I also hate.
7 He that has an ear, let him hear what the Spirit says to the assemblies. To him that overcomes, I will give to him to eat of the tree of life which is in the paradise of[a] God.
8 And to the angel of the assembly in Smyrna write: These things says the first and the last, who became dead, and lived:[b]
9 I know thy[c] tribulation and thy poverty; but thou art rich; and the railing of those who say that they themselves are Jews, and are not, but
10 a synagogue of Satan. Fear nothing [of] what thou art about to suffer. Behold, the devil is about to cast of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto

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[r] ℵ B and many others insert; A C P and others Am Memph omit.

[s] Or 'a Son of man.' Compare Daniel vii. 13, where it is also used without the article. It is not likeness to a person John knew, but to the character known by this title in scripture. To have seen angels in heaven would have been no wonder, but to see one ὡς υἱὸς ἀνθρώπου was. All this chapter corresponds to Daniel vii.: only now He was seen on earth. It was the title the Lord habitually took. This made it personal; but in Daniel, though surely the same person, it was characteristic. Here, too, it is characteristic. Still the person designated is now known, and it is difficult to say 'a Son of man' as excluding this. 'Son-of-man-like' is feeble, and does not sufficiently present a person at all; it might mean a manner. I have put therefore 'the' in brackets, and added this note.

[t] δέ here is mere connection, resuming the train of thought, not adversative; 'but,' 'and,' would be also out of place.

[v] ἐγενόμην, properly, something which a person becomes which he was not before.

[w] The first 'are' is plural; 'are about' is singular.

[x] The word has also the sense of 'messengers;' see also the note to ii. 20.

[y] A C P Am Syr omit σου the second time; ℵ B Memph have it.

[z] Some add 'quickly,' with B and most others Syr; text ℵ A C P and others Am Memph.

[a] B and many others Am Memph Syr add 'my.'

[b] That is, after having died. See chap. i. 17, 18, xiii. 14, Matt. ix. 18, and Rom. xiv. 9, as correctly read.

[c] Some copies add here 'works and,' with ℵ B Syr and others; A C P and others Ital Vulg Memph omit. B adds in a similar way 'thy works and' after 'I know,' in ver. 13.

death, and I will give to thee the crown of life.

11 He that has an ear, let him hear what the Spirit says to the assemblies. He that overcomes shall in no wise[d] be injured of the second death.

12 And to the angel of the assembly in Pergamos write: These things says he that has the sharp two-edged sword:

13 I know where thou dwellest, where the throne of Satan [is]; and thou holdest fast my name, and hast not denied my faith, even[e] in the days in which Antipas my faithful witness [was], who was slain among you, where Satan dwells. 14 But I have a few things against thee: that thou hast there those who hold the doctrine of Balaam, who taught Balak to cast a snare before the sons of Israel, to eat [of] idol sacrifices and commit fornication. 15 So thou also hast those who hold the doctrine of [f] Nicolaitanes 16 in like manner. Repent therefore: but if not, I come to thee quickly, and I will make war with them with the sword of my mouth.

17 He that has an ear, let him hear what the Spirit says to the assemblies. To him that overcomes, to him will I give of the hidden manna; and I will give to him a white stone, and on the stone a new name written, which no one knows[g] but he that receives [it].

18 And to the angel of the assembly in Thyatira write: These things says the Son of God, he that has his eyes as a flame of fire, and his feet [are] like fine brass:

19 I know thy works, and love, and faith, and service, and thine endurance, and thy last works [to be] more 20 than the first. But I have against thee that thou permittest the woman[h] Jezebel, she who calls herself prophetess, and she teaches and leads astray my servants to commit fornication and eat of idol sacrifices. 21 And I gave her time that she should repent, and she will not repent of 22 her fornication. Behold, I cast her into a bed, and those that commit adultery with her into great tribulation, unless they repent of her works, 23 and her children will I kill with death; and all the assemblies shall know that I am he that searches [the] reins and [the] hearts; and I will give to you each according to your 24 works. But to you I say, the rest who [are] in Thyatira, as many as have not this doctrine, who[i] have not known the depths of Satan, as they say, I do not cast upon you 25 any other burden; but what ye have 26 hold fast till I shall come. And he that overcomes, and he that keeps unto the end my works, to him will 27 I give authority over the nations, and he shall shepherd them with an iron rod; as vessels of pottery are they broken in pieces, as I also have re- 28 ceived from my Father; and I will give to him the morning star.

29 He that has an ear, let him hear what the Spirit says to the assemblies.

III. And to the angel of the assembly in Sardis write: These things saith he that has the seven Spirits of God and the seven stars:

I know thy works, that thou hast a name that thou livest, and art dead. 2 Be[k] watchful, and strengthen the things that remain, which are[l] about to die, for I have not found thy works

[d] οὐ μή, a strong negative.
[e] ℵ B P 6 14 38 and others Syr omit 'even.'
[f] ℵ P add 'the.' [g] οἶδεν. See 1 Cor. viii. 1.
[h] Some, with A B and others Syr, read 'thy wife,' τὴν γυναῖκά σου. ℵ C P 1 95 and others Am Memph omit σου. If it be 'thy wife,' it alludes doubtless to Jezebel's connection with responsible Ahab. And that is the meaning I believe of 'angel;' the symbolical representative of the assembly seen in those responsible in it, which indeed all really are. Hence 'thee,' and 'to you,' 'to you each,' and 'the rest.'
[i] οἵτινες, 'such as.' [k] γίνου, 'become so.'
[l] ἐμέλλον, the imperfect. I translate 'are,' because 'were' supposes they are no longer, which is contrary to the passage. Perhaps 'have been' may be used. It refers to what they were found when he strengthened them. The point of departure of thought is not the writer's when writing but the strengthener when strengthening.

[3] complete before my God. Remember
therefore how thou hast received and
heard, and keep [it] and repent. If
therefore thou shalt not watch, I will
come [upon thee[m]] as a thief, and
thou shalt not know[n] at what hour I
[4] shall come upon thee. But thou hast
a few names in Sardis which have
not defiled their garments, and they
shall walk with me in white, because
they are worthy.
[5] He that overcomes, he shall be
clothed in white garments, and I will
not blot his name out of the book of
life, and will confess his name before
my Father and before his angels.
[6] He that has an ear, let him hear
what the Spirit says to the assem-
blies.
[7] And to the angel of the assembly
in Philadelphia write: These things
saith the holy, the true; he that has
the key of David, he who opens and
no one shall shut, and shuts and no
one shall open:[o]
[8] I know thy works: behold, I have
set[p] before thee an opened door,
which no one can shut, because thou
hast a little power, and hast kept my
word, and hast not denied my name.
[9] Behold, I make[q] them of the syna-
gogue of Satan who say that they are
Jews, and are not, but lie; behold, I
will cause that they shall come and
shall do homage before thy feet, and
shall know that I have loved thee.
[10] Because thou hast kept the word of
my patience,[r] *I* also will keep thee out
of the hour of trial which is about to
come upon the whole habitable world
to try them that dwell upon the earth.
[11] I come quickly: hold fast what thou
hast, that no one take thy crown.
[12] He that overcomes, him will I
make a pillar in the temple of my
God, and he shall go no more at all
out; and I will write upon him the
name of my God, and the name of
the city of my God, the new Jerusa-
lem, which comes down out of hea-
ven, from my God, and my new
name.
[13] He that has an ear, let him hear
what the Spirit says to the assem-
blies.
[14] And to the angel of the assembly
in Laodicea write: These things says
the Amen, the faithful and true wit-
ness, the beginning of the creation of
God:
[15] I know thy works, that thou art
neither cold nor hot; I would thou
[16] wert cold or hot. Thus because
thou art lukewarm, and neither cold
nor hot,[s] I am about to spue thee out
[17] of my mouth. Because thou sayest,
I am rich, and am grown rich, and
have need of nothing, and knowest
not that *thou* art the wretched and
the miserable, and poor, and blind,
[18] and naked; I counsel thee to buy of
me gold purified by fire, that thou
mayest be rich; and white garments,
that thou mayest be clothed, and
that the shame of thy nakedness may
not be made manifest;[t] and eye-
salve to anoint thine eyes, that thou
[19] mayest see. *I* rebuke and discipline
as many as I love; be zealous there-
[20] fore and repent. Behold, I stand[u] at
the door and am knocking; if any
one hear my voice and open the door,
I will[v] come in unto him and sup
with him, and he with me.
[21] He that overcomes, to him will I
give to sit with me in my throne; as
I also have overcome, and have sat
down with my Father in his throne.

[m] ℵ B and others Am insert; A C P Memph omit.
[n] A C P read 'and thou knowest not.'
[o] Or 'opens,' with A C P. Vulg has all in the present. Text ἀνοίξει, with B and others. ℵ has ἀνυξει. I suspect the future is a Hebraism.
[p] Literally 'give,' or 'have given,' a Hebraism.
[q] Lit. 'give:' see note p. [r] ὑπομονή: cf. i. 9.
[s] ℵ B C 1 6 7 14 38 and others Memph Syr read 'hot nor cold;' A P and others Am as text.
[t] All these are aorists, that is, have the force, not of 'that thou mayst become,' but as an accomplished fact, 'mayst have become,' 'have got into that state.' So often; but the English hardly gives this shade of meaning, save that 'be' supposes it existing.
[u] ἑστηκα: I have placed myself there and am standing. κρούω, simply 'I am knocking.'
[v] Some add 'both,' with ℵ B and others; A P and others Am Memph Syr omit.

22 He that has an ear, let him hear what the Spirit says to the assemblies.

IV. After these things I saw, and behold, a door opened in heaven, and the first voice which I heard as of a trumpet speaking with me, saying, Come up here, and I will shew thee the things which must take place after these things.

2 [w]Immediately I became in [the] Spirit; and behold, a throne stood in the heaven, and upon the throne
3 one sitting, and he [that was] sitting like in appearance to a stone [of] jasper and a sardius, and a rainbow round[x] the throne like in appearance
4 to an emerald. And round[x] the throne twenty-four thrones, and on the thrones[y] twenty-four elders sitting, clothed with white garments; and on their heads golden crowns.
5 And out of the throne go forth lightnings, and voices, and thunders; and seven lamps[z] of fire, burning before the throne, which are the seven
6 Spirits of God; and before the throne, as a glass sea, like crystal. And in the midst of the throne, and around[a] the throne, four living creatures, full
7 of eyes, before and behind; and the first living creature like a lion, and the second living creature like a calf, and the third living creature having the face as of[b] a man, and the fourth living creature like a flying eagle.
8 And the four living creatures, each one of them having respectively six wings; round [c]and within they are full of eyes; and they cease not[d] day and night saying, Holy, holy, holy, Lord God Almighty, who was,[e] and
9 who is, and who is to come. And when the living creatures shall give glory and honour and thanksgiving to him that sits upon the throne,
10 who lives to the ages of ages, the twenty-four elders shall fall before him that sits upon the throne, and do homage to him that lives to the ages of ages; and shall cast their crowns before the throne, saying,
11 Thou art worthy, O our Lord and [our] God, to receive glory and honour and power; for thou hast created all things, and for thy will they were and they have been created.

V. And I saw on the right hand of him that sat upon the throne a book, written within and on the back,
2 sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who [is] worthy to open the
3 book, and to break its seals? And no one was able in the heaven, or upon the earth, or underneath the earth, to open the book, or to regard
4 it. And *I* wept much because no one had been found worthy to open
5 the book nor to regard it. And one of the elders says to me, Do not weep. Behold, the lion which [is] of the tribe of Juda, the root of David, has overcome [so as] to open the book, and its seven seals.
6 And I saw in the midst of the

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[w] P 1 and others Memph add 'And;' ℵ A B Am Syr omit.

[x] I use 'round,' *κυκλόθεν*, for what is connected with anything (I do not say united to it) as a centre, as the tire of a wheel; 'around,' *κύκλῳ*, for what is standing as a circle, outside, around anything. 'Round' is more generally used, and so for both; but 'around' is used for detached objects encircling.

[y] The reading is somewhat uncertain here. Griesbach, confirmed by P, has as in text. Alf. and Tisch. 7th ed. add *τούς*, reading 'the twenty-four elders:' but then it may be read 'on the twenty-four thrones elders sitting,' or 'on the thrones the twenty-four elders.' Tisch. 8th ed. leaves out *τούς*, with A B P and others Am Memph Syr. ℵ has only 'twenty-four thrones and elders sitting,' omitting *ἐπὶ τοὺς θρόνους εἰκοσι-τέσσαρας*, very likely by homœoteleuton. A has *ἐπὶ τοὺς εἰκοσιτέσσερας θρόνους πρεσβυτέρους*.

[z] *λαμπάδες*: not the lamp as a utensil, *λυχνία*, but what furnished the light itself.

[a] *κύκλῳ*.

[b] I insert 'of' as the most likely to be the original reading, *ἀνθρώπου*, with ℵ A B, for *ἄνθρωπος*, the reading of P 1 38 and a few others. B and many others omit 'as.' ℵ A P have it, ℵ adding also *ὅμοιον*.

[c] I judge that Ezekiel x. 12 shews that *κυκλόθεν*, 'round,' belongs to the eyes.

[d] I prefer 'cease not' to 'have no rest,' because in English 'having no rest' means constant fatigue. *ἀνάπαυσις* does mean refreshment after fatigue; but it secondly means intermission of action.

[e] On the throne, 'was' comes first. It is 'in time. See note to i. 4.

throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as slain, having seven horns and seven eyes, which are the seven Spirits of God [which are]
7 sent into all the earth: and it came and took [it] out of the right hand of
8 him that sat[f] upon the throne. And when it took the book, the four living creatures and the twenty-four elders fell before the Lamb, having[g] each a harp and golden bowls full of incenses, which are the prayers of the
9 saints. And they sing a new song, saying, Thou art worthy to take the book, and to open its seals; because thou hast been slain, and hast redeemed[h] to God, by thy blood, out of every tribe, and tongue, and peo-
10 ple, and nation, and made them to our God[i] kings[k] and priests; and they shall[l] reign over the earth.
11 And I saw, and I heard [the] voice of many angels around[m] the throne and the living creatures and the elders; and their number was ten thousands of ten thousands and
12 thousands of thousands; saying with a loud voice, Worthy is the Lamb that has been slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.
13 And every creature which is in the heaven and upon the earth and under the earth, and [those that are] upon the sea, and all things in them, heard I saying, To him that sits upon the throne, and to the Lamb, blessing, and honour, and glory, and might, to the
14 ages of ages. And the four living creatures said, Amen; and the elders fell down and did homage.

VI. And I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying, as a voice of thunder, Come [and
1 see[n]]. And I saw: and behold, a white horse, and he that sat upon it having a bow; and a crown was[o] given to him, and he went forth conquering and that he might conquer.
3 And when it opened the second seal, I heard the second living crea-
4 ture, saying, Come [and see[n]]. And another, a red horse, went forth; and to him that sat upon it, to him it was given to take peace from the earth, and that they should slay one another; and there was given to him a great sword.
5 And when it opened the third seal, I heard the third living creature saying, Come [and see[n]]. And I saw: and behold, a black horse, and he that sat upon it having a balance
6 in his hand. And I heard as a voice in the midst of the four living creatures saying, A chœnix of wheat for a denarius, and three chœnixes of barley for a denarius: and do not injure the oil and the wine.
7 And when it opened the fourth seal, I heard [the voice of[p]] the fourth living creature saying, Come

[f] Or 'that sits.' It is the present, but may follow the time of the passage: it is a title, 'the sitter on the throne.'

[g] 'Having' agrees strictly only with 'elders.'

[h] Or 'bought;' ἐκ, 'out of,' follows. Many insert 'us' here, with ℵ B P. I have ventured to leave it out, with Lachmann, Tischendorf, (Griesbach accounting it a questionable reading), Mills (Prol. iii.), Alford, Düsterdick and De Wette. The internal evidence is, I judge, against it. C fails us: Vulg and Prim. both have it. A omits it. My own judgment is that it is better left out. I add that ℵ is very incorrect in the Apocalypse.

[i] ℵ B P and all versions; A omits 'to our God.'

[k] Many, with ℵ A Am Memph, read 'a king-[illegible] om,' but it is indeed a title or name. B and [illegible]rsives read 'kings.' P is defective here.

[l] ℵ P have βασιλεύσουσιν, with many and Am [illegible]mph; A B and others Syr βασιλεύουσιν.

[m] κύκλῳ.

[n] The words 'and see' here and verses 3, 5, 7, are very doubtful: ℵ has καὶ ἴδε, and so, except in ver. 3, have B 6 14 95 and others: so I leave it in, with Griesbach. The Complutensian ed. in vers. 1, 5, 7, has ἔρχου καὶ εἶδον. καὶ ἰδού, with this singular punctuation. In ver. 3 it has ἔρχου alone. Erasmus (1st ed.) βλέπε (from Latin). One can understand how ἴδε καὶ εἶδον καὶ ἰδού, seemed too much. ℵ and B generally go together. A C omit it, with P 1 38 and others Am, reading ἔρχου. καὶ εἶδον. In ver. 3, ℵ alone, with a few cursives, has καὶ ἴδε.

[o] Or 'had been given to him;' that is, it is not expressive of a particular time. He had one which was given him. But it is the same tense as 'went forth,' the aorist. So in verse 4.

[p] These words are doubtful. ℵ A have it; B P omit it; C too, but it is incorrect, τὸ τέταρτον ζῶον λέγοντος.

[8] [and see[q]]. And I saw: and behold, a pale horse, and he that sat upon it, his name [was] Death, and hades followed with him; and authority was given to him[r] over the fourth of the earth to slay with sword, and with hunger, and with death, and by the beasts of the earth.

[9] And when it opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony [10] which they held; and they cried with a loud voice, saying, How long,[s] O sovereign ruler, holy and true, dost thou not judge and avenge our blood on them that dwell upon the earth? [11] And there was given to them, to each one[t] a white robe; and it was said to them that they should rest yet a little while[u] until both their fellow-bondmen and their brethren, who were about to be killed as they, should be fulfilled.

[12] And I saw when it opened the sixth seal, and there was a great earthquake; and the sun became black as hair sackcloth, and the whole [13] moon became as blood, and the stars of heaven fell upon the earth, as a fig tree, shaken by a great wind, [14] casts[v] its unseasonable figs. And the heaven was removed as a book rolled up, and every mountain and island were removed out of their places. [15] And the kings of the earth, and the great, and the chiliarchs, and the rich, and the strong, and every bondman and[w] freeman, hid themselves in the caves and in the rocks of the moun- [16] tains; and they say to the mountains and to the rocks, Fall on us, and have us hidden[x] from [the] face of him that sits upon the throne, and from the wrath of the Lamb; be- [17] cause the great day of his wrath is come, and who is able to stand?

VII. And[y] after this I saw four angels standing upon the four corners of the earth, holding fast the four winds of the earth, that no wind might blow upon the earth, nor upon the sea, [2] nor upon any[z] tree. And I saw another angel ascending from [the] sunrising, having [the] seal of [the] living God; and he cried with a loud voice to the four angels to whom it had been given to hurt the earth and [3] the sea, saying, Hurt not the earth, nor the sea, nor the trees, until we shall have sealed the bondmen of [4] our God upon their foreheads. And I heard the number of the sealed, a hundred [and] forty-four thousand, sealed out of every tribe of [the] sons [5] of Israel: out of [the] tribe of Juda, twelve thousand sealed; out of [the] tribe of Reuben, twelve thousand; out of [the] tribe of Gad, twelve [6] thousand; out of [the] tribe of Aser, twelve thousand; out of [the] tribe of Nepthalim, twelve thousand; out of [the] tribe of Manasseh, twelve [7] thousand; out of [the] tribe of Simeon, twelve thousand; out of [the] tribe of Levi, twelve thousand; out of [the] tribe of Issachar, twelve [8] thousand; out of [the] tribe of Zabulon, twelve thousand; out of [the] tribe of Joseph, twelve thousand; out of [the] tribe of Benjamin, twelve thousand sealed.

[9] After these things I saw, and lo, a great crowd, which no one could number, out of every nation and tribes and peoples and tongues, standing before the throne and before the Lamb, clothed with white robes, and [10] palm branches in their hands. And they cry with a loud voice, saying,

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[q] See note [n] to ver. 1. [r] ℵ A C P read 'them.'
[s] Literally 'until when.'
[t] B and a few cursives omit 'to each one.'
[u] ℵ A C P and others Am Memph Syr have μικρόν, 'a little while;' B omits.
[v] Some read 'casting,' for 'casts.' ℵ has βάλλουσα. Text A B C P 1 14 and others.
[w] P Memph add πᾶς, 'every;' ℵ omits, by error I suppose, πᾶς and ἐλεύθερος. A B C and most others Am Syr omit πᾶς.
[x] I say 'have us hidden,' as more the force of the aorist. In πέσετε, 'fall on us,' it is not possible to give the aorist in English.
[y] A C Am omit 'And.'
[z] πᾶν, with ℵ P 191 and others; B C and others read τι. A omits.

Salvation to our God who sits upon
11 the throne, and to the Lamb. And
all the angels stood around the throne
and the elders and the four living
creatures, and fell before the throne
upon their faces and worshipped[a]
12 God, saying, Amen: Blessing, and
glory, and wisdom, and thanksgiving,
and honour, and power, and strength,
to our God, to the ages of ages.
Amen.[b]
13 And one of the elders answered,
saying to me, These who are clothed
with white robes, who are they, and
14 whence came they? And I said to
him, My lord, thou knowest. And
he said to me, These are they who
come out of the great tribulation, and
have washed their robes, and have
made them white in the blood of the
15 Lamb. Therefore are they before the
throne of God, and serve him day
and night in his temple,[c] and he that
sits upon the throne shall spread his
16 tabernacle over them. They shall not
hunger any more, neither shall they
thirst any more, nor shall the sun at
all fall on them, nor any burning heat;
17 because the Lamb which is in the
midst of the throne shall[d] shepherd
them, and shall[d] lead them to foun-
tains of waters of life, and God shall
wipe away every tear from their
eyes.

VIII. And when it opened the seventh
seal, there was[e] silence in the heaven
2 about half an hour. And I saw the
seven angels who stand before God,
and seven trumpets were given to
3 them. And another angel came and
stood at the altar, having a golden
censer; and much incense was given
to him, that he might give [efficacy]
to the prayers of all saints at the
golden altar which [was] before the
4 throne. And the smoke of the in-
cense went up with[f] the prayers of
the saints, out of the hand of the
5 angel before God. And the angel
took the censer, and filled it from
the fire of the altar, and cast [it] on[g]
the earth: and there were voices,
and thunders and lightnings,[h] and an
earthquake.
6 And the seven angels who had the
seven trumpets prepared themselves
that they might sound with [their]
trumpets.
7 And the first sounded [his] trum-
pet: and there was hail and fire,
mingled with blood, and they were[i]
cast upon[k] the earth; and the third
part of the earth was burnt up, and
the third part of the trees was burnt
up, and all green grass was burnt up.
8 And the second angel sounded [his]
trumpet: and as a great mountain
burning with fire was cast into[k] the
sea, and the third part of the sea
9 became blood; and the third part of
the creatures which were in the sea
which had life died; and the third
part of the ships were destroyed.
10 And the third angel sounded [his]
trumpet: and there fell out of the
heaven a great star, burning as a
torch, and it fell upon[l] the third part
of the rivers, and upon[l] the fountains
11 of waters. And the name of the star
is called Wormwood; and the third
part of the waters became worm-
wood, and many of the men died of
the waters because they were made
bitter.
12 And the fourth angel sounded [his]
trumpet: and the third part of the
sun was smitten, and the third part
of the moon, and the third part of

[a] Translated elsewhere 'did homage.'
[b] ℵ A B P Am Memph Syr insert 'Amen;' C omits.
[c] ναός, the house itself.
[d] ℵ A B P 1 14 28 38 and others Am Syr have ποιμανεῖ καὶ ὁδηγήσει. Many cursives, as 91 95 &c., read the present tense, 'shepherds,' 'leads.'
[e] ἐγένετο, it took place then.
[f] There is no preposition in Greek; the sense is 'associated with and giving its efficacy to,' according to verse 3. Possibly it is a Hebraism.
[g] Or 'to,' εἰς.
[h] The order of these words varies. P 1 and others have as here; ℵ B 6 14 and others Am 'thunders and voices and lightnings.' A 38 and others Memph Syr 'thunders and lightnings and voices.'
[i] Or 'it was.'
[k] εἰς.
[l] ἐπί, with accusative.

the stars; so that the third part of them should be darkened, and that the day should not appear [for] the third part of it, and the night the same.

13 And I saw, and I heard an eagle flying in mid-heaven, saying with a loud voice, Woe, woe, woe, to them that dwell upon the earth, for the remaining voices of the trumpet of the three angels who are about to sound.

IX. And the fifth angel sounded [his] trumpet: and I saw a star out of the heaven fallen to[m] the earth; and there was given to it the key of the 2 pit of the abyss. And it[n] opened the pit of the abyss; and there went up smoke out of the pit as [the] smoke of a great furnace; and the sun and the air were darkened with the smoke 3 of the pit. And out of the smoke came forth locusts on[m] the earth, and power was given to them as the scorpions 4 of the earth have power; and it was said to them, that they should not injure the grass of the earth, nor any green thing, nor any tree, but the men who[o] have not the seal of God 5 on their[p] foreheads: and it was given to them that they should not kill them, but that they should be tormented five months; and their torment [was] as [the] torment of a 6 scorpion when it strikes a man. And in those days shall men seek death, and shall in no way find it; and shall desire to die, and death flees[q] 7 from them. And the likenesses of the locusts [were] like to horses prepared for war; and upon their heads as crowns like gold, and their faces 8 as faces of men; and they had hair as women's hair, and their teeth were 9 as of lions, and they had breastplates as breastplates of iron, and the sound of their wings [was] as the sound of chariots of many horses 10 running to war; and they have tails like scorpions, and stings; and their power[r] [was] in their tails to hurt 11 men five months. They have a king over them, the angel of the abyss: his name in Hebrew Abaddon,[s] and in Greek he has [for] name Apollyon.[t]

12 The first woe has past.[v] Behold, there come yet two woes after these things.

13 And the sixth angel sounded [his] trumpet: and I heard a voice from the four[w] horns of the golden altar 14 which [is] before God, saying to the sixth angel that had the trumpet, Loose the four angels which are bound at the great river Euphrates. 15 And the four angels were loosed, who are prepared for the hour and day and month and year, that they might 16 slay the third part of men; and the number of the hosts of horse [was] twice ten thousand times ten thousand. I heard their number.

17 And thus I saw the horses in the vision, and those that sat upon them, having breastplates of fire and jacinth and brimstone; and the heads of the horses [were] as heads of lions, and out of their mouths goes out fire 18 and smoke and brimstone. By these three plagues were the third part of men[x] killed, by the fire and the smoke and the brimstone which goes 19 out of their mouths. For the power[y] of the horses is in their mouth and in their tails: for their tails [are] like serpents, having heads, and with 20 them they injure. And the rest of men who were not killed with these

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[m] εἰς.

[n] i.e. the star.

[o] οἵτινες: such as had this character.

[p] ℵ A P 1 Am omit αὐτῶν.

[q] Many good authorities read 'shall flee.' ℵ φύγῃ. A P 1 38 and others φεύγει. φεύξεται B and others.

[r] Power (ἐξουσία), authority, title, to do it. ℵ A B P and many others Memph Syr have κέντρα, καὶ ἐν ταῖς οὐραῖς αὐτῶν ἡ ἐξουσία, as in the text; ℵ has also ὁμοιοις, with A.

[s] Destruction; cf. Job xxvi. 6, xxviii. 22.

[t] i.e. Destroyer.

[v] ἀπῆλθεν, perhaps 'has passed away.'

[w] B P and most others insert 'four;' A Am Memph Syr and others omit. ℵ has only φωνὴν τοῦ θυσιαστηρίου.

[x] Or 'of the men.'

[y] ἐξουσία.

plagues repented not of the works of their hands, that they should not worship demons, and the golden and silver and brazen and stone and wooden idols, which can neither see
21 nor hear nor walk. And they repented not of their murders, nor of their witchcrafts, nor of their fornication, nor of their thefts.

X. And I saw another strong angel coming down out of the heaven, clothed with a cloud, and the rainbow upon his head, and his countenance as the sun, and his feet as pillars of
2 fire, and having in his hand a little opened book. And he set his right foot on the sea, and the left upon the
3 earth, and cried with a loud voice as a lion roars. And when he cried, the seven thunders uttered[a] their
4 own voices. And when the seven thunders spoke, I was about to write: and I heard a voice out of the heaven saying, Seal the things which the seven thunders have spoken, and write them not.

5 And the angel whom I saw stand on the sea and on the earth lifted up
6 his right hand to the heaven, and swore by him that lives to the ages of ages, who created the heaven and the things that are in it, and the earth and the things that are in it, and the sea and the things that are in it, that there should be no longer delay;
7 but in the days of the voice of the seventh angel, when he is about[a] to sound the trumpet, the mystery of God also shall be completed,[b] as he has made known the glad tidings to his own bondmen the prophets.

8 And the voice which I heard out of the heaven [was] again speaking with me, and saying, Go, take the little book[c] which is opened in the hand of the angel who is standing on the sea
9 and on the earth. And I went to the angel, saying to him to give me the little book. And he says to me, Take and eat it up: and it shall make thy belly bitter, but in thy mouth it
10 shall be sweet as honey. And I took the little book out of the hand of the angel, and ate it up; and it was in my mouth as honey, sweet; and when I had eaten it my belly was made
11 bitter. And it was said[d] to me, Thou must prophesy again as to peoples and nations and tongues and many kings.

XI. And there was given to me a reed like a staff,[e] saying, Rise, and measure the temple[f] of God, and the altar,
2 and them that worship in it. And the court which [is] without the temple cast out, and measure it not; because it has been given [up] to the nations, and the holy city shall they tread under foot forty-two months.
3 And I will give [power] to my two witnesses, and they shall prophesy a thousand two hundred [and] sixty
4 days, clothed in sackcloth. These are the two olive trees and the two lamps which stand before the Lord of
5 the earth; and if any one wills to injure them, fire goes out of their mouth, and devours their enemies. And if any one wills to injure them, thus must
6 he be killed. These have power[g] to shut the heaven that no rain may fall during the days of their prophecy; and they have power[g] over the waters to turn them into blood, and to smite the earth as often as they will with
7 every plague. And when they shall have completed their testimony, the beast who comes up out of the abyss shall make war with them, and shall conquer them, and shall kill them:

[a] Literally 'spoke.'
[a] Or 'when he shall sound.' I have translated literally; but the sense I believe to be 'when he shall sound, as he is about to do.'
[b] Aorist, ἐτελέσθη, 'will have been.' But the Greek reader may remark that in the Apocalypse the aorist is almost everywhere used where other tenses might be put. So evident Hebraisms are incessant.

[c] So ℵ B P 7 38 91 and others; A C 6 14 Am read 'the book.' ℵ B 6 7 38 95 Am read 'the book' in ver. 10; A C P 1 14 28 91 'the little book.'
[d] Lit. 'they say.' λέγουσιν is pretty much, as very often in Luke, for 'it was said,' *l'on me disait*. P reads λέγει, 'he says.'
[e] Or 'rod.'
[f] ναός.
[g] ἐξουσία.

8 and their body [shall be] on the street
of the great city, which[h] is called
spiritually Sodom and Egypt, where
9 also their Lord was crucified. And
[men] of the peoples and tribes and
tongues and nations see their body
three days and a half, and they do
not suffer their bodies to be put into
10 a sepulchre. And they that dwell upon
the earth rejoice over them, and are
full of delight,[i] and shall send gifts
one to another, because these, the
two prophets, tormented them that
11 dwell upon the earth. And after the
three days and a half [the] spirit[j] of
life from God came into them, and
they stood upon their feet; and great
fear fell upon those beholding them.
12 And I heard[k] a great voice out of the
heaven saying to them, Come up here;
and they went up to the heaven in
the cloud, and their enemies beheld
13 them. And in that hour there was
a great earthquake, and the tenth of
the city fell, and seven thousand
names of men were slain in the
earthquake. And the remnant were[l]
filled with fear, and gave glory to
the God of the heaven.
14 The second woe has past;[m] be-
hold, the third woe comes quickly.
15 And the seventh angel sounded
[his] trumpet: and there were great
voices in the heaven, saying, The
kingdom of the world of our Lord
and of his Christ is come,[n] and he
16 shall reign to the ages of ages. And
the twenty-four elders, who sit[o] on
their thrones before God, fell upon
their faces, and worshipped[p] God,
17 saying, We give thee thanks, Lord
God Almighty, [He] who is, and
who was,[q] that thou hast taken
thy great power and hast reigned.
18 And the nations have been full of
wrath, and thy wrath is come, and
the time of the dead to be judged,
and to give the recompense to thy ser-
vants the prophets, and to the saints,
and to those who fear thy name,
small and great; and to destroy[r]
those that destroy[r] the earth.
19 And the temple[s] of God in the hea-
ven was opened,[t] and the ark of his
covenant was seen in his temple:[s]
and there were lightnings, and voices,
and thunders, and an earthquake,
and great hail.

XII. And a great sign was seen in
the heaven: a woman clothed with the
sun, and the moon under her feet,
and upon her head a crown of twelve
2 stars; and being with child she cried,[v]
[being] in travail, and in pain to
bring forth.
3 And another sign was seen in the
heaven: and behold, a great red
dragon, having seven heads and ten
horns, and on his heads seven dia-
4 dems; and his tail draws the third
part of the stars of the heaven; and
he cast them to the earth. And the
dragon stood before the woman who
was about to bring forth, in order
that when she brought forth he might
5 devour her child. And she brought
forth a male son, who shall shepherd
all the nations with an iron rod;
and her child was caught up to God
6 and to his throne. And the woman
fled into the wilderness, where she
has there[w] a place prepared of God,

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[h] ὅτις, 'being such as is,' not simply ἡ.

[i] Text ℵ A C P and others; B and versions read 'shall be full of delight.'

[j] Or 'breath.'

[k] ℵ A C P Am read 'they heard.'

[l] ἐγένοντο: it then took place: 'they became;' but in English this has too much the sense of continuance. 'Were' gives the sense.

[m] ἀπῆλθεν. See chap. ix. 12.

[n] ἐγένετο, has now taken place, begun to be.

[o] Or 'who sat,' οἱ καθήμενοι. It is characteristic, without reference to time, save as he had seen them (chap. iv. 4); 'the sitters on thrones.' I put only 'sit,' because the scene is present, though the actions follow one another.

[p] Or 'did homage to.'

[q] Note the omission of ὁ ἐρχόμενος here, as bearing on the force of that word.

[r] 'Corrupt.' Compare 1 Cor. iii. 17. There it is φθείρω, here διαφθείρω.

[s] ναός.

[t] Or 'and the temple of God was opened in the heaven.' A C P have the article ὁ before ἐν τῷ οὐρανῷ, which decides it to be as in text, but ℵ and B have it not.

[v] ℵ A P 95 read 'cries;' C 1 38 and others have 'cried.'

[w] 'Where .... there,' a Hebraism: cf. xvii. 9.

that they should nourish her there a thousand two hundred [and] sixty days.

7 And there was[x] war in the heaven: Michael and his angels went to war[y] with the dragon. And the dragon
8 fought,[z] and his angels; and he prevailed not, nor was their place found
9 any more in the heaven. And the great dragon was cast out, the ancient serpent, he who is called Devil and Satan,[a] he who deceives the whole habitable world, he was cast out into the earth, and his angels were cast out with him.

10 And I heard a great voice in the heaven saying, Now is come[b] the salvation and the power and the kingdom of our God, and the authority of his Christ; for the accuser of our brethren has been cast out, who accused them before our God day and
11 night: and *they* have overcome him by reason of the blood of the Lamb, and by reason of the word of their testimony, and have not loved their
12 life even unto death. Therefore be full of delight, ye heavens, and ye that dwell in them. Woe to the earth and to the sea, because the devil has come down to you, having great rage, knowing he has a short time.

13 And when the dragon saw that he had been cast out into[c] the earth, he persecuted the woman which bore
14 the male [child]. And there were given to the woman the[d] two wings of the great eagle, that she might fly into the desert into her place, where she is nourished there[e] a time, and times, and half a time, from [the]
15 face of the serpent. And the serpent cast out of his mouth behind the woman water as a river, that he might make her be [as] one carried away
16 by a river. And the earth helped the woman, and the earth opened its mouth and swallowed the river which the dragon cast out of his mouth.
17 And the dragon was angry with the woman, and went to make war with the remnant of her seed, who keep the commandments of God, and have the testimony of Jesus.

18 And I[f] stood upon the sand of the
1 sea; (XIII.) and I saw a beast rising out of the sea, having ten horns and seven heads, and upon its horns ten diadems, and upon its heads names[g]
2 of blasphemy. And the beast which I saw was like to a leopardess, and its feet as of a bear, and its mouth as a lion's mouth; and the dragon gave to it his power, and his throne,
3 and great authority; and one of his heads [was] as slain to death, and his wound of death had been healed: and the whole earth wondered after
4 the beast. And they did homage to[h] the dragon, because[i] he gave the authority to the beast; and they did homage to[h] the beast, saying, Who [is] like to the beast? and who can
5 make war with it? And there was given to it a mouth, speaking great things and blasphemies; and there was given to it authority to pursue
6 its career[k] forty-two months. And it opened its mouth for blasphemies[l] against God, to blaspheme his name and his tabernacle, and[m] those who have their tabernacle[n] in the heaven.
7 And there was given to it to make war with the saints, and to over-

[x] ἐγένετο, it took place then.
[y] πολεμῆσαι, lit. 'to go to war,' a Hebraism.
[z] ἐπολέμησε, same word (not mood) as 'went to war,' but 'made war' is the attack. Hence I have said 'fought.' They tried to hold their ground, did not flee.
[a] Lit. 'the Satan,' ὁ Σατανᾶς, ('adversary').
[b] ἐγένετο, has taken place, is set up.
[c] Or 'unto,' εἰς.
[d] A C P have 'the.' ℵ B and others have not.
[e] 'Where . . . . there,' a Hebraism.
[f] ℵ A C Am Syr read 'he stood:' B P 1 6 38 and most others Memph have ἐστάθην, 'I stood.' If we read ἐστάθη, 'he stood,' it refers to the dragon.
[g] C P 1 Memph read 'a name.'
[h] Or 'worshipped.'
[i] ℵ A C P Am Syr ὅτι ἔδωκεν; B has τῷ δεδωκότι, with many others.
[k] Or 'to work,' or 'act,' ποιῆσαι; '*practised* and prospered' is said in Daniel.
[l] Some read 'blasphemy,' with B P and others (Am) Syr; text ℵ A C and others.
[m] B P and others Am Memph insert 'and;' ℵ A C and many others Syr omit.
[n] Or 'his dwelling, and those who dwell.'

come[o] them; and there was given to it authority over every tribe, and peo-
8 ple, and tongue, and nation; and all that dwell on the earth shall do it homage, [every one] whose name had not been written from [the] founding of [the] world in the book
9 of life of the slain Lamb. If any one
10 has an ear, let him hear. If any one [leads] into captivity, he goes into captivity.[p] If any one shall kill with [the] sword, he must[q] with [the] sword be killed. Here is the endurance and the faith of the saints.

11 And I saw another beast rising out of the earth; and it had two horns like to a lamb, and spake as a dragon;
12 and it exercises all the authority of the first beast before it, and causes the earth and those that dwell in it to[r] do homage to the first beast, whose wound of death[s] was healed.
13 And it works great signs, that it should cause even fire to come down from heaven to the earth before men.
14 And it deceives those that dwell upon the earth by reason of the signs which it was given to it to work before the beast, saying to those that dwell upon the earth to make an image to the beast, which has the wound of the
15 sword, and lived. And it was given to it to give breath to the image of the beast, that the image of the beast should also speak, and should cause that as many as should not do homage to the image of the beast should be
16 killed. And it causes all, the small and the great, and the rich and the poor, and the free and the bondmen, that they should give them a mark upon their right hand or upon their
17 forehead; and that no one should be able to buy or sell save he that had the mark, the name of the beast, or
18 the number of its name. Here is wisdom. He that has understanding let him count the number of the beast: for it is a man's number; and its number [is] six hundred [and] sixty-six.

XIV. And I saw, and behold, the Lamb standing upon mount Zion, and with him a hundred [and] forty-four thousand, having his name and the name of his Father written upon
2 their foreheads. And I heard a voice out of the heaven as a voice of many waters, and as a voice of great thunder. And the voice which I heard [was] as of harp-singers harping with
3 their harps; and they sing[t] a new song before the throne, and before the four living creatures and the elders. And no one could learn that song save the hundred [and] forty-four thousand who were bought from
4 the earth. These are they who have not been defiled with women, for they are virgins: these are they who follow the Lamb wheresoever it goes. These have been bought from men [as] first-fruits to God and to the
5 Lamb: and in their mouths was no lie found; [for[v]] they are blameless.

6 And I saw another[w] angel flying in mid-heaven, having [the] everlasting glad tidings to announce to those settled[x] on the earth, and to every nation and tribe and tongue and peo-
7 ple, saying with a loud voice, Fear God and give him glory, for the hour of his judgment has come; and do homage to him who has made the heaven and the earth and the sea and fountains of waters.

[o] 'To make war,' and 'to overcome' are in the aorist: it is viewed as a finished act.

[p] So A Am, which have not *συνάγει* however, though it is found in 1, and introduced in most versions to complete the sense. The reading of the MSS is very uncertain and confused here; ℵ 28 read 'if any one goes into captivity, if any one kills with [the] sword, he must be killed with [the] sword.' This, though it is defective, confirms the common reading. So B C P, save that they have 'shall kill.'

[q] A reads by mistake *ἀποκταν θῆναι* for *ἀποκτανεῖ*, *δεῖ*: cf. ver. 3, where there is a somewhat similar confusion, *ἐθαυμασθη* for *ἐθαύμασεν*.

[r] Literally 'that (*ἵνα*) they should.'

[s] Hebraism.

[t] A C 1 and others Am add 'as.'

[v] Some omit 'for,' with A C P; ℵ B and most others insert.

[w] The reading is doubtful: ℵ B omit *ἄλλον*, 'another;' A C P Am Memph Syr have it; it is more likely to have been omitted as being the first here mentioned.

[x] *καθημένους*, not *κατοικοῦντας*

8 And another, a second, angel followed, saying, Great Babylon has fallen, has fallen, which[y] of the wine of the fury of her fornication has made all nations drink.

9 And another, a third, angel followed them, saying with a loud voice, If any one do homage to[z] the beast and its image, and receive a mark upon
10 his forehead or upon his hand, he also shall drink of the wine of the fury of God prepared unmixed in the cup of his wrath, and he shall be tormented in fire and brimstone before the holy[a] angels and before the Lamb.
11 And the smoke of their torment goes up to ages of ages, and they have no respite day and night who do homage to the beast and to its image, and if any one receive the mark of its name.
12 Here is the endurance of the saints, who keep the commandments of God and the faith of Jesus.

13 And I heard a voice out of the heaven saying, Write, Blessed the dead who die in [the] Lord from henceforth. Yea, saith the Spirit, that they may rest from their labours; for their works follow with them.

14 And I saw, and behold, a white cloud, and on the cloud one sitting like [the] Son of man, having upon his head a golden crown, and in his
15 hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Send thy sickle and reap; for the hour of reaping is come, for the harvest of the earth is dried.[b]
16 And he that sat on the cloud put[c] his sickle on the earth, and the earth was reaped.

17 And another angel came out of the temple which [is] in the heaven,
18 he also having a sharp sickle. And another angel came out of the altar, having power over fire, and called with a loud cry to him that had the sharp sickle, saying, Send thy sharp sickle, and gather the bunches of the vine of the earth; for her grapes are
19 fully ripened. And the angel put his sickle to the earth, and gathered the vine of the earth, and cast [the bunches] into the great winepress of
20 the fury of God; and the winepress was trodden without the city, and blood went out of the winepress to the bits of the horses for a thousand six hundred stadia.

XV. And I saw another sign in the heaven, great and wonderful: seven angels having seven plagues, the last; for in them the fury of God is completed.[d]

2 And I saw as a glass sea, mingled with fire, and those that had gained the victory over the beast, and over its image, and over the number of its name, standing upon the glass sea,
3 having harps of God. And they sing the song of Moses bondman of God, and the song of the Lamb, saying, Great and wonderful [are] thy works, Lord God Almighty; righteous and true [are] thy ways, O King of na-
4 tions. Who shall not fear [thee], O Lord, and glorify thy name? for [thou] only [art] holy;[e] for all nations shall come and do homage before

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[y] I follow A C Am Syr here, with Tisch. and Alford. B P Memph have neither ἥ nor ὅτι. ℵ, as often in the Apocalypse, is all confusion. If we read as B P, we must read 'for' instead of 'which' and insert 'she.'

[z] Or 'worship.'

[a] ℵ C P have ἀγγέλων ἁγίων; B and others have ἁγίων ἀγγέλων; A Memph omit ἁγίων.

[b] 'Dried.' It is more than to 'become ripe' (ἀδρύνω), as ἀκμάζω (end of ver. 18) is 'in full blow,' 'full harvest.'

[c] ἔβαλεν. The use of this word in Matthew, Mark, and still more John, shews it is not needed to say 'cast' or 'threw.' The only question is, whether when used for 'put,' as 'put up thy sword into the sheath,' it is not always putting one thing into another, as in the examples referred to: 'new wine into old bottles;' 'the thirty pieces of silver into the treasury;' 'the money into the bag.' But this is met by John xx. 25 and Mark vii. 33; so that I suppose the sense is not 'cast.'

[d] ἐτελέσθη, aorist.

[e] ὅσιος, not ἅγιος. It is used for mercy, grace, and of Christ, as the One in whom all gracious qualities are concentrated. (Ps. lxxxix. 1, 2, 19.) In men it means piety and uprightness. חסד is so translated in the Old Testament. ἅγιος is קדוש. It is in general the sum of qualities which suit and form the divine character in man, as opposed to the human will: what God gives as consistent with Himself, His character, and promise. The

thee; for thy righteousnesses[f] have been made manifest.

5 And after these things I saw, and the temple[g] of the tabernacle of wit-
6 ness in the heaven was opened; and the seven angels who had the seven plagues came out of the temple,[h] clothed in pure bright linen, and girded about the breasts with golden gir-
7 dles. And one of the four living creatures gave to the seven angels seven golden bowls, full of the fury of God, who lives to the ages of ages.
8 And the temple was filled with smoke from the glory of God and from his power: and no one could enter into the temple until the seven plagues of the seven angels were completed.

XVI. And I heard a great voice out of the temple, saying to the seven angels, Go and pour out the seven bowls of the fury of God upon[i] the earth.

2 And the first went and poured out his bowl on the earth; and there came an evil and grievous sore upon[j] the men that had the mark of the beast, and those who worshipped[k] its image.

3 And the second poured out his bowl on the sea; and it became blood, as of a dead man; and every living soul[l] died in the sea.[m]

4 And the third poured out his bowl on the rivers, and [on[n]] the fountains of waters; and they became[o] blood.
5 And I heard the angel of the waters saying, Thou art righteous, who art and wast, the holy one,[p] that thou
6 hast judged so; for they have poured out the blood of saints and prophets, and thou hast given them blood to
7 drink; they are worthy. And I heard the altar saying, Yea, Lord God Almighty, true and righteous [are] thy judgments.

8 And the fourth poured out his bowl on the sun; and it was given to it to
9 burn men with fire. And the men were burnt with great heat, and blasphemed the name of God, who had[q] authority over these plagues, and did not repent to give him glory.

10 And the fifth poured out his bowl on the throne of the beast; and its kingdom became darkened; and they gnawed their tongues with dis-
11 tress, and blasphemed the God of the heaven for their distresses and their sores, and did not repent of their works.

12 And the sixth poured out his bowl on the great river Euphrates; and its water was dried up, that the way of the kings from the rising of the sun
13 might be prepared. And I saw out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet,
14 three unclean spirits, as frogs; for they are [the] spirits of demons, doing signs; which go out to the kings of the whole habitable world[r] to gather them together to the war of [that[s]] great day of God the Almighty.

'sure *mercies*' of David is expressed by this word in the LXX. God alone possesses the qualities which entitle him to worship, as a pious man would understand it. It is however used in this general way for 'holy.'

[f] See note to chap. xix. 8.

[g] ναός, the house itself, in all this passage and indeed everywhere in the Revelation.

[h] B omits 'out of the temple,' as also in xvi. 1; ℵ A C P 1 7 28 Am Memph Syr have it.

[i] εἰς.

[j] ἐπί.

[k] Or 'did homage to.'

[l] I suspect 'every soul of life' to be the true reading, with A C 95 Syr. It would be a Hebraism. But ℵ has ζῶσα, with B P 1 7 28 38 91 Am.

[m] A C read 'those in the sea,' adding τά before ἐν τῇ θαλάσσῃ.

[n] B reads 'on.'

[o] Or 'there was blood.' The sense is the same. The strict grammatical construction in verses 3 and 4 is 'and there was,' or 'came' (ἐγένετο, 'came to be so') 'blood.' But I apprehend 'it' and 'they' are the sense, in spite of accuracy of grammar: blood took place as a consequence in what is spoken of, but that is 'it,' 'they became.' The sense is more striking as it stands in Greek, considered as a vision. What he saw took that character. The reader may translate it 'and there was blood' if he pleases.

[p] ὅσιος. A B C, omitting the article ὁ before ὅσιος, read 'who art and who wast holy.'

[q] ℵ A P 91 insert τήν, 'the.'

[r] οἰκουμένη.

[s] ℵ A 14 Am Memph omit 'that;' B 1 and most others Syr insert.

15 (Behold, I come as a thief. Blessed
[is] he that watches and keeps his
garments, that he may not walk
naked, and that they [may not] see his
16 shame.) And he gathered them to-
gether to the place called in Hebrew,
Armagedon.[a]
17 And the seventh poured out his
bowl on the air; and there came out
a great voice from the temple of the
heaven,[t] from the throne, saying, It
18 is done.[u] And there were[v] light-
nings, and voices, and thunders;
and there was[w] a great earthquake,
such as was not since men were upon
the earth, such an earthquake, so
19 great. And the great city was[x] [di-
vided] into three parts; and the
cities of the nations fell: and great
Babylon was remembered before God
to give her the cup of the wine of
20 the fury of his wrath. And every
island fled, and mountains were not
21 found; and a great hail, as of a
talent weight, comes down out of the
heaven upon men; and men blas-
phemed God because of the plague
of hail, for the plague of it is exceed-
ing great.

XVII. And one of the seven angels,
which had the seven bowls, came
and spoke with me, saying,[y] Come
here, I will shew thee the sentence
of the great harlot who sits upon the[z]
2 many waters; with whom the kings
of the earth have committed fornica-
tion; and they that dwell on the
earth have been made drunk with
3 the wine of her fornication. And he
carried me away in spirit to a desert;
and I saw a woman sitting upon a scar-
let beast, full of names of blasphemy,
having seven heads and ten horns.
4 And the woman was clothed in pur-
ple and scarlet, and[a] had ornaments
of[b] gold and precious stones and
pearls, having a golden cup in her
hand full of abominations and the un-
5 clean things of her[c] fornication; and
upon her forehead a name written,
Mystery, great Babylon, the mother
of the harlots, and of the abomina-
6 tions of the earth. And I saw the
woman drunk with the blood of the
saints, and with the blood of the wit-
nesses of Jesus. And I wondered,
7 seeing her, with great wonder. And
the angel said to me, Why hast thou
wondered? *I* will tell thee the
mystery of the woman, and of the
beast which carries her, which has
the seven heads and the ten horns.
8 The beast which thou sawest was,
and is not, and is about to come up
out of the abyss and go[d] into destruc-
tion: and they who dwell on the
earth, whose names are not written[e]
from the founding of the world in
the book of life, shall wonder, see-
ing the beast, that it was, and is not,
9 and shall be present.[f] Here is the
mind that has wisdom: The seven
heads are seven mountains, whereon[g]
10 the woman sits. And there are
seven kings:[h] five have fallen, one is,
the other has not yet come; and
when he comes he must remain
11 [only] a little while. And the beast
that was and is not, he also is an
eighth, and is of the seven, and goes
12 into destruction. And the ten horns
which thou sawest are ten kings,

[a] Or perhaps 'Harmagedon,' as 38 95 others Am.
[t] Some, with A 14 95 Am Memph Syr, omit 'of the heaven,' reading 'out of (ἐκ) the temple;' ℵ has ἐκ τοῦ ναοῦ τοῦ Θεοῦ, λέγουσα, but is incorrect; text B and others.
[u] Or 'it is over, past,' γέγονε.
[v] ἐγένοντο. [w] ἐγένετο.
[x] ἐγένετο, 'became,' but 'was' in such cases has this sense in English, when it thus first is so.
[y] Some cursives add μοι, 'to me.'
[z] ℵ A P 1 95 and others omit 'the;' B 6 7 14 38 &c. have it.
[a] ℵ A 1 7 38 and many others Am Memph Syr have καὶ; B P and others omit it.
[b] Lit. 'was made golden with:' so xviii. 16.
[c] The reading here is somewhat uncertain: I have followed A 1 7 38 95 Am; B and many others Memph have 'of the fornication of the earth,' τῆς πορνείας τῆς γῆς; ℵ and Syr have 'of her and of the earth.' P omits the whole of the latter half of verse 4. It is very possible that τῆς γῆς, 'of the earth,' should be put in, as it is likely it was left out from not being understood.
[d] ℵ B P and others have ὑπάγειν, 'go;' A ὑπάγει, 'goes,' as ver. 11.
[e] A B 14 38 Memph Syr read 'whose name is not written.'
[f] Or 'shall come.'
[g] Lit. 'where .... on them,' a Hebraism.
[h] Or '... sits, and are seven kings.'

which have not yet[i] received a kingdom, but receive authority as kings
13 one hour with the beast. These have one mind, and give their power and
14 authority to the beast. These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords and King of kings: and they [that are] with him called, and chosen, and faithful.

15 And he says to me, The waters which thou sawest, where the harlot sits, are peoples and multitudes[j] and
16 nations and tongues. And the ten horns which thou sawest, and the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and
17 shall burn her with fire; for God has given[k] to their hearts to do his mind, and to act with one mind,[l] and to give their kingdom to the beast until the words of God shall be fulfilled.
18 And the woman which thou sawest is the great city, which has kingship over the kings of the earth.

XVIII. After these things I saw another angel descending out of the heaven, having great authority: and the earth was lightened with his
2 glory. And he cried with a strong voice, saying, Great Babylon has fallen, has fallen, and has become the habitation of demons, and a hold[m] of every unclean spirit, and a hold[m] of
3 every unclean and hated bird; because all the nations have drunk of the wine[n] of the fury of her fornication; and the kings of the earth have committed fornication with her, and the merchants of the earth have been enriched through the might of her luxury.

4 And I heard another voice out of the heaven saying, Come out of her, my people, that ye have not fellowship in her sins, and that ye do not
5 receive of her plagues: for her sins have been heaped on one another[o] up to the heaven, and God has remembered her unrighteousnesses.
6 Recompense her even as she has recompensed; and double [to her[p]] double, according to her works. In the cup which she has mixed, mix to
7 her double. So much as she has glorified herself and lived luxuriously, so much torment and grief give to her. Because she says in her heart, I sit a queen, and I am not a widow; and
8 I shall in no wise see grief: for this reason in one day shall her plagues come, death and grief and famine, and she shall be burnt with fire; for strong [is the] Lord God who has
9 judged her. And the kings of the earth, who have committed fornication and lived luxuriously with her, shall weep and wail over her, when they see the smoke of her burning,
10 standing afar off, through fear of her torment, saying, Woe, woe, the great city, Babylon, the strong city! for in one hour thy judgment is come.
11 And the merchants of the earth weep and grieve over her, because no one
12 buys their lading[q] any more; lading of gold, and silver, and precious stones, and pearl, and fine linen, and purple, and silk, and scarlet dye, and all thyine wood, and every article in ivory, and every article in most precious wood, and in brass, and
13 in iron, and in marble, and cinnamon, and amomum,[r] and incense, and unguent, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep, and of horses, and of chariots, and of bodies,
14 and souls of men. And the ripe fruits which were the lust[s] of thy soul have departed from thee, and all fair and

[i] ℵ has οὔτω for οὔπω.
[j] Usually translated 'crowds.'
[k] A Hebraism.
[l] Literally 'to do one mind.' A omits these words.
[m] Or 'prison,' where they are confined. They are kept there.
[n] ℵ has οἴνου, with B 7 14 38 and others; A C Am omit; P reads 'of the fury of the wine of.'
[o] Literally 'joined together.'
[p] αὐτῇ, with P 1 7 and other cursives Memph Syr; ℵ A B C 14 95 and others omit. If we omit we must say 'double twofold according.'
[q] Or 'merchandise.'
[r] A spice-plant.
[s] Literally 'ripe fruit of the lust.'

splendid things have perished from thee, and they shall not find them
15 any more at all. The merchants of these things, who had been enriched through her, shall stand afar off through fear of her torment, weeping
16 and grieving, saying, Woe, woe, the great city, which [was] clothed with fine linen and purple and scarlet, and had ornaments of gold and
17 precious stones and pearls! for in one hour so great riches has been made desolate. And every steersman, and every one who sailed to any place,[t] and sailors, and all who exercise their calling on the sea,
18 stood afar off, and cried, seeing the smoke of her burning, saying, What
19 [city] is like to the great city? and cast dust upon their heads, and cried, weeping and grieving, saying, Woe, woe, the great city, in which all that had ships in the sea were enriched through her costliness! for in one hour she has been made desolate.

20 Rejoice over her, heaven, and [ye] saints and apostles and prophets; for God has judged your judgment[u] upon her.

21 And a strong angel took up a stone, as a great millstone, and cast [it] into the sea, saying, Thus with violence shall Babylon the great city be cast down, and shall be found no more at
22 all; and voice of harp-singers and musicians and flute-players and trumpeters shall not be heard any more at all in thee, and no artificer of any art shall be found any more at all in thee, and voice of millstone shall be
23 heard no more at all in thee, and light of lamp shall shine no more at all in thee, and voice of bridegroom and bride shall be heard no more at all in thee; for thy merchants were the great ones of the earth; for by thy sorcery have all the nations
24 been deceived. And in her was found [the] blood[v] of prophets and saints, and of all the slain upon the earth.

XIX. After these things I heard as a loud voice of a great multitude[w] in the heaven, saying, Hallelujah: the salvation and the glory and the power
2 of our God: for true and righteous [are] his judgments; for he has judged the great harlot which[x] corrupted the earth with her fornication, and has avenged the blood of his bondmen at
3 her hand. And a second time they said, Hallelujah. And her smoke
4 goes up to the ages of ages. And the twenty-four elders and the four living creatures fell down and did homage to God who sits[y] upon the throne, saying, Amen, Hallelujah.
5 And a voice came out of[z] the throne, saying, Praise our God, all ye his bondmen, [and[a]] ye that fear him, small and great.

6 And I heard as a voice of a great crowd, and as a voice of many waters, and as a voice of strong thunders, saying, Hallelujah, for [the] Lord our God the Almighty has taken to
7 himself kingly power. Let us rejoice and exult, and give him glory; for the marriage of the Lamb is come, and his wife has made herself ready.
8 And it was given to her that she should be clothed in fine linen, bright [and[b]] pure; for the fine linen is the
9 righteousnesses[c] of the saints. And he says to me, Write, Blessed [are] they who are called to the supper of the marriage of the Lamb. And he says to me, These are the true words
10 of God. And I fell before his feet to do him homage. And he says to

[t] To any particular place; as we say now, chartered for such or such a place, or sailing to the place.
[u] See Isaiah xxxiv. 8.
[v] Literally 'bloods,' a Hebraism, with B 6 7 14 91 95 and others; ℵ A C P 1 38 read αἷμα.
[w] Usually translated 'crowd' [of people].
[x] ἥτις.
[y] τῷ καθημένῳ. See note to chap. v. 7.
[z] A B C and others read ἀπό, 'from.'
[a] ℵ C P omit 'and.'
[b] ℵ A P 7 91 95 Am Memph omit; B 6 14 38 and many others Syr insert.
[c] In Hebrew the plural of acts expressing a quality is used for the abstract quality itself. This may be the case, by analogy, here. See Psalm xi. 7, where in Hebrew it is 'righteousnesses,' but it is actual, not imputed.

me, See [thou do it] not. I am thy fellow-bondman, and [the fellow-bondman] of thy brethren who have the testimony of Jesus. Do homage to[d] God. For the spirit of prophecy is the testimony of Jesus.

11 And I saw the heaven opened, and behold, a white horse, and one sitting on it, [called[e]] Faithful and True, and he judges and makes war in
12 righteousness. And his eyes are[f] a flame of fire, and upon his head many diadems, having a name[g] written
13 which no one knows but himself; and [he is] clothed with a garment dipped in blood; and his name is called
14 The Word of God. And the armies which [are] in the heaven followed him upon white horses, clad in white,
15 pure, fine linen. And out of his mouth goes a sharp [two-edged[h]] sword, that with it he might smite the nations; and he shall shepherd them with an iron rod; and he treads the wine-press of the fury of the
16 wrath of God the Almighty. And he has upon his garment, and upon his thigh, a name written, King of kings, and Lord of lords.

17 And I saw an[i] angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in mid-heaven, Come, gather yourselves to the great supper of God,
18 that ye may eat flesh of kings, and flesh of chiliarchs, and flesh of strong men, and flesh of horses and of those that sit upon them, and flesh of all, both free and bond, and[k] small and great.

19 And I saw the beast and the kings of the earth and their armies gathered together to make war against him that sat upon the horse, and against
20 his army. And the beast was taken, and the false prophet that [was] with him, who wrought the signs before him by which he deceived them that received[l] the mark of the beast, and those that worship[m] his image. Alive were both cast into the lake of fire
21 which burns with brimstone; and the rest were slain with the sword of him that sat upon the horse, which goes out of his mouth; and all the birds were filled with their flesh.

XX. And I saw an angel descending from the heaven, having the key of the abyss, and a great chain in his
2 hand. And he laid hold of the dragon, the ancient serpent who is [the] devil and Satan,[n] and bound
3 him a thousand years, and cast him into the abyss, and shut [it] and sealed [it] over him, that he should not any more deceive the nations until the thousand years were completed; after these things he must be loosed for a little time.

4 And I saw thrones; and they sat[o] upon them, and judgment was given to them; and the souls of those beheaded on account of the testimony of Jesus, and on account of the word of God; and those[p] who had not done homage to the beast nor to his image, and had not received the mark on their forehead and hand;[q] and they lived and reigned with the Christ a[r]
5 thousand years: the rest of the dead did not live till the thousand years had been completed. This [is] the

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[d] Or 'worship.' I retain 'do homage' because of the reference to what precedes.

[e] 'Called' is a doubtful reading: some omit it, with A P 1 and others; B and others Am Memph Syr insert; ℵ has πιστὸς καλούμενος.

[f] Some add 'as,' with A 95 and others Am Syr; ℵ B P and others omit.

[g] Some, with B 38 91 95 Syr and Complutensian ed., have here 'having names written and a name written which,' &c. ℵ, which is very incorrect in the Apocalypse, and nowhere a very carefully written MS, is quite without sense here: it has merely 'a name knew but himself.' A P 1 7 Am Memph have as in text.

[h] ℵ A P 1 38 Am Memph omit 'two-edged.'

[i] Lit. 'one.'

[k] B 7 14 38 91 and others omit καί, and add τε, reading 'both.'

[l] I do not say 'had received' here, because then the deceiving would come after the receiving, which is not the sense here.

[m] Or 'do homage to.'

[n] Lit. 'the Satan,' ὁ Σατανᾶς (adversary).

[o] In Daniel no one was seen sitting on them.

[p] οἵτινες.

[q] Or 'on the forehead, and on their hand.'

[r] B 7 38 read 'the.' ℵ B 14 38 read 'the' at the end of ver. 6, before 'thousand years.'

6 first resurrection. Blessed and holy
he who has part in the first resurrec-
tion: over these the second death
has no power;[s] but they shall be
priests of God and of the Christ, and
shall reign with him a thousand
years.

7 And when the thousand years have
been completed, Satan[t] shall be
8 loosed from his prison, and shall go
out to deceive the nations which [are]
on the four corners of the earth, Gog
and Magog, to gather them together
to the war,[u] whose number[v] [is] as
9 the sand of the sea. And they went
up on the breadth of the earth, and
surrounded the camp of the saints
and the beloved city: and fire came
down [from God[w]] out of the heaven
10 and devoured them. And the devil
who deceived them was cast into the
lake of fire and brimstone, where
[are] both the beast and the false
prophet; and they shall be torment-
ed day and night for the ages of
ages.

11 And I saw a great white throne,
and him that sat on it, from whose
face the earth and the heaven fled,
and place was not found for them.
12 And I saw the dead, great and small,[x]
standing before the throne, and books
were opened; and another book was
opened, which is [that] of life. And
the dead were judged out of the
things written in the books accord-
13 ing to their works. And the sea
gave up the dead which [were] in
it, and death and hades gave up the
dead which [were] in them; and they
were judged each according to their
14 works: and death and hades were
cast into the lake of fire. This is the
second death, [even] the lake of fire.[y]
15 And if any one was not found written
in the book of life, he was cast into
the lake of fire.

XXI. And I saw a new heaven and a
new earth; for the first heaven and
the first earth had passed away, and
the sea exists no more.

2 And I saw the holy city, new
Jerusalem, coming down out of the
heaven from God, prepared as a bride
3 adorned for her husband. And I
heard a loud voice out of the heaven,[z]
saying, Behold, the tabernacle of
God [is] with men, and he shall taber-
nacle with them, and they shall be
his people,[a] and God himself shall
4 be with them, their God. And he[b]
shall wipe away every tear from
their eyes; and death shall not exist
any more, nor grief, nor cry, nor dis-
tress shall exist any more, for[c] the
former things have passed away.
5 And he that sat on the throne said,
Behold, I make all things new. And
he says [to me[d]], Write, for these
words are true and faithful. And he
said to me, It is done.[e] *I* am the
Alpha and the Ω, the beginning and
the end. I will give to him that
thirsts of the fountain of the water of
7 life freely. He that overcomes shall
inherit these things, and I will be to
him God, and he shall be to me son.
8 But to the fearful and unbelieving,
[and sinners[f]], and those who make
themselves abominable, and murder-
ers, and fornicators, and sorcerers,
and idolaters, and all liars, their part
[is] in the lake which burns with
fire and brimstone; which is the
second death.

9 And there came one of the seven

[s] ἐξουσίαν, right or title; but by putting 'over' we get the full sense.
[t] See note to ver. 2. [u] Or 'to war.'
[v] Literally 'whose number of them,' a Hebraism.
[w] 'From God' is a doubtful reading, but well supported. A omits; B P 7 38 91 Am Memph insert; ℵ is all confusion.
[x] So ℵ A P 7 14 38 and others.
[y] Or 'This second death is the lake of fire.'
[z] Some read 'throne,' with ℵ A Am; text B P 1 38 and others Memph Syr.
[a] Some read 'peoples,' with ℵ A and others; text B P and many others Am Memph Syr.
[b] A 1 Am read 'God.'
[c] Some omit 'for,' with A P; B and almost all insert.
[d] 'To me' is doubtful,' ℵ P 1 38 91 Memph insert; A B 7 Am Syr omit.
[e] Perhaps 'they are fulfilled.' The reading is perplexed by the disagreement of authorities: A γέγοναν· ἐγώ εἰμι τὸ ἄλφα; ℵ B P 7 91 γέγονα ἐγὼ τὸ ἄλφα. Vulg *factum est.*
[f] ℵ A P 1 Am Memph omit.

angels which had had the seven bowls full of the seven last plagues, and spoke with me, saying, Come here, I will shew thee the bride, the Lamb's
10 wife. And he carried me away in [the] Spirit, [and set me] on a great and high mountain, and shewed me the holy city, Jerusalem, coming down out of the heaven from God,
11 having the glory of God. Her shining[g] [was] like a most precious stone,
12 as a crystal-like jasper stone; having a great and high wall; having twelve gates, and at the gates twelve angels, and names inscribed, which are those[h] of the twelve tribes of [the] sons of
13 Israel. On [the] east three gates; and on [the] north three gates; and on [the] south three gates; and on
14 [the] west three gates. And the wall of the city had twelve foundations, and on them twelve names of the twelve apostles of the Lamb.

15 And he that spoke with me had a golden reed [as] a measure, that he might measure the city, and its gates,
16 and its wall. And the city lies four-square, and its length [is] as much as the breadth. And he measured the city with the reed—twelve thousand stadia: the length and the breadth and height of it are equal.
17 And he measured its wall, a hundred [and] forty-four cubits, [a] man's measure, that is, [the] angel's.

18 And the building of its wall [was[i]] jasper; and the city pure gold, like
19 pure glass:[j] the foundations of the wall of the city [were] adorned with every precious stone: the first foundation, jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth,
20 sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, ja-
21 cinth; the twelfth, amethyst. And the twelve gates, twelve pearls; each one of the gates, respectively, was of one pearl; and the street of the city
22 pure gold, as transparent glass. And I saw no temple in it; for the Lord God Almighty is its temple, and the
23 Lamb. And the city has no need of the sun nor of the moon, that they should shine for it; for the glory of God has enlightened it, and the lamp
24 thereof [is] the Lamb. And the nations shall walk by its light; and the kings of the earth bring their
25 glory to it. And its gates shall not be shut at all by day, for night shall
26 not be there. And they shall bring the glory and the honour of the na-
27 tions to it. And nothing common, nor that maketh an abomination and a lie, shall at all enter into it; but those only who [are] written in the book of life of the Lamb.

XXII. And he shewed me a river of water of life, bright as crystal, going out of the throne of God and of the
2 Lamb. In the midst of its street, and of the river, on this side and on that side, [the] tree of life, producing twelve fruits, in each month yielding its fruit; and the leaves of the tree
3 for healing of the nations. And no curse shall be any more;[k] and the throne of God and of the Lamb shall be in it; and his servants shall serve
4 him, and they shall see his face; and his name [is] on their foreheads.
5 And night shall not be any more, and no need of[l] a lamp, and light of [the] sun;[m] for [the] Lord God[n] shall

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[g] φωστήρ, 'lightbearer' (hence heavenly luminaries), but here it would seem in general 'brightness' or 'shining.' 'She was the lightbearer,' 'she as a lightbearer was.' Elsewhere in scripture it is only used Phil. ii. 15.

[h] A B and others Am Memph Syr read 'the names.'

[i] B has 'was' and so has ℵ by mistake, ἦν for ἡ.

[j] Some add 'and,' with ℵ and cursives Memph Syr; A B P and others Am omit.

[k] I have not put 'and every curse shall be no more,' because it gives only the fact that those curses which did exist do not any more; whereas the sense goes farther; none shall exist any more.

[l] ℵ A 38 Am add 'light of.' Also before 'no need,' ℵ P add 'they have' and A Am read 'they shall have;' B 7 38 omit.

[m] ἡλίου, with ℵ A P and others; B and many others have φωτός, 'light,' only.

[n] Jehovah Elohim.

shine upon[o] them, and they shall reign to the ages of ages.

6 And he said to me, These words [are] faithful and true; and [the[p]] Lord God of the spirits of the prophets has sent his angel to shew to his bondmen the things which must
7 soon come to pass. And behold, I come quickly. Blessed [is] he who keeps the words of the prophecy of this book.

8 And I, John, [was] he who heard and saw these things. And when I heard and saw, I fell down to do homage before the feet of the angel
9 who shewed me these things. And he says to me, See [thou do it] not. I am thy fellow-bondman, and [the fellow-bondman] of thy brethren the prophets, and of those who keep the words of this book. Do homage to[q] God.

10 And he says to me, Seal not the words of the prophecy of this book.
11 [r]The time is near. Let him that does unrighteously do unrighteously still; and let the filthy make himself filthy still; and let him that is righteous practise righteousness still; and he that is holy, let him be sanctified
12 still. Behold, I come quickly, and my reward with me, to render to
13 every one as his work shall be.[s] *I* [am] the Alpha and the Ω, [the] first and [the] last, the beginning and the end.

14 Blessed [are] they that wash their robes,[t] that they may have right to the tree of life, and that they should go in by the gates into the city.
15 Without [are] the[u] dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loves and makes a lie.

16 *I* Jesus have sent mine angel to testify these things to you in the assemblies. *I* am the root and offspring of David, the bright [and[v]]
17 morning star. And the Spirit and the bride say, Come. And let him that hears say, Come. And let him that is athirst come; he that will, let him take [the] water of life freely.

18 *I* testify to every one who hears the words of the prophecy of this book, If any one shall add to these things, God shall add to him the plagues which are written in this
19 book. And if any one take from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city,[w] which are written in this book.

20 He that testifies these things says, Yea, I come quickly. Amen; come, Lord Jesus.

21 The grace of the Lord Jesus Christ[x] [be] with all[y] the saints.[z]

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[o] B P omit ἐπ', 'upon.'
[p] ℵ A have the article; B P 1 91 and others omit.
[q] See note to xix. 10.
[r] ℵ A B and others Am Memph Syr add 'For,' γάρ. 1 91 Æth have ὅτι. Other cursives omit it.
[s] Many, with ℵ A 38 Syr, read 'is.' B has ἔσται (Tisch.), and so has London Ed. and Mai. P fails after ver. 6.
[t] The change to 'do his commandments,' which B and others have, must have been made very early, for Cyp. and Tert. have it. Text ℵ A 7 38 and others.
[u] The article is characteristic, I think, here by force of contrast.
[v] A Am insert καί; ℵ B and others omit.
[w] Or 'the things which.'
[x] ℵ A omit 'Christ.'
[y] ℵ omits 'all.' A Am omit 'the saints.' B has both, with others Memph Syr.
[z] ℵ B and others add 'Amen.'

Accusative and dative of time—Acts xiii. 20
Advocate, Comforter—John xiv. 16; 1 John ii. 1
Alms—Matt. vi. 1
Amphibology (an example of)—2 Cor. x. 13
Angel—Rev. i. 20, ii. 20
Aorist (force of)—Matt. iii. 8, 14; Luke x. 29; John iii. 33; Ro. v. 6; 2 Cor. ii. 3, iv. 14, v. 14; Heb. i. 6, ii. 2, xi. 19, 25; Jas. iv. 8; 1 Pet. ii. 10, v. 2, 8; Jude 2, 21; Rev. i. 1, 11, vi. 2, 16, x. 7, xiii. 7, xix. 20
Aorist contrasted with present tense—Acts xx. 9; Rom. vi. 13, xv. 11; Gal. vi. 2; Heb. xiii. 21; 1 Pet. ii. 17; Rev. iii. 18
Aorist coincident or consequent—Eph. v. 26; Rev. xix. 20
Aorist subjunctive with οὐ μή—1 Thess. iv. 15
Article—Luke ix. 17; Acts xvi. 16; Ro. v. 9; 1 Cor. i. 18, 21, vii. 33, xv. 25; 2 Cor. v. 1; Gal. vi. 2; Eph. iv. 14, v. 13; 1 Thess. ii. 12, iv. 4; 1 Pet. v. 3; 1 John ii. 9; Jude 1
Article emphatic—Luke xii. 32; John xvii. 3; Eph. iv. 21; Phil. iv. 20; Col. i. 16; 1 Tim. v. 13; 1 Pet. ii. 15; 1 John iv. 3; Rev. xxii. 15
Article having contrastive force—Matt. iv. 21, v. 1, vii. 24, x. 12, xiii. 44, xiv. 23; 1 Cor. ii. 11; 1 Pet. ii. 16; Rev. xxii. 15
Article (one) with two persons or qualities—Matt. xxiv. 3; Luke v. 30; Acts xvi. 6; 1 Cor. xv. 24; Eph. v. 20; 1 Thess. iii. 11; 1 Tim. v. 21; Jas. iii. 9; Rev. i. 9
Article omitted—Matt. x. 5, xvi. 18, xxiv. 15; Luke i. 32; Acts vii. 31, xiii. 39; Ro. i. 2, 17; 1 Cor. iii. 15; 2 Cor. iii. 6; Eph. v. 23; 1 Thess. iv. 3, v. 22; 2 Thess. ii. 14; 1 Tim. vi. 10; Heb. i. 2, ix. 15, xiii. 4; Jas. i. 8; 1 Pet. i. 5, iii. 12, 18; 2 Pet. iii. 12; 2 John 1; Rev. i. 13
Article, *see* Reciprocal proposition
As, for—Rom. iv. 3
Asiarch—Acts xix. 31
Assarion—Matt. v. 26, x. 29
Baal—Rom. xi. 4
Blessing—2 Cor. ix. 5
Bread—Matt. iv. 3; [1 Cor. x. 17]
Bushel (a)—Matt. v. 15; Luke xi. 33
Called ones—Rom. i. 1, 7; 1 Cor. i. 2
Chorus, Libs—Acts xxvii. 12
Christ, the Christ—2 Cor. i. 5
Chronology of the Judges—Acts xiii. 20
Citizenship—Phil. iii. 20
Comparative (force of)—Matt. xi. 11, xviii. 1; 1 Tim. iii. 14; Heb. xiii. 23
Construction (examples of irregular)—Rom. ix. 3, x. 1, xi. 21, xv. 24, xvi. 27; 1 Cor. ix. 9, xi. 14; Gal. ii. 6; Eph. iv. 14; Philem. 12; 2 Pet. iii. 2
Convict, reprove—John iii. 20, xvi. 8; 1 Tim. v. 20
Covetousness—2 Cor. ix. 5; Eph. v. 3; 2 Pet. ii. 14
Creation, creature—Rom. viii. 22; Col. i. 23
Darts (inflamed)—Eph. vi. 16
Dative and accusative, of time—Acts xiii. 20
" " of relationship—Luke xii. 53
Desolation (abomination of)—Mark xiii. 14
Didrachma—Matt. xvii. 24
Diplomatic evidence (caution about)—1 Cor. xv. 49
Direct, directions—1 Cor. xi. 2
Earth, world—Matt. v. 5
Endure—2 Tim. ii. 12
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Faith, the faith—1 Tim. i. 18
Father of circumcision—Rom. iv. 12
Fountain, well—John iv. 6
Good things to come—Heb. ix. 11
Hebraism (examples of)—Matt. iv. 13, xii. 41, xix. 5, xxi. 5; Mk. viii. 12; Lu. u. 15; Jn. iii. 29; Acts i. 16, iv. 17, vii. 20, 26, xv. 10; Ro. iv. 3; 2 Cor. x. 4; Heb. i. 2; Rev. iii. 8, viii. 4, x. 7, xii. 6, 7, xiii. 12, xvi. 3, xvii. 9, 17, xviii. 24, xix. 8, xx. 8
Heresies—1 Cor. xi. 19
Husks—Luke xv. 16
Imperfect tense (force of)—Matt. iii. 14; Mark i. 45, iv. 10, Rev. iii. 2
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Know—1 Cor. viii. 1
Light, darkness—1 John ii. 9
Lord, without article, i.e. Jehovah—Matt. i. 20, iii. 3; Acts vii. 31; 1 Cor. i. 31; 2 Cor. vi. 17; Rev. xxii. 5; &c. See Preface.
Man, husband—Eph. v. 23
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Spirit, with capital or small 's'—Rom. i. 4, viii 9; 1 Cor. ii. 12; Gal. v. 25; 1 Pet. iii. 18
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ἀδύνατος—Mark x. 27
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ἀναλαμβάνω—Ac. i. 2; Eph. vi. 13
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ἀναλύω—2 Tim. iv. 6
ἀνάμνησις—1 Cor. xi. 24
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ἀπόλλυμι—Luke ix. 24
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ἀποσπάζω—Acts xxi. 1
ἀποστερεω—1 Cor. vii. 5
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ἅπτω, θιγγάνω—Mark i. 41
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γε—Matt. vii. 20; Luke xi. 8
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ἐγκόπτω—Gal. v. 7
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ἐξαιτέομαι—Luke xxii. 31
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ἐπί (accus.)-Matt. xxvii. 27 ; Eph. ii. 7 ; 2 Th. ii. 4 ; Heb. vi. 1, viii. 8
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ἐπιγινώσκω—Matt. vii. 16, xi. 27 ; Mark ii. 8 ; 2 Pet. ii. 20
ἐπίγνωσις-1 Cor. viii. 1 ; Col. i. 10 ; 1 Tim. ii. 4 ; 2 Pet. i. 2, ii. 20 ; &c.
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ἐπίλυσις—2 Pet. i. 20
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ἕτερος, ἑταῖρος—Matt. xi. 16
ἔτι δὲ καί—Acts ii. 26
εὐδοκία—Rom. x. 1
εὔθετος—Heb. vi. 7
εὔκαιρος—Mark vi. 21
εὐλάβεια—Heb. v. 7, xii. 28
εὐλογέω—Mark x. 16
εὐλογία—2 Cor. ix. 5
εὐοδόω—Rom. i. 10
εὐπερίστατος—Heb. xii. 1
ἐφ' ᾧ—Rom. v. 14 ; 2 Cor. v. 4 ; Phil. iii. 12, iv. 10
ἐφίστημι—Luke ii. 9
ζάω, ἀναζάω—Ro. xiv. 9 ; Rev. ii. 8
ζηλωτής—Matt. x. 4
ζωὴ αἰώνιος—Heb. ix. 1
ἤ—1 Cor. vi. 2
ἡδονή—Jas. iv. 1
ἡλικία—Matt. vi. 27
ἡλίκος—Jas. iii. 5
θάλασσα—Matt. iv. 13
θανατόω—Mark xiii. 12
θεατής, μάρτυς—Heb. xii. 1
θειότης, θεότης—Rom. i. 20 ; Col. ii. 10
θέλημα—Eph. ii. 3 ; 1 Thess. iv. 3
θέλω—John vi. 67 ; 1 Cor. xvi. 7
θεοστυγής—Rom. i. 30
θιγγάνω, ἅπτω—Mark i. 41
ἰδίας ἐπιλύσεως οὐ γίνεται—2 Pet. i. 20
ἴδιος—Acts xx. 28
ἱερατεία, ἱερωσύνη—Heb. vii. 5
ἱερόν, ναός—Matt. iv. 5, xxi. 12 ; 1 Cor. ix. 13
ἱλαστήριον—Rom. iii. 25
ἵνα with fut. indic.—Gal. ii. 4
ἵνα,ὅπως—Rom. ix. 17 ; Philem. 6
ἵνα, ὅπως, τότε—Matt. ii. 23
ἵνα for ὅτι—Matt. xxvi. 63 ; John i. 1, viii. 56, xii. 8, xv. 8 ; 2 Jn. 5
καθίζω—Matt. xix. 28
καί—Matt. ix. 10 ; Mk. ii. 15 ; Luke ii. 15 vii. 12, xix. 43 ; 1 Cor. x. 32
καί (Hebrew ו) explained—Acts vii. 43
καὶ τοῦτο—Rom. xiii. 11
καινός, νέος — Matt. xxvi. 29 ; Mark xiv. 25 ; Heb. xii. 24
καλός—Matt. v. 16 ; 1 Thess. v. 22
καταηλεύω—2 Cor. ii. 17
κατά (direction)—Acts xxvii. 12
κατα-(in composition)—Heb. iv. 1
καταγινώσκω—Gal. ii. 11
κατακληρονομέω—Acts xiii. 19
κατακράομαι—1 Cor. ix. 18
καταλαμβάνω—John xii. 35
καταργέομαι—Gal. v. 4
καταργούμενον (τὸ)—2 Cor. iii. 11
καταρτίζω—1 Cor. i. 10
καταστολή—1 Tim. ii. 9
κατηφιλέω—Mk. xiv. 45 ; Ac. xx. 37
κατεργάζω—Rom. vii. 15 ; Eph vi. 13 ; Phil. ii. 12 ; Jas. i. 20
κεῖμαι—Matt. iii. 10 ; 1 Tim. i. 9
κεράτιον—Luke xv. 16
κεφάλαιον—Heb. viii. 1
κεφαλίς—Heb. x. 7
κήρυγμα, κήρυξις—1 Cor. i. 21
κλῆρος—1 Pet. v. 3
κοδράντης—Matt. v. 26
κοινός—Heb. x. 29
κοινωνέω, μετέχω—Heb. ii. 14
κοινωνία—2 Cor. viii. 4
κοινωνός, μέτοχος—He. ii. 14, iii. 1
κομίζω—Heb. xi. 19
κορβανᾶς—Matt. xxvii. 6
κοσμικός, κόσμιος—Heb. ix. 1
κοσμος—Heb. ix. 1
κόσμος, αἰών—1 Cor. i. 20, ii. 7
κόφινος—Matt. xvi. 9
κρίμα—Luke xx. 47 ; 1 Cor. xi 29 ; 1 Tim. iii. 6 ; Jude 4
κρίνω, κατακρίνω—Rom. ii. 1
κτάομαι—Luke xxi. 19 ; 1 Th. iv. 4
κτίσις, κτίσμα-Ro. viii. 22 ; Col. i. 23
κυβεία—Eph. iv. 14
κυκλόθεν, κύκλῳ—Rev. iv. 3
κυνάριον—Matt. xv. 26
κύριος—Matt. iii. 3 ; Ac. vii. 31 ; &c.
κώλον—Heb. iii. 17
λαμβάνω—Acts i. 2, 8 ; Heb. xi. 17
λαμπάς—Rev. iv. 5
λατρεύω—Matt. iv. 10 ; Heb. ix. 9
λειτουργός—Ro. xv. 16 ; Ph. ii. 25
Διβερτίνων—Acts vi. 9
λογικός—1 Pet. ii. 2
λόγος—Mark viii. 32 ; Luke iii. 4 ; John xvii. 14 ; Col. ii. 23 ; Heb. vi. 1 ; 1 Pet. iii. 15
λόγος, νοῦς—1 Cor. i. 5
λοιπόν—1 Cor. vii. 29 ; 2 Tim. iv. 8
λουτήρ—Tit. iii. 5
λούω, νίπτω—John xiii. 10
λυχνία, λύχνος—Rev. i. 12
μακροθυμία—Heb. vi. 12 ; Jas. v. 10
μᾶλλον —2 Cor. vii. 13
μάρτυς—Heb. xii. 1
μείζων, μέγιστος—Matt. xviii. 1
μέλλω—Matt. xi. 14 ; Rom. viii. 18 ; Rev. iii. 2, x. 7
μὲν οὖν—Acts xxviii. 5
μένον (τὸ)—2 Cor. iii. 11
μέντοι—2 Tim. ii. 19
μέρη (τὰ)—Matt. xv. 21
μέρμνα—2 Cor. xi. 28
μετά—Heb. xi. 31
μεταβαίνω, προβαίνω—Matt. xii. 9
μετασχηματίζω—1 Cor. iv. 6
μετέχω—Heb. ii. 14
μέτοχος—Luke v. 7 ; Heb. iii. 1, 14
μή for οὐ—Matt. i. 19 ; Heb. vii. 6
μήποτε-Matt. v. 25 ; Mark iv. 12
μιμνήσκομαι—Heb. ii. 6
μισθός—2 John 8
μόλις—1 Pet. iv. 18
μώλωψ—1 Pet. ii. 24
Ναζαρηνός, Ναζωραίος—Mark i. 24
ναί—Matt. xv. 27
ναός—Matt. xxiii. 16, 21 ; 1 Cor. ix. 13 ; Rev. xv. 5

νέος, καινός—Heb. xii. 24
νέφος—Heb. xii. 1
νήφω—2 Tim. iv. 5
νίπτω, λούω—John xiii. 10
νοέω Mark xiii. 14
νομοθετέω—Heb. viii. 6
νόμος—Acts xiii. 39
νοῦς, νοερός, νόημα, νοητός, λόγος—1 Cor. i. 5; [2 Thess. ii. 1]
νῦν, ἀρτι—John xiii. 19; 1 Th. iii. 6
ξενία—Philemon 22
ξηραίνω—Rev. xiv. 15
ξύλον—Acts v. 30
οἶδα, see εἶδω
οἰκέτης—1 Pet. ii. 18
οἴκημα—Acts xii. 7
οἰκοδομή—Eph. ii. 21
οἰκουμένη—Heb. ii. 5
ὀλίγον—1 Tim. iv. 8
ὁμολογέω—Acts vii. 17
ὅπου—2 Pet. ii. 11
ὅπου . . . ἐκεῖ—Rev. xii. 6, 14
ὅπως, ἵνα—Matt. ii. 23, viii. 34; Rom. ix. 17; Philemon 6
ὁράω—1 Tim. iii. 16
ὅσιος—Acts ii. 27, xiii. 35; Heb. vii. 26; Rev. xv. 4
ὅστις—Matt. vii. 24; Lu. i. 20, ix. 30; Acts ix. 35; Gal. v. 10; Heb. ix. 9; 2 Pet. ii. 1; 1 John i. 2; Rev. i. 7
ὅτι—1 John iii. 20
οὐ μή—Matt. xvi. 28; Mark ix. 1; Gal. iv. 30, &c.; 1 Thess. iv. 15
οὖν, ἄρα—Matt. vii. 20
οὗτος—Luke xix. 2; John i. 2; 1 Cor. iii. 17
οὕτω, οὕτως—Jn. iv. 6; 2 Pet. iii. 4
οὕτω with ὥστε—John iii. 16
πάθημα—Heb. ii. 9
παιδεύω—Tit. ii. 12
παιδίον—Mark vii. 28; 1 John ii. 13
παιδίσκη—Gal. iv. 22
παρά(gen.)—Jn. i. 14, vi. 45, xvi. 28
„ (dative)—John xvii. 5
„ (accusative)—1 Cor. xii. 15
παρα-, προ-(in composition)—Rom. xvi. 2
παραβολή—Heb. ix. 9
παραγγέλλω—1 Cor. xi. 17
παραδίδωμι—1 Cor. xi. 2; 1 Pe. ii. 23
παραιτέομαι—Heb. xii. 19, 25
παρακαλέω, παραμυθέομαι—1 Cor. iv. 16; 2 Cor. i. 4
παράκειμαι—Rom. vii. 21
παράκλησις—Phil. ii. 1
παράκλητος—Jn. xiv. 16; 1 Jn. ii. 1
παραπλήσιον, παραπλησίως—Phil. ii. 27; Heb. ii. 14
παρρησιάω—Heb. ii. 1
παραφρονέω—2 Cor. xi. 23
παρεισέρχομαι—Rom. v. 20
παρεισφέρω—2 Pet. i. 5
παριστημι—Rom. xvi. 2
πᾶς, with or without the article—Eph. ii. 21; 2 Thess. ii. 10
πᾶς, with negative—1 John ii. 19
πᾶς, neuter—John vi. 37
παύομαι—1 Pet. iv. 1
πείθω—Acts xxviii. 24
πειρασμός—1 Pet. i. 6
περί, with genitive—Heb. xi. 40; 3 John 2
περιούσιος—Matt. vi. 11
περιπατέω, στοιχέω—Gal. v. 25
περισσεύω—Matt. v. 20, xiii. 12
περισσοτέρως μᾶλλον—2 Cor. vii. 13
πηγή, φρέαρ—John iv. 6
πηλίκος—Gal. vi. 11
πιστεύω followed by εἰς, ἐπί, ἐν—2 Tim. i. 12; [Heb. vi. 1]
πιστικός—Mark xiv. 3; John xii. 3
πλαστός—2 Pet. ii. 3
πλείονες (οἱ)—1 Cor. ix. 19; 2 Cor. ii. 6, ix. 2
πλεονεξία—2 Cor. ix. 5; Eph. v. 3
πληρόω—Matt. v. 17
πλήρωμα—Rom. xiii. 10
πλοῖον (τὸ)—Matt. iv. 21
πνεῦμα—1 Cor. xiv. 12.
πνεῦμα, σάρξ, with ἐν—Rom. v. 9; Eph. i. 3; without ἐν—1 Pe. iii. 18
πνοή—Acts ii. 2
ποιέω—Luke i. 72; John viii. 38; Rev. xiii. 5
ποιέω, πράσσω—Rom. i. 32
ποιέω, ἐργάζομαι—Gal. vi. 10
πολεμέω—Rev. xii. 7
πολιτάρχης—Acts xvii. 6
πολίτευμα—Phil. iii. 20
πολίτης—Heb. viii. 11
πολλά—1 Cor. xvi. 12
πολλοί (οἱ)—Matt. xxiv. 12; Mark ix. 26, [xii. 37]
πολλῷ, see μᾶλλον
πονηρός—1 Th. v. 22; 1 Jn. v. 19
ποταπός—Luke i. 29
ποτέ—2 Pet. i. 21
πράσσω—Rom. i. 32; Eph. vi. 21
προβαίνω, μεταβαίνω—Matt. xii. 9
προγεγραμμένοι (οἱ)—Jude 4
προηγέομαι—Rom. xii. 10
πρόνοια, προνοέω—Rom. xii. 17
προορίζω—Eph. i. 5
προς(with acc.)-Mat. xxi. 1; Eph. iv. 12; Col. ii. 23; Heb. x. 16
πρὸς σέ—Matt. xxvi. 18
προσέχω with ἀπό—Matt. xvi. 6
προσκυνέω, λατρεύω—Matt. iv. 10
προστάτις—Rom. xvi. 2
πρῶτος Μελιταίων—Acts xxviii. 7
πτῶμα, σῶμα—Mark xv. 45
πωρόω, πώρωσις—Rom. xi. 7, 25; 2 Cor. iii. 14; Eph. iv. 18
πῶς (τὸ)—1 Thess. iv. 1
ῥῆμα—John xvii. 8; 2 Cor. xii. 4
σαγήνη, δίκτυον—Matt. iv. 20
σαπρός—Eph. iv. 29
σαρκικός, σάρκινος—1 Cor. iii. 1
σκανδαλίζω, σκάνδαλον—Matt. v. 29; xiii. 57; Luke xvii. 1
σκηνή, σκηνόω—Rev. xiii. 6, xxi. 3
σπείρα—Matt. xxvii. 27
σπένδομαι—2 Tim. iv. 6
στιλάς—Jude 12
στυρίς—Matt. xvi. 10
στέλλομαι—2 Cor. viii. 20; 2 Th. iii. 6
στενάζω, ἀναστενάζω—Mark viii. 12
στοιχέω, περιπατέω—Gal. v. 25
στρατηγός—Acts xvi. 20
συγγνώμην (κατὰ)—1 Cor. vii. 6
συγκρίνω—1 Cor. ii. 13
συλλυπέω—Mark iii. 5
συμβουλιον ποιεῖν—Mark iii. 6
σύμφυτος—Rom. vi. 5
συν-(in composition)—Rom. i. 32, viii. 17; 1 Cor. iii. 9; Eph. iv. 3
συνάγω—Acts xi. 26
συναντιλαμβάνω—Rom. viii. 26
συνεργός—1 Cor. iii. 9
συνήθεια—1 Cor. viii. 7
συνιημι—2 Cor. x. 12
συντηρέω—Mark vi. 20
σωζόμενοι(οἱ)-Lu. xiii. 23; Ac. ii. 47
σωτηρία—Luke i. 77
σωφρονέω—Rom. xii. 3
σωφρονίζω—Tit. ii. 4
σωφρονισμός—2 Tim. i. 7
σωφρόνως—Tit. ii. 12
τάσσω—1 Cor. xvi. 15
τάχιον—Heb. xiii. 23
τε, τε. . . . καί—Heb. iv. 12, vi. 2
τέκνον, υἱός—Mark vii. 27
τελειότης—Heb. vi. 1
τελειόω—Heb. ii. 10
τίμιος—Heb. xiii. 4
τοιοῦτος—1 Cor. vii. 28
τότε, ἵνα, ὅπως—Matt. ii. 23
τυγχάνω—2 Tim. ii. 10
τυμπανίζω—Heb. xi. 35
τύπος, ἀντίτυπος—Heb. ix. 24
υἱὸς ἀνθρώπου—Rev. i. 13
ὕλη—Jas. iii. 5
ὑμνέω—Heb. ii. 12
ὑπέρ—2 Cor. xi. 23; Philem. 13
ὑπέρ, διά, ἐπί—1 Cor. i. 4
ὑπεραιρόμενος ἐπί—2 Thess. ii. 4
ὑπηρέτης—Acts xxvi. 16; [Rom. xvi. 1;] 1 Cor. iv. 1
ὑπό—Matt. ii. 5, xvii. 12
ὑπογραμμός—1 Pet. ii. 21
ὑπόδημα—Matt. iii. 11
ὑπομένω, ὑπομονή—2 Tim. ii. 12
ὑπόστασις—Heb. i. 3, xi. 1
ὑποστέλλω—Heb. x. 38
ὑποτάσσομαι—Rom. xiii. 1
ὑποτύπωσις—2 Tim. i. 13
ὑσσώπῳ περιθέντες—John xix. 29
ὑστερῶν ἀπό—Heb. xii. 15
φάγος καὶ οἰνοπότης—Matt. xi. 19
φαίνω—John v. 35; Phil. ii. 15
φανερόω—1 John iii. 2
φέρω—2 Pet. i. 18, 21
φθείρω—1 Cor. iii. 17; Eph. iv. 22
φόβος—Jas. iv. 5
φιλέω—John v. 20
φοβοῦμαι ἀπό—Matt. x. 28
φραγμός—Luke xiv. 23
φωνή—Acts ii. 6, ix. 4
φωνὴ βοῶντος—Acts vii. 31
φωστήρ—Phil. ii. 15; Rev. xxi. 11
φωτισμός—2 Cor. iv. 6
χάριν, ἕνεκα—1 Tim. v. 14
χάρις—2 Cor. viii. 4; Heb. xii. 28
χάρισμα, δωρεά, δώρημα—Ro. v. 16
χαριτόω—Eph. i. 6
χειρόγραφον—Col. ii. 14
χρηματίζω—Matt. ii. 12
χωρέω—2 Pet. iii. 9
χωρίς—Heb. ix. 28
ψυχή—Matt. xvi. 25; Luke xii. 22
ψυχικός—1 Cor. ii. 14, xv. 44, 46
ὧν (ὸ)—Rom. ix. 5; Rev. i. 4
ὧν ἐκ—John iii. 31
ὥρα—1 John ii. 18
ὡς—Acts xvii. 14; 2 Cor. v. 20
ὥστε—Acts xv. 10; 2 Cor. i. 8

אחר, ἕτερος, 'other'—1 Cor. viii. 4
אחרית הימים, 'the end of days'—Heb. i. 2
אסף, συνάγω, 'receive [into a house]'—Acts xi. 26
אף, ἔτι δὲ καί, 'yea more'—Acts ii. 26
ארץ, γῆ, 'earth,' 'world'—Matt. v. 5
את, ἐπί with accusative—Heb. viii. 8
אתה־הוא, 'the self-existent one'—Heb. i. 12
בהרח, αὐγάζω, 'shine'—2 Cor. iv. 4
גדל—יגדל על, 'magnify oneself against'—2 Th. ii. 4
ו, καί, 'and,' 'yea'—Acts vii. 43; Heb. viii. 8
חסד—צדקה, δικαιοσύνη, 'alms,' 'righteousness'—Matt. vi. 1
חסיד—קדוש, ὅσιος, ἅγιος, 'holy'—Acts ii. 27, xiii. 34; Heb. vii. 26; Rev. xv. 4
טוב and ישר with בעיני, ἀρεστός, 'right [in the eyes of]'—Acts vi. 2
ירא with מן, φοβέω ἀπό, 'fear'—Matt. x. 28
כסיל, נבל, ἀπαίδευτος, 'fool'—2 Tim. ii. 23
ל, εἰς—Matt. xix. 5; Mark x. 8; 1 Cor. vi. 16; 1 Pet. iii. 21
לבּ (comp. יתי Chaldee)—Matt. x. 3
לֹא אלהים, μὴ οὖσι θεοῖς, 'to no-gods'—Gal. iv. 8
מה, τί, 'how'—Matt. vii. 14
מן, ἀπό, 'from'—Matt. x. 23, xvi. 6
נבל, *see* כסיל
נורא, ἐπιφανής, 'wonderful'—Acts ii. 20
עולם, with היה and הבא, αἰών, οἰκουμένη, 'present age,' and 'age to come'—Heb. ii. 5, ix. 9
על, ἐπί, 'against'—2 Thess. ii. 4
עליון, ὕψιστος, 'Most High'—Luke i. 32
פגר, κῶλον, 'carcase'—Heb. iii. 17
פחד with מן, προσέχειν ἀπό, 'beware of'—Matt. xvi. 6
פלט, and שרד, σώζομαι, 'escape'—Acts ii. 47
צדקה, *see* חסד
קדוש, *see* חסיד
רע, πολίτης, 'companion'—Heb. viii. 11
שאל, ἐρωτάω, 'ask'—1 Pet. iii. 21
שרד, *see* פלט
תבל, *see* ארץ

ADDENDA.

N. B.—Such of the following as relate to the T. R. were omitted in the body of the work through oversight. The remainder have been chiefly derived from a copy of the second edition, corrected by the translator, but only available when the printing was already far advanced.

Acts v. 39 'will not be able.'—T. R. reads 'are not able,' with A H P 31 Memph; text ℵ B C D E 13 Am.

viii. 5 'a city.'—T. R. reads *τήν*, with ℵ A B 31; C D E H 13 61 omit.

— 27 'Candace queen.'—T. R. adds 'the,' with H L P 31 and others.

xi. 17 *to note* [t] *add*: It would make believing the ground of receiving, through the causative force of the participle.

xvii. 26 'of one blood.'—ℵ A B 13 61 Am Memph omit 'blood;' D E H L 31 Syrr insert.

xx. 21 'faith toward'—T. R. adds *τήν*, 'which is,' with B E H L P 31; text ℵ A C D 13.

xxii. 3 'I am a Jew.'—T. R. adds *μέν*, 'verily,' with H L P 31 Memph.

xxiv. 16 'cause I also.'—T. R. reads 'but for this cause, I,' with H P 13; text ℵ A B C E L 61 Syrr.

xxv. 18 'of guilt as.'—T. R. omits 'of guilt,' with H L P Memph; (ℵ) A C 13 31 Am Syrr have it; B E 61 read 'of evil things.'

— 22 *add to note* [t], *at end*: 'It is literally 'says,' *φησίν*.'

xxvi. 7 'of [the] Jews.'—T. R. has 'the' in text, with a few cursives.

— 20 'to those both in.'—T. R. omits 'both,' with E H L P 13 31; ℵ A B 61 have it.

xxvii. 12 'thence, if.'—T. R. reads 'thence also,' with H P 31; text ℵ A B L 13 61 Am Memph.

Acts xxvii. 43 'of saving.'—*διασῶσαι*, 'save out of and through' a danger: so xxviii. 4, 1 Pet. iii. 20.

xxviii. 15 'came.'—T. R., with H L P 31, reads 'came out;' text ℵ A B I 61.

Rom. iv. 13 'heir of [the].'—T. R. has 'the' in text, with K L P 17 37 and other cursives.

1 Cor. iv. 13 *note* [f] *add at end*: For *βλασφημούμενοι*, ℵ* A C P 17 read *δυσφημούμενοι*. The sense is the same.

vi. 11 'been washed.'—*ἀπελούσασθαι*, 'washed away' what defiled, so as to be clean: cf. Acts xxii. 16. *λούω* is strengthened by the addition of *ἀπο-*.

Eph. i. 20 'set him down.'—The grammar does not connect in Greek any more than in English.

ii. 5, 8 'saved.'—The perfect tense, *σεσωσμένοι*, not the principle on which, but the actual fact, what has been done and so abides.

vi. 10 'panoply.'—'Have the panoply of God put on;' it is the aorist; and so is 'take,' ver. 13.

Phil. i. 7 'grace.'—Or 'partakers with me of grace.'

ii. 21 'Jesus Christ.'—T. R. reads 'Christ Jesus,' with B L 37 Memph; K omits 'Jesus;' text ℵ A C D F G P 17 47 Am.

2 Tim. iii. 14 'of whom.'—*τίνος*, with (C [3]) D K L 37 47 Am Syrr Memph. (ℵ A C* F G P 17 read *τίνων*.)

1 Pet. iii. 21 *note* [d] *add* '6' *after* '2 Kings viii.'

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